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THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

EDITED BY

A. P. WARRINGTON

President of the Theosophical Society, Pro Tem.

VOL. LV

PART I. October, 1933 to March, 1934

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President of the Theosophical Society

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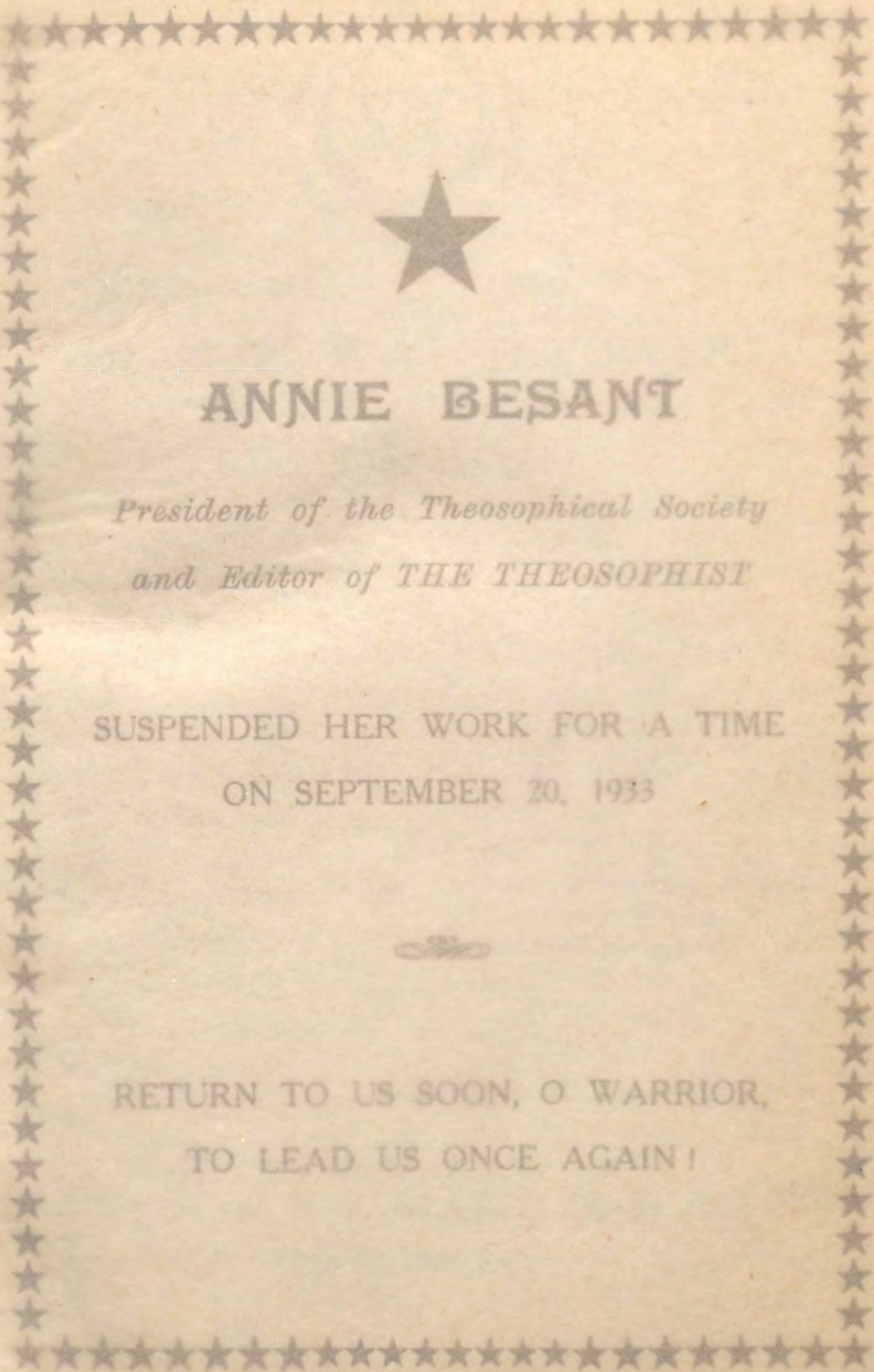
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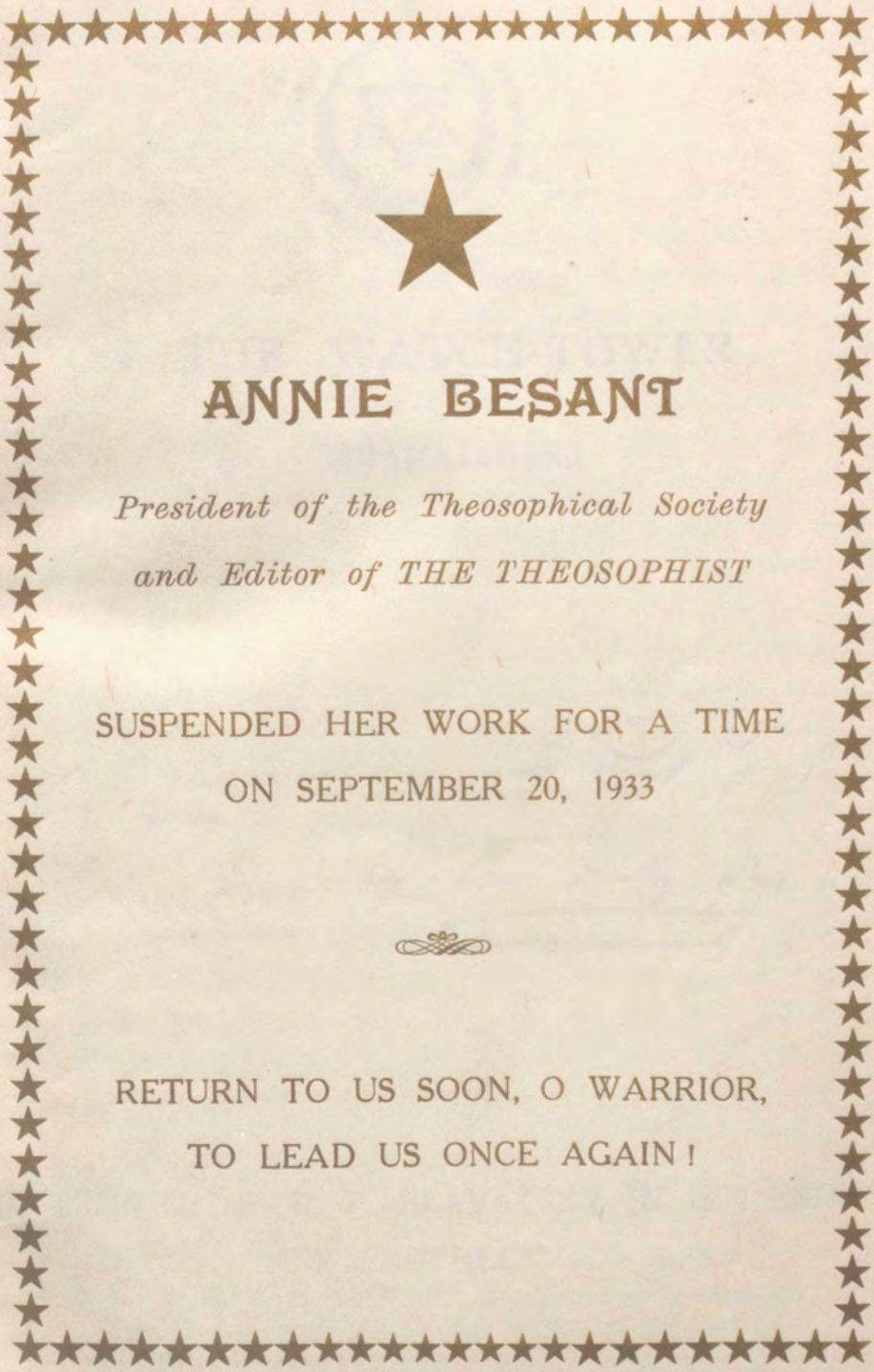
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TO LEAD US ONCE AGAIN!



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previous to her "internment" by the Government of Madras



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President of the Theosophical Society

and Editor of THE THEOSOPHIST

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ON THE WATCH-TOWER

By C. JINARĀJADĀSA

Annie Besant. — T. S.
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THE TRIBUTE OF H. P. BLAVATSKY IN 1890 AND HER PROPHECY

"The one and the only one"

So wrote H.P.B. of Annie Besant in 1890, with prophetic vision. I was in London when H.P.B. passed away, and was one of the small band who travelled to Woking where the body was cremated. And I recall the sense of gloom in the countenances of those who had stood close to her as her inner circle, wondering what the future had for the Theosophical Society, since the Light-Bringer had gone. Annie Besant was in the United States, and as she had been in the Society only three years, she was quite a "youngster" in matters Theosophical. Nor had she shown to anyone the words on the envelope of a letter from H. P. B. to her, which I now reproduce for the first time. The letter is published in her *Autobiography*, but not a word is said there about the inscription on the envelope. For Annie Besant was shy and modest, and she would not then dream that the mantle of H. P. B. as the leader and teacher of the Theosophical Movement would fall on her shoulders. But H. P. B. saw: "the *only* one." From that day of passing on May 8, 1891, there has been indeed, after H. P. B., only one "only one". Nor was it a position given ungrudgingly to her by all; for there were some disciples of H. P. B. who could not but feel that "Annie" might be a splendid orator, but was—compared to them—an upstart, and besides she was too meek to be a leader!

Meek "Annie" bided her time at 19 Avenue Road, London. We all—some her devoted friends and others her critics—lived at those Headquarters, some helping and some obstructing. The lease of the house was hers, and one day she calmly announced that she had sold the lease! She cut the ground from underneath the feet of all, and we had to leave, whether we liked it or not. Thus she met her

opponents. That was Annie Besant's way of cutting the Gordian knot.

***

Swift in Action

Speed in action was one of her great characteristics. And in that she was a true disciple of H. P. B. Yet she was ever patient with those who would not travel at her speed. But there were times when, since the Work demanded it, she refused to have the pace set for her by others, and went on her road swiftly. Then she was accused of rashness. But if others would not sacrifice, she doubled, trebled, quadrupled her sacrifice, so that the end might be attained swiftly.

The editor of *The Hindu* of Madras has suggested that she wanted to be given recognition as the only leader, and showed a smallness when the Indian National Movement swept past her under the leadership of Gandhiji and left her "stranded". Swept past her? Aye, and *into the ditch*, where it now is. Was ever Mother India so humiliated?

***

"*Soul enough for seven*"

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

So wrote of her the poet Gerald Massey in 1879. It was just that, that she poured out—Soul. Who will forget the way she held us with her wondrous phrases, luminous with intuition, when her oratory was not mere music, but as the opening of doors into a Beatific Vision? "Soul enough for seven!" That was because she sought the Eternal Truth of Things with passionate ardour, sacrificing all—especially sacrificing all her most cherished thoughts and feelings—for

the sake of Truth. The instant she knew she was wrong, she said it openly, inviting contumely. For Truth was to her as God Himself. I know no saying of hers so characteristic of this phase of her as these words: "I had rather be blinded by the light than sit wilfully in the twilight or the dark." It was because she dared to look with unwinking eyes at the Light that she had so much light to give us.

***

"*Our greatest Servant*"

Thus spoke of her, only last May, her own Master. The passionate devotion which she had for Him was like a subterranean fire. She would not reveal it, but it was there. A tiny triangular locket she wore night and day and in it was His hair. During these last three years of her ageing, His picture by her bedside was the benediction she craved for. She remembered in this brain how nearly two centuries ago, when she was born in India, she was His grandchild who loved to cling to His knee; she used to tell us how He looked then even as He does now—the same face, the same tall majestic figure.

She was His servant—and of all those who with Him compose the Great Brotherhood.

What she wrote at the close of her *Autobiography* in August, 1893, remained the same in September, 1933:

> In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

That is why when one whom she loved dearly called upon her to tread a Way on which no Master is needed she refused to follow. "What am I but for Him?", was her reply.

***

Who rekindled India's Fire

Our poetess of India, Sarojini Devi (Mrs. Sarojini Naidu), telegraphed to me: "In token of love and homage to her whose radiant spirit rekindled India's faith in her own ideals and destiny." It needed a poet—and a woman—to sum up a whole life's deeds so swiftly and so artistically. From on all sides this same thing is being said by speaker after speaker: She awakened Indians to a sense of their dignity, their heritage, their destiny. Dr. Alam, a Muhammadan, has just called her "the Mother of Mother India". But to-day I was at a chemist's shop in Madras and the Anglo-Indian (Eurasian) clerk commented, as he gave me my parcel: "She certainly did wake up India." The tribute of Gandhiji is as follows: "Whilst people will thank the Almighty for relieving Dr. Annie Besant from lingering illness by sending to her the Angel of Death, thousands will at the same time mourn the event. As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

***

The Tribute of H. E. the Viceroy

The following is the telegram received by me from His Excellency the Viceroy of India, the Earl of Willingdon: "Have heard with deep regret of death of Dr. Annie Besant. Shall never forget her friendly associations which I always greatly valued."

On her part, she never forgot the kindness towards her when His Excellency and the Countess of Willingdon were in Madras, Lord Willingdon as Governor. A few months ago, not once but at least half a dozen times, she mentioned them to me and said: "They are both so kind."

***

The Tribute of a Comrade in arms

All in India know of the collaboration in political work which existed between Dr. Besant and the brilliant Madras leader of the Bar, Sir C. P. Ramaswami Aiyar, K.C.I.E. It was a collaboration that none could have forecasted, for in the famous "Alcyone" case (for the safeguarding of Krishnaji and his brother) C. P. Ramaswami Aiyar was the counsel who opposed her, using all his forensic ability to prove his case right and hers wrong. The following is his tribute :

In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labours in England in the cause of the oppressed and downtrodden and for the vindication of the rights of labour and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivalled chivalry and faculty for organization and team work than myself. May her soul rest in peace.

***

"Who was for to come"

Why did Annie Besant become "the Mother of Mother India"? The answer to that gives us a glimpse into a wondrous fact.

There is on record a conversation which the Adept known as the Master Koot Hoomi had in 1881 with His Chief, the great Adept called the "Mahāchohan". In the letter which the Master wrote to A. P. Sinnett, He narrates what the Mahāchohan had said concerning the work for the uplift of the world through Brotherhood expected of the then young

Theosophical Society, and the work to be done by Theosophists in India. The Mahāchohan's words were as follows:

> **Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.**

No *man* responded, but a *woman* did! That is why Their wisdom was lavished upon her, and the Shield of the Highest on this our Earth was as an oriflamme in front of her, and His Star ever shone before her eyes to give her comfort in defeat, and decision when her wisdom seemed inadequate. Of *fear*, there was not one particle in her; that was why when He gave her her "marching orders" about her political work in India, and foretold the excesses of the masses which might result from awakening them, He said to her: "I need not say 'Have no fear'; but have no anxiety."

***

The Birthday of "The Theosophist"

October 1st is the birthday of THE THEOSOPHIST, as it was her birthday also. The 55th volume begins with this number; she edited it for 26 years. When September 20th had come, the day of her passing, all of the magazine had been "locked up," except these "Watch Tower" notes, which are always the last to be written and printed. That is why in this number there is no report of the great ceremony of her cremation, of the speeches of the Vice-President, Bishop Leadbeater and Mr. A. Ranganatha Mudaliar by the bier before the torch was set to it. These, and all the tributes to her that cannot be reported in this issue, will appear in our November issue.

***

Her Esoteric School

Many know that Annie Besant succeeded into the position held by H. P. Blavatsky as the leader and teacher

of a band of occult students called the " Esoteric School ". The position was called " the Outer Head ". On July 18, 1932, in anticipation of her passing, Dr. Besant appointed her colleague and co-disciple C. W. Leadbeater to succeed her as " Outer Head of the Esoteric School ".

***

The Acting Editor

Thirty-four issues of THE THEOSOPHIST have been edited by me, on her behalf. The work has been a labour of intense dedication to serve the Theosophical Society and to proclaim what " Adyar " stands for. My task has come to an end, and the next nine issues (for it takes nine months to elect the new President) will be under the supervision of the Vice-President. I have already thanked Baroness J. van Isselmuden for her work as sub-editor ; I have but to add some words of praise and thanks to her successor in the post, Mrs. D. R. Dinshaw, who has nobly saved for me much labour, so that I might be less burdened during my attendance upon Dr. Besant.

It might interest some to know that one exciting incident in the history of the magazine—the appearance of challenging or explanatory footnotes—was due to a suggestion of " O. E.," the " Eminent Occultist," who in the eighties used to add footnotes when H. P. B. was editor. The footnotes have irritated a few, but—to judge from the letters received—they have helped the vast majority of its readers.

Within three weeks I shall have left Adyar, if possible to recuperate, certainly to work as always. My travels take me to Brazil, with a brief halt in Italy. I have promised to be in Barcelona next Easter to preside at the Congress of the European Federation, and afterwards to visit various other countries of Europe.



ANNIE BESANT IN 1884

ANNIE BESANT—"WARRIOR"

By C. JINARĀJADĀSA

"WARRIOR"—so she wrote after her name on the last four occasions when she put her signature to a message. Some of us who have known her as orator and teacher little know how much this "warrior" aspect is inseparable from Annie Besant, the beautiful woman and the protecting mother. Here in India, during the Home Rule days from 1914 to her internment by the Government in 1917, we did indeed see her as the fighter, who used law as a weapon to curb the unlawful deeds of the lawgiver. But long before 1914, she was the warrior.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of Ireland in 1882 and afterwards; of Egypt in 1882; of the Soudan in 1885? For, all her life she has been a champion of the oppressed and the downtrodden, untiring in her fight for Justice against injustice—on behalf of voteless women, on behalf of defenceless animals.

And now, in this month of September, she is old, and lives in a wasted body that reminds one of the pictures of the slender young woman under her mother's wing. I write this during the period of my "watch" each night which ends at 2 a.m. She lies on the bed asleep; there is little that any one of us can do for her, for there is no disease and there is little pain. We must watch,



ANNIE BESANT IN 1904

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in case she wants something, and it is little indeed she wants. And as she so lies, hardly recognizable when compared to her old vigorous self, she is not to me the shrunken form of an old woman, but an exquisitely beautiful ailing child. For Annie Besant is not this form, but the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master.

Once or twice, in confidence, she has told us how every morning as her eyes opened to the new day, her first thought went to her Master to whom she dedicated that day in a brief prayer of offering. No one will understand the true Annie Besant till they get a glimpse of this Saint of God to whom God was always so near, even in her days of Free-thought and Secularism.

Once, years ago, when she was depressed because her Indian work seemed to proceed so slowly, I said to her a thing which made her eyes gleam. She pressed my hand when I said to her: "*You make men.*" That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed "made" us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us.

So, once again, and perhaps for the last time as I write for her birthday, I will say of her the highest truth that I know: She made *men.*

Midnight, September 9, 1933.

AN OFFERING

DEAR President, how overwhelmed one feels
To contemplate your long, long Warrior's rôle!
Who battled for the weak, the wronged, in cause
Of Freedom, Justice, Truth, with silver tongue,
And mighty pen, and splendid statesmanship.
As pioneer, as leader greatly loved,
As sage, your lore and gifts, your work and ways,
All these are far beyond my pen and praise.

But may I make an offering of love
And dreaming, that the scent of roses, song
Of birds, and dance of fairies, love of friends,
Gods' smiles and Heaven's mirth may greet you long
On this your Birthday at the eve of life—
A life whose fragrance will endure an age.

D. R. DINSHAW

For October 1, 1933

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from Vol. LIV, Part II, p. 637*)

"WE have just seen," de Mirville says, "what the Moon and Crescent were in the ideas of paganism; the Moon goddess 'treading under her feet the Sun whose spouse she becomes as Neith, as Hathor, as Isis,' called by Pharoah Tootmes 'the Mother of God and the Queen of Heaven' (British Museum); as Cybele on a lion with her infant in her arms; as Semele, also 'Queen of Heaven *at the mention of whose name the demons trembled*'" [as they now tremble *in good earnest* at the name of the *genuine* "Queen"]; "as Proserpine, Astarte, Mylitta, Hecate having dominion over the hells and power over the Manes . . . or again, as Maïa, the *virgin mother*, to whom the month of *May* was made sacred in Rome;[1] as Ceres, receiving at

[1] Later on that same Rome made the month of May, Maïa, sacred to the Virgin Mary. It is only a question of succession. The Greek Church has nothing of the kind.

Athens the epithet of the *afflicted Mother*,[1] Αχάια, and in India that of Dewaki, Amala the *immaculate virgin* with God Chrishna in her arms, etc." Does this confessed adoption of the same *names*, titles, qualifications, disturb the writer? Not in the least; for this is what he says: Well? And how could any of these concordances between these "Moon goddesses, all these *maculations* and the really Immaculate Woman of the Apocalypse '*clothed with the Sun*, and with the Moon under her feet,' affect anyone? Who can fail to see, that the planet which, in profane antiquity, centred in herself all the goddesses, as the Sun was blended with all the gods, has now to fulfil in the theodicy of old Catholicism, and in the person of the Christian Lucina, quite another mission? that [of][2] the true *Queen of Heaven*, and the world, *the moon of Justice*, though sharing the same emblem and perchance [?] the same attributes as all others—to wit, those of tabernacle and association fulfils the same mission with regard to the true sun of Justice as the planet which reflects her light [?] fulfils with respect to the Sun?[3] Since then [the Christian era] not a doctor of Divinity, not a hymn, not a faithful son of that Church, or poet, that does not repeat with that Church, 'The Moon is the type of the Virgin,' and with St. Bernard: 'Thou clothest thyself with the Sun, and he clothed thee with his beams,' and finally with the Church herself: 'Light that conceived the Sun and daughter of the Sun, thyself, *Aurora quæ solem paris, et ipsa solis filia.*'" (*Pneumat.* IV. *Theologie Chrétienne du Soleil*, 48—49.)

This must suffice. It is thus shown that the only point of difference between the exoterism of the Latin Church and that of the old Astrolators and even the modern Hindus and Parsis lies in the entirely arbitrary interpretation by the

[1] And at Rome, *Mater Dolorosa*; only a literal translation.

[2] [I have put "of," as it seems to be omitted.—C. J.]

[3] We had thought that the moon borrowed her light from the sun and not from the Virgin Mary. This is carrying the metaphor a little too far, one should say.

churches of both the Christian and the pagan systems; especially by the Catholic, or rather Roman Church. Emblems, symbols, allegories and often even names being shown identical in both, we may proceed to point to a few more parallels in order to explain them in the light of esoterism. The Occultists have no desire to hurt anyone's feelings—the Theosophists least of all. They only claim the same privileges for themselves, that the Christians are monopolizing for nearly two millenniums: common rights for all, mutual respect shown for each other's religions or—an equal liberty of opinion and right of interpretation as their opponents have.

2. What the Occultists and Kabalists have to say.

The Zohar—an unfathomable lore of hidden Wisdom and Mystery, indeed—is very often appealed to of late by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, found fit to step into the shoes of Picus de Mirandola and John Reuchlin and to assure his new co-religionists that the Zohar contained pretty nearly all the Dogmas of Latinism in it. It is not our province to show here how far he has succeeded, or failed—save to bring one instance of his explanations and preface it with the following.

The Zohar as already shown *is not a genuine production of the Hebrew mind.* It is the repository and compendium of the oldest doctrines of the East, *transmitted orally* at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought out together by Rabbi Simeon Ben Jochai, towards the beginning of the Christian era. As Mosaic Cosmogony is born under a new form in Mesopotamian countries, so the Zohar is a vehicle in which are focussed rays from the light of Universal Wisdom. Whatever the similarity found, the editors of the Zohar never had Christ in their minds.

Otherwise there would not be a single Jew of the Mosaic law left in the world by this time. This is self-evident. Again, if one wants to accept what the Zohar says *literally*, then any religion under the Sun may find corroboration in its symbols and allegorical sayings; simply because this Work is the echo of the primitive truths, and that every creed is founded on some of these, the Zohar being the veil of the Secret Doctrine. This is so evident, that we have only to point out to the said ex-Rabbi Drach to prove the fact.

In Part III, fol. 87 (col. 346th) the Zohar treats of the Spirit *guiding* the Sun, its "RECTOR," explaining that it is not the sun itself that is meant thereby, but the spirit on, or *under* the Sun. Now having every proof to the contrary, Drach is anxious to show that it was Christ who was meant by that "Sun," or solar spirit in it. In his comment upon that passage which refers to the Solar Spirit as "that stone which the builders rejected," etc. (Psalms CXVIII, 22), he asserts most positively that this "Sun stone (pierre-soleil) is identical with Christ, who *was* that stone," and that therefore, "the SUN is undeniably (sans contredit), the *second* hypostasis of the Deity,"[1] or Christ. The latter statement settles the question. If so, then the Vedic and pre-Vedic Aryans, Chaldees and Egyptians as well as all the Occultists past, present and future, Jews included have been Christians from all eternity. Either this, or—the modern Church Christianity is *paganism pure and simple exoterically*, transcendental and practical Magic or Occultism —esoterically. Because this "stone" has a manifold significance, and as dual an existence with its graduation as regular progression and retrogression. It is a "Mystery," indeed.

The Occultists are quite ready to agree with St. Chrysostomos, that the infidels (the profane rather), "being

[1] *Harmonie entre l'Eglise et la Synagogue*, VII, p. 427, by the Chevalier Drach.

blinded by Sunlight, thus lose sight of the true Sun in contemplation of the false one". But if that Saint, and along with him now, the Hebraist Drach chose to see in the Zohar and the Kabalistic Sun—"the second hypostasis," this is no reason why all others should be blinded *by them.* The Mystery of the Sun is the grandest, perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of Scholastic casuistry. It is a true *deo dignus vindice nodus*—and can be united only by *the Gods.* The meaning of this is plain and every Kabalist—if really one—will understand it.

(*To be continued*)

AND the reason that you cannot shake us in our belief in this is because H. P. Blavatsky helped us to knowledge, because we gained from her teaching that which none other gave, because she opened up to us ways of gaining further knowledge along the same lines, and from the same Teachers who had taught her. That is why we remain such fools as people think us, in clinging to her and clinging to her memory, for we owe her a debt of gratitude that we never shall be able to pay, and never shall stone be cast upon her grave which I will not try to lift off it, for the sake of the knowledge to which she led me, and the priceless benefits that she gave me in the teaching which she began.

ANNIE BESANT



ANNIE BESANT IN 1893
wearing the ring of H. P. Blavatsky

blinded by Sunlight, they lose sight of the true Sun in contemplation of the false one". But if that Saint, and about such like was, the Hebraist Drach chose to see in the Talmud and the Kabalistic Sun—"the second hypostasis," this is no reason why all others should be blinded *by them*. The Mystery of the Sun is the grandest, perhaps, of all the unsolvable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of Symbolic exactitude. It is a true *deo dignus vindice nodus*—and can be untied only by *the Gods*. The meaning of this is plain and every Kabalist—if really one—will understand it.

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ANNIE BESANT



ANNIE BESANT IN 1893
wearing the ring of H. P. Blavatsky

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

By C. JINARĀJADĀSA

(*Continued from Vol. LIV, Part II, p. 668*)

In order to dispose of the theory that one of the writers of the K.H. letters was Damodar, let us examine Damodar's handwriting. There are several papers still in his handwriting, and I publish the last sheet of a letter written by him in October, 1882, to R. Keshava Pillai, of Nellore. (Fig. 7.) The letter was written on the usual thin paper at the time, and so the ink has eaten away a few words here and there, as will be seen from the illustration.[1]

There are two letters from K.H., which for all reasonable people dispose of the theory that Damodar could have had anything to do with writing any of the K H. letters. The first is a letter received *by Damodar himself* in the K.H. handwriting. It was of so precious a nature that when Mr. Hodgson was investigating the phenomena at Adyar, Damodar would not show it to him. Damodar was a young Mahratta Brahmin who, when barely come of age, came to H.P.B. and Colonel Olcott in Bombay and gave himself completely to their service and that of the Masters. His parents were living, and he was married, but his wife gave him permission to leave her and become for all practical purposes a Sannyasi, and his father and the joint Hindu family undertook to provide

[1] A transcription of the full letter will be given in an appendix.

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
Breach Candy, Bombay, India.

3

advance, you must humiliate the Demon that obstructs your path — Read Bulwer Lytton's Zanoni and you will understand my allusion better.

These are a few words of advice of a friend and a Brother. Take heed in time and let us see the opening of a bright day for you. What more need I say than what the Master says in his letter. I have power, & rea- -greet that you will kindly return to me, as soon as possible, my Master's Letter & my address. You may keep its enclosure, I mean your letter and the Advice & on thereon. But I should like to have the letter & my address as it contains priceless instructions to me, at least, who am an implicit believer in "Upasika" and my Master.

Yours fraternally

Damodar K. Mavalankar

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FIG. 7
Letter by Damodar K. Mavalankar

for her. He was intensely devoted, but he was also extremely sensitive, and so was liable sometimes to depression. It was evidently on one such occasion far on into the night that he received the precious letter, on which in the corner he has initialled in ink the time of receiving it. It is most likely that his mood of despair was intensified by the fact that the two leaders to whom he was devoted, H.P.B. and Colonel Olcott, were no longer in India, and he was left alone to carry a heavy burden. The letter is in the blue pencil handwriting, and on thin paper. (Fig. 8.) Anyone who reads the touching message of encouragement to Damodar will see that it is utterly impossible that he could have written it himself, as would be the logical deduction from Mr. Hodgson's suggestion. It should be noted that at this time both Colonel Olcott and H. P. B. had sailed from Bombay. They sailed on February 20th; Damodar's memorandum at the corner—Rd. 5 A.M., 27-2-84—shows that he received the letter on February 27th, 1884. Damodar was one of the very few who saw his Master physically, that is, when his Master, who usually lives in Tibet, came to India. Damodar went and visited Him on November 25-27, 1883, at an Āshrama near Lahore where the Master was temporarily.

It is well known that on February 23, 1885, Damodar suddenly left Adyar for North India, stating that he was proceeding under the instructions of his Master K. H. to cross from India to Tibet. He told only a few whom he could trust, and of course H. P. B. was one of them, and she narrates in her letters something concerning his departure. A few months afterwards, after there had been no news of him, a rumour was spread that his dead body had been found in one of the Tibetan passes. But H. P. B. mentions that this was merely a supposition because some of his belongings had been found by the wayside; she herself had instructed him to so deposit them, so as to put off further

A.T.
5.K.M.
27-2-84

Do not feel so dejected, my poor boy, we need for that. as Mr. Sinnett rightly says in his Esoteric Buddhism, the higher Spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion & unselfish labour, you are receiving help, silent this it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favourable opportunity to improve yourself intellectually while developing your intuitions. Remember that no Effort is ever lost and that for an occultist there

FIG. 8 (i)
K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size. Front

is no past present or future, but Ever an Eternal Now. Blessings.

K. H.

FIG. 8 (ii)
K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size. Back

enquiry after him. As a matter of fact, Damodar did reach Tibet, being met by one of the emissaries of his Master who led him through the passes. But for over a year there was no news of him, and so one day a prominent Theosophist in Bombay, Mr. Tookaram Tatya, wrote a letter to Colonel Olcott as follows:

Bombay, 5th June, 1886.

MY RESPECTED BROTHER & SIR,

I have received yours of the 1st inst. There is no doubt that these constant references to you for improving matters must have tired your patience. You have enough to do and I hope in a few months more, we shall find ourselves in a very satisfactory position.

I am not sufficiently learned neither have I the time to prepare a hand-book which would be universally approved. But I am trying to collect some materials, and after arranging them I shall forward them to you.

In regard to the verses for the Oriental Library I wish you kindly to let me know, what should be the substance of the verses you want the Goozrathi poet to write. We shall have to assure him that there are satisfactory reasons to show that the Society has the means of raising up such a grand and universally useful library as you expect it to be.

Our respected Brother Mr. Shri Niwas Rao was living with me for two days and I had some interesting conversation with him.

I am sorry to say that I am unable at present to go to Madras. How long will you be staying at Adyar? I have received a letter from Pandit Gopinath of Lahore saying if you were again to visit Panjaub many good branches could be opened there.

I have certainly been thinking of poor brother Damodar. It is nearly a year and a half since he left and we have hitherto had no authentic news about him. If you have any recent information about him please communicate it to me.

Yours sincerely,

TOOKARAM TATYA

The letter and the envelope are both at Adyar. It will be seen that the letter was posted on June 5th, 1886, and it was delivered at Adyar on the morning of June 7th. The letter was written on thin paper because in India at the time the postage for letters was one-half anna for one-half tola,

which is one-fifth of an ounce or a little less than six grammes, and therefore correspondence was usually on very thin paper. The letter was written in ink, and when Colonel Olcott opened it, he found on one of the two blank pages the K. H. script in blue pencil, written diagonally with a message about Damodar. I give, first, the message reproduced in Fig. 9, so that all can read easily the message of the Master concerning Damodar. But I reproduce also a photograph of that page (Fig. 10), and it will be seen how thin the paper must be, since the black handwriting of Tookaram Tatya shows through the sheet, and so the deciphering of the blue pencil, K. H. script is not easy in the reproduction, though it is clear in the original. In the lower corner there is in ink in the handwriting of Colonel Olcott: "Received and opened by me this 7th June 1886". That same afternoon the letter was seen by three leading Theosophists, who have countersigned in a corner on another page as follows (Fig. 11):

Seen, January 7, 1886.

T. Subba Rao

A. J. C-O. [A. J. Cooper-Oakley]

J. N. C. [Dr. J. Nield Cook]

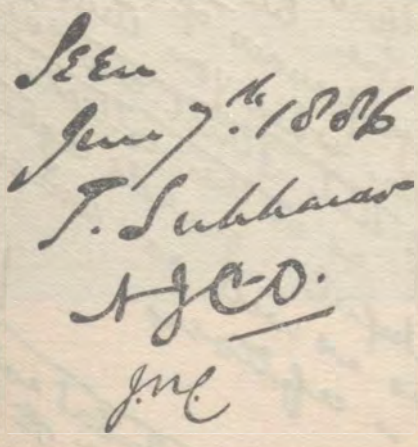


FIG. 11

(enlarged twice)

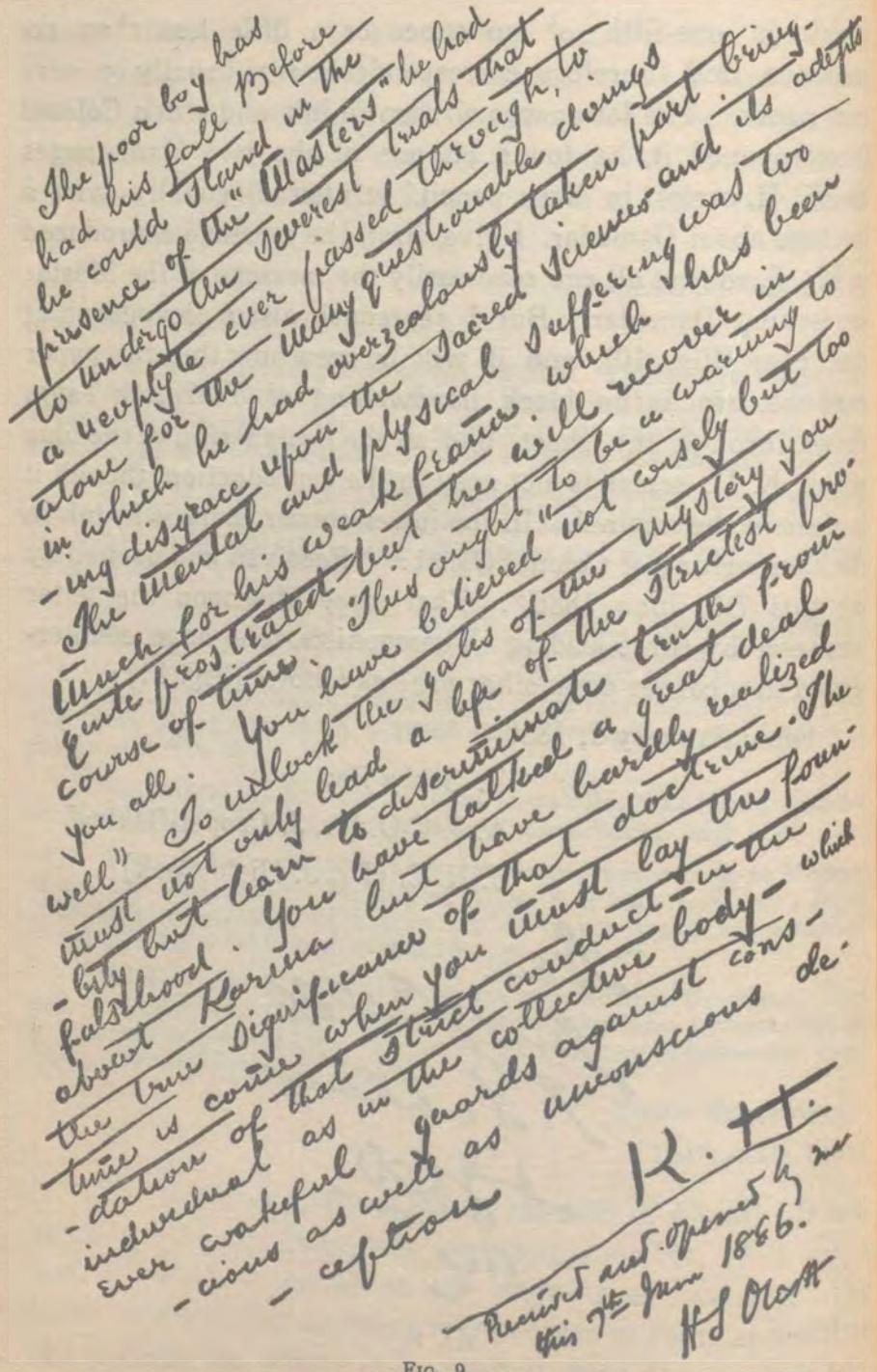


FIG. 9

K. H. letter concerning Damodar (i) exact size

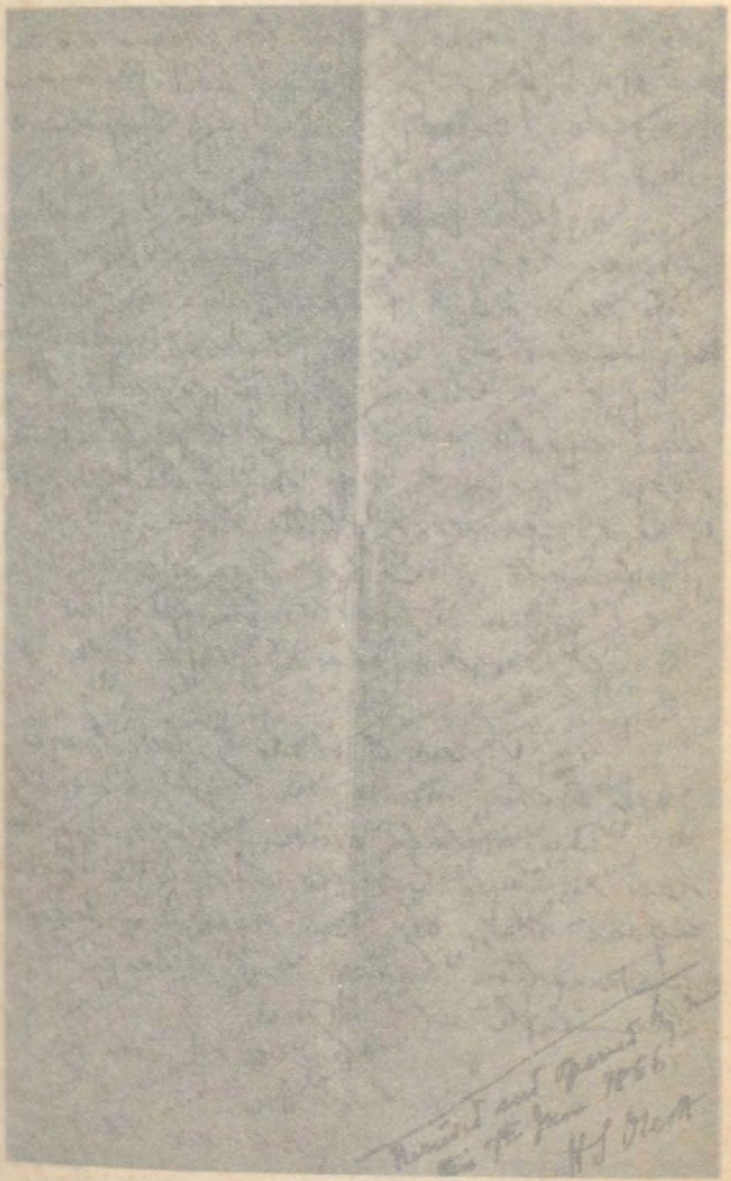


FIG. 10
K. H. letter concerning Damodar (ii) slightly reduced

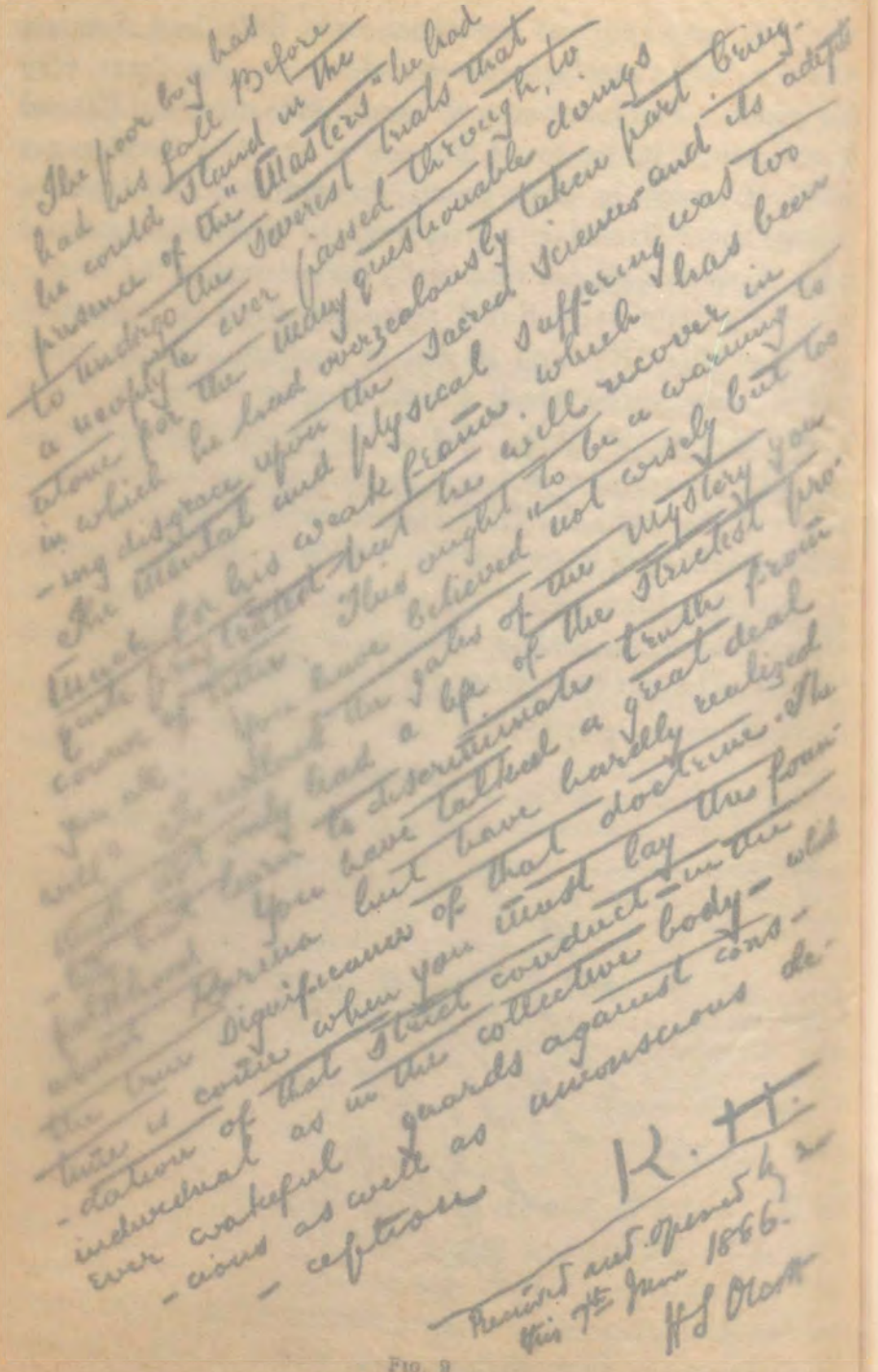


FIG. 9

K. H. letter concerning Damodar (i) exact size

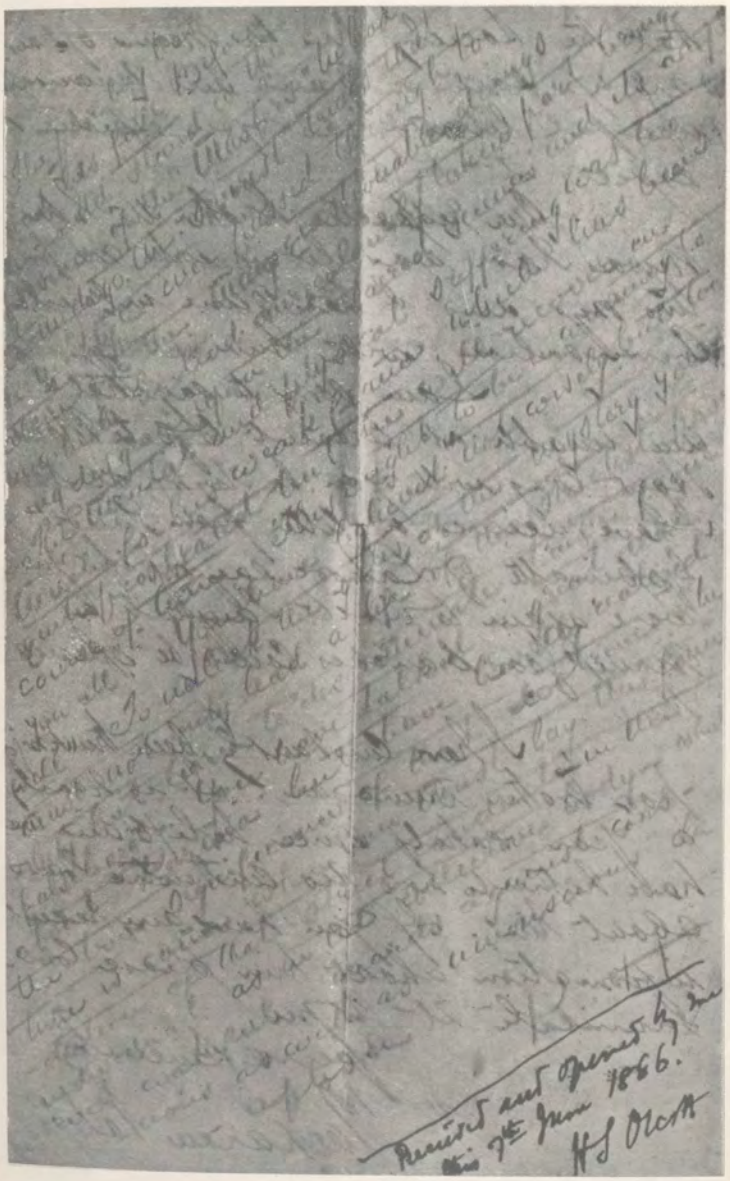


FIG. 10
K. H. letter concerning Damodar (ii) slightly reduced

A question naturally arose whether the K. H. script was on the letter when Mr. Tookaram Tatya posted it, and so Colonel Olcott, desiring information on this, wrote to him. We have not Colonel Olcott's letter on the subject, so that we do not know what were the particular questions on which he required information. The reply of Mr. Tookaram Tatya, which is at Adyar, does not give much information, but undoubtedly, as one of the most earnest Theosophists, he would have noted at once had there been any blue handwriting when he despatched it, as such an occurrence would have been to him one of the most precious privileges he could imagine. Mr. Tookaram Tatya is a typical Hindu in that he fixes at once upon the significance of the letter and the inspiration which it brings, and hardly notices the phenomenal nature of the appearance of the K. H. script in a folded letter in transit through the post.

Bombay, 14th June 1886.

MY RESPECTED SIR & BROTHER,

I feel extremely obliged to you for your kind letter of the 8th inst. handing me my own letter with the remarks of our Gooroo Dewa. I look upon this as a beginning of a new era in connection with our Society's movement. We must all heartily follow the invaluable instructions of our revered Master to place the Society on the firm rock of truth and never at any moment do or say anything that may bring discredit upon our Masters and their teaching. Really this new circumstance has put a fresh life into me to work without any fear of bad results hereafter. I quite agree with you that we are all imperfect and our zeal may sometimes unconsciously lead us to do things that may not be consistent with the strict rules of uprightness. I have one request to make to you not to show the letter with Master's remarks to any one except those who can be safely relied upon, for I find that even the best of men discredit such phenomena for one reason or other.

On the day I wrote letter of the 5th inst. I also wrote to Sarat Baboo (the English spy at Thebet) asking him to make a searching inquiry on his arrival at Thebet with the Mission about our poor brother Damodar and report the result to me.

I sent the letter to our brother Khandalawala. I am happy to state that both he and Ezekiel feel highly pleased and now state that they have no reason to doubt the existence of the Maharajas and their

connection with the Society. They promise me how to work out their ideas of Theosophy.

Please remind our worthy brother Subbarao of his promise to read or deliver five or six lectures at the meeting of the next Convention on the secret meaning of the Philosophy of the Bhagwat Geeta. If this promise be not fulfilled there will be great dissatisfaction amongst the brethren coming from a long way off at great expense and inconvenience.

I have written to our brother Mohini about securing the permission of Mrs. Sinnett to allow us to reprint her book "The Purpose of Theosophy" in a very cheap edition in order to have it largely and widely circulated all over India, I have received no reply as yet. Will you please write to her for the same.

I have another request to make to you. My Compendium of the Raja Yoga cannot be completed as the translation of the remaining portion of the "Viveka Chudamani" does not now appear in the THE THEOSOPHIST. I wrote to brother Mohini to send it to me, but he has not as yet complied with my request. You will therefore be pleased to write to him on the subject.

It has occurred to me that since the removal of the Headquarters to Madras no Anniversary is publicly celebrated in connection with our Branch. It is therefore proposed to hold it in the Framji Hall this year in Sepr. and the brethren are asked to prepare short addresses for delivery before the public. These addresses will be forwarded to you for your approval and corrections and addition before we fix upon a day for the purpose. How do you like this idea? It is our intention to have such a gathering every year. Please let me know if you have any suggestions to make in order to see this come out successfully. Brother Rastomji Master sends his best regards to you and all the brothers. My fraternal regards to Messrs. Oakley, Cook, Bhawani-Shankar and Ananda Baboo.

Yours obediently,

TOOKARAM TATYA

As H. P. B. was in Germany at the time when the K. H. letter about Damodar was received, the only other supposition is that possibly Colonel Olcott, on receiving the letter, wrote the script in the blue handwriting. Nowhere has Mr. Hodgson suggested that Colonel Olcott had anything to do with forging any letters, but in order to put aside even this possibility, I give in an appendix two specimens of Colonel Olcott's handwriting.

Having thus dealt with the K. H. script, noting how a letter in it exists from 1870, I pass on now to the other scripts in the handwritings of the Masters.

(*To be continued*)

TO A DYING BIRD

In the furrowed hollow of my hand, I hold you,
Little feathered friend of body fine and soft,
'Twas but a moment hence, your gentle warbling song
Carried my soul to yon blue sky aloft,
In ecstasy that such small creature could bestow,
Upon the rough and trying path of man,
An ever-expanding sense of oneness
And a glow of joy, of beauty, all enfolding!

In the furrowed hollow of my hand I hold you,
Little feathered friend, as priests hold reverently
The sacred chalice, when on holy mission bent;
And twixt my fingers, bloodstained, red and warm,
There ebbs away a life short lived—perhaps a day
Sufficed to give it purpose, goal.
I hold you thus, and deep within the sanctuary of my soul
I know the sky and you, the warbling song and I
Are each a part of one great symphony.

ELSE KLEIFOTH

THE ANGEL OF ADYAR

By the Rt. Rev. C. W. LEADBEATER

In a recent article I happened to refer to the Deva or Angel of Adyar, and I find that a number of students are desirous of further information about him. Many inquirers, however, are evidently approaching the idea from a wrong angle, and apparently desire to come into touch with him in order to be helped by his influence or to receive something of his power; for a further question is asked as to whether there is a Deva in charge of each Theosophical Lodge.

I think that if we wish really to understand the position in such a case as this, we must not take too personal a view of it. We are, naturally, rather apt to do that—to regard everything as if it happened with a view to our benefit. We all know, theoretically, that there are other evolutions in this world besides our own, but I am afraid that practically we often forget that, and therefore fail in our comprehension of the scheme.

We are all aware that there is an inner and spiritual Government of the world, at the head of which stands the Spiritual King; we are also aware that there is a great Hierarchy working under Him—that He has His Ministers, His Servants, His heads of departments precisely as has any earthly monarch. We know in a general way of the existence of the seven Rays—that there are Chohans who stand at the head of each, and that They represent to a certain extent different departments in the Great Scheme. We have read, too, I am sure, that the Deva or angelic



ANNIE BESANT IN 1892
wearing the ring of H. P. Blavatsky

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evolution plays a very considerable part in the working of these different departments.

Something has also been said in our literature about the Devas of the Nations, and I think it is fairly generally understood that there is a great Adept in charge of each nation or country, and also an Angel or Deva who may be said to share that responsibility. Each of these two Leaders naturally has a host of subordinates working under His direction, much as on the physical plane the governor of a province needs officials who are in charge of its subdivisions, and though in the nature of things most of us might see the chief authority but rarely, we do come into contact with his local representatives. So is it in what may be called the Deva department of the Spiritual Government, so that we arrive at the conception of local representatives at a much lower level, such as those to whom I recently referred as the custodians of a wood, a lake, a mountain, a river. We may in fact regard the whole surface of the earth as being mapped out into districts, so that no part of it can be considered as neglected, and naturally our Adyar estate comes in under the general rule.

It is considered the duty of an earthly government to look after the welfare, health and happiness of its people; but it hardly even professes to take into account the other kingdoms of nature. It may have certain regulations to prevent cruelty to animals, but they are usually by no means far-reaching or universally effective. We in England, for example, are supposed to be a humane people; yet we tolerate all the horrors of fox-hunting, of the shooting of deer, grouse, pheasants, partridges, etc., and even the still greater abomination of vivisection. Here in India, I hope, you are almost entirely free from that diabolical delight in wholesale slaughter; but on the other hand there is a great deal of cruelty in the treatment of domestic animals, and in their abandonment

in many cases when they become too old to work. In certain parts of the country you still permit the disgrace of blood sacrifices; those are not allowed in European countries, but I am afraid that that is more than counterbalanced by the hideous daily massacre of thousands of animals for food; so it clearly cannot be said that earthly governments are beneficent in their attitude towards the animal kingdom. They do legislate occasionally for the protection of the vegetable kingdom, so that too many trees shall not be destroyed, and so on; but even that is usually because such procedure would interfere either with the interests or with the pleasures of the human population.

The corresponding department of the Spiritual Government is very different, both in its objective and in its methods. This section of the work comes under the control of the Manu; and His concern is with the forwarding of evolution at all its different levels. It is He who regulates the broad outline of the evolution of humanity, so far as the physical plane is concerned. As you will have seen from reading *The Lives of Alcyone*, in His hands lies the arrangement of the root-races and their sub-races; and in studying that same book, we can hardly fail to note the exceeding care which He devotes to that business. He brings together certain races in order that they may intermingle; but when it is necessary to some part of His plan that they should be placed in juxtaposition, but yet it is not considered desirable that there should be intermarriage, He allows some caste or race prejudice to arise, so that the streams may be kept pure. It appears in the course of those *Lives* that sometimes He would need a very slight intermixture with some other race; and then we note that He brings perhaps one important immigrant (probably a Prince or some other great person) from the other side of the world if necessary, to give the desired tinge.

It reminds one somewhat of the experiments which chemists make—putting their drugs together, first in one relation and then in another, and then introducing just a trace of something quite foreign to enhance the ultimate result. So we may figure Him as trying in every way to forward evolution as a whole—giving attention certainly to the human element, but also bearing very strongly in mind the development of the far greater Deva evolution, and simultaneously caring for that of the animal and vegetable, and even the mineral and elemental kingdoms.

As the object of the Spiritual Government is so much wider in its scope than that of any earthly administration, it is natural that its methods should also be quite different. Most human laws are restrictive in their action; they follow the example of the Jewish Ten Commandments in that the keynote of most of them is "Thou shalt not". It seems a little curious that Christianity should still cling to that particular set of orders, since the Christ, whom they profess to follow, summarized them all in a positive command: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; this is the first and great Commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself." In the case of ordinary human laws, there are but few that order definite action, and even they are mostly variants based on the great cardinal principle: Thou shalt pay incredibly oppressive taxes. The laws of nature are not coercive; they neither prescribe nor forbid, but they do show quite plainly what the result of certain actions will be, and they leave the application of that lesson to the slowly developing intelligence of the kingdoms concerned.

It is but very rarely that the Manu interferes forcibly with the evolution under His care, for it must always be remembered that His object is not to drive His subjects into

Right Action, but to awaken within them the desire to act rightly. Development, not coercion, is the line of progress. There are occasions when evil seems triumphant, when the success of the entire plan is endangered, and then, if the King permits, extreme measures may be adopted, as in the case of the sinking of Atlantis, and earlier still, of the greater continent to which we give the name of Lemuria, though its inhabitants usually shortened it to Mu.

It would be more accurate to say that the method of the Manu in dealing with His human kingdom consists very largely in offering opportunities. When these are taken, progress is rapid; when they are neglected, that entity or that race falls behind. Naturally the host of His lieutenants, whether they be on the line of Adeptship or on that of the Devas, follow His indication. Direct interference on Their part is also exceedingly rare; They may be thought of rather as hovering influences, steadily pressing in the direction of that which is good.

It will be seen, therefore, that the relation of the local representative of the Manu to his people is in all cases decidedly impersonal. Like all other occult workers, he is very careful to conserve his forces, and he would depart from that attitude of extreme impersonality only when he was reasonably certain that the investment of force would be a good one. I have myself seen cases in which he was comparatively little concerned with the human element in his district, because it had not yet reached the level at which he could do much more than shower general beneficence upon it. A very good instance of this occurs to me, which I myself witnessed in the hill-country in Australia. There is, of course, a vast amount of land in that country which is only very thinly populated, and what population there is consists of aboriginal tribes at a very low stage of evolution.

There is in that district a certain mountain locally supposed to be inaccessible—a reputation which naturally evoked from a party of young, but highly advanced Theosophical students, a determination to climb it then and there. This plan was soon put into practice, and the attempt succeeded, though I think the young adventurers found it rather more of an effort than they had expected. When they reached the summit they proceeded in the traditional manner to build a big fire, so that their friends below might see that they had arrived. I will here quote a few paragraphs from an exceedingly graphic description of what took place, written by one of the youngest of those who were present:

We built our fire, and then we recited a certain ancient Ritual; and it has never seemed more impressive than then, when we were far away from all other human beings, deep in the heart of nature. Before we left that central point, we formed ourselves into a circle round the fire, and all joined in an invocation to the great Angel who reigns upon this Mountain. We said something like this:

"O Holy Deva of this mountain, we salute you with reverent and loving greeting, and we bring to you the blessing of our Masters of Wisdom and Compassion. We also bring the blessing of the Great White Brotherhood which exists from eternity unto eternity. May the peace and the benediction of our Lord and our Lady be with you and upon all your work on this mountain and its surrounding valleys."

We all felt a great and gracious response, which invigorated us for the next stage of our journey . . .

During the night we all went over again astrally and interviewed the Angel of the Mountain. He had been greatly surprised and much pleased at our greeting, and he wanted to know a great deal more about us. His whole attitude was unexpected, and revealed a condition of affairs of which we had previously had no idea. It seems that he has been in charge of that mountain, and has acted as Overlord to a great stretch of surrounding country, for more than a hundred years; but during all that time he has known practically nothing of the human race, as the only members of it who ever came within his purview in the earlier days were aborigines who engaged in obscene and disgusting tribal rites.

All these Arupadevas have a glorious life of their own on the higher mental plane, just as egos have, and the work which they have to do on the physical plane is a very small and insignificant part of their existence; and this particular gentleman had apparently

confined his activities on this level to receiving reports from his subordinates, and exercising a somewhat perfunctory supervision over them.

Those understrappers had been doing their best for the animal, vegetable and mineral kingdoms, but they saw very little of the human, and considered it hopeless to try to do anything with it. They seem to have regarded those aborigines much as we look upon snakes or scorpions—as unpleasant creatures which are no doubt all right among themselves as a separate evolution, but to the rest of the world are nothing but a dangerous nuisance. When later on, they encountered a very few white men—probably those who worked in that deserted coal-mine—they saw little to induce them to change their opinion, for these people destroyed the trees and animals which the Devas were appointed to guard and to help, and also radiated from themselves the most loathsome emanations of tobacco, alcohol and lust. Not flattering to our race, but you can see why they thought so.

The Great Angel said quite frankly that he had never known before that there were human beings such as we, sufficiently intelligent to understand him or sufficiently interested to invoke him. He remembered the visit of two of our members to the fringe of his mountain some years before, but they were so very different from any human beings that he had ever seen that he supposed them to be some foreign kind of Deva, taking on the appearance of humanity for some purpose of their own, as nature-spirits so often do. He knew in a general way that the Seventh Ray was now dominating the earth, and that instructions had been received from on high that the Deva evolution was to co-operate with humanity where possible; but he had not hitherto seen any way in which he could apply those instructions. We have introduced him to the great Angel who presides over our life at our Centre, and to the Deva in charge of National Park, and have really opened up to him a new line of thought and a new section of the world, in which he is immensely interested.

I think that little story (which is only a small extract from a most interesting account of the expedition as a whole) will give our readers some conception of the work and the attitude of these representative Devas.

(*To be concluded*)



ANNIE BESANT AND HER MOTHER IN 1867

DR. BESANT

By LOWELL THOMAS

Extract from "India: Land of the Black Pagoda"

By a window overlooking the Adyar River sits an aged woman with silvery-white hair. She sits cross-legged, in Eastern fashion, on a masnad. Behind her is an embroidered bolster. Over the masnad is spread a Persian rug. She is dressed in white shawls with a border of royal purple, and the surroundings are as unmistakably Indian as her appearance is Irish.

Why does she sit here, like an Eastern queen? The answer to this question is a romance difficult to parallel in this materialistic age. This woman, who has long passed threescore years and ten, is an authoress, editor, orator, political leader, and the head of a religious movement whose forty thousand adherents are to be found in every quarter of the world.

As an authoress she has made her mark wherever the wisdom of the East is studied. As an editor, she has, through her paper, *New India*, a faithful public. As an orator she holds great audiences wherever she goes. Among the learned bodies she has addressed is the grave and ancient Sorbonne. As a political leader she has bitter enemies, and followers who idolize her.

More than half a century ago, when scarcely out of her teens, she was the wife of an Anglican clergyman. She



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More than half a century ago, when scarcely out of her teens, she was the wife of an Anglican clergyman. She

became a Roman Catholic,[1] and left him. Then she became an agnostic and for several years worked in close association with the English reformer, Charles Bradlaugh. During this time she was an energetic materialist. Then she met Madame Blavatsky, the Russian spiritualist, and with characteristic courage threw her old opinions overboard. From earnestly believing nothing she came to believe almost everything, with equal enthusiasm! She gave up her work in London, where she had gained a reputation as an able speaker and a trenchant writer on social problems, and sailed for the East. From that time she has been a loyal disciple of Blavatsky.

In India she had to make her life anew. First she settled in Benares. Later she moved to Madras, and on Colonel Olcott's death she was elected the second president of the Theosophical Society, a post which she has held from that day to this, having been twice re-elected.

This is her life-story in baldest outline. To tell of her trials and successes, of her friends and enemies, would need a volume. She is Irish and—saving her presence—she enjoys a fight. But she wouldn't admit this for a moment. Always she tries to turn the other cheek, but at times the ancient Eve will out. . . . She is a very gentle lady. There is nothing small about her. She never did a mean thing in her life, we feel quite sure.

Of the wisdom of her activities there has been much question; of the purity of her motives, none. Nor can her ability be disputed, even by her enemies, of whom she has plenty. Annie Besant is a world-figure.

At a time when the big-whiskered undergraduates were wondering whether they dared follow Newman or not, a little slip of a girl, (oh, the madman her husband must have been not to realize the treasure he held!) brought up in sheltered

[1] This statement is of course utterly erroneous.—C. J.



Photograph by *Swaine, London*

ANNIE BESANT IN 1921

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surroundings, gave up home and faith and husband to follow the light of Truth, as she saw it. She had hardly any money. She earned her living by writing for the newspapers. Through slough of despond and over uplands of hope she followed the light she saw, until at last, after many ups and downs, it has brought her here, to Adyar.

She is a tireless worker. When the Indian dawn is breaking over the Bay of Bengal, she is to be found sitting here just as we found her, cross-legged, surrounded by her work, writing, planning, dealing with the letters her secretary brings her, giving instructions to the officers of the Theosophical Society, giving advice to aspirants to the "kingly wisdom" and "kingly mystery," administering affairs that not only circle the earth, but "step from star to star".

Mrs. Besant has none of the false modesty of the unknown. She has seen too much of the world to object to facing the camera. Yet she has none of the airs of a high priestess, none of the moods of a mystic. She is simple and direct, a person of singular charm. Her favourite mottoes probably are, "For God, for King and Country" and "There is No Religion Higher than Truth," for these two adorn the walls of her room. Every one who knows her, not Theosophists only, will tell you that she has lived these ideals throughout her strenuous and striking career. Among her followers (many of whom, by the way, believe her to be an incarnation of the famous Italian philosopher, Giordano Bruno), she is believed to be rather a despot (and they surely need to be galvanized with the fear of God occasionally, for, like all such bodies, this one contains a proportion of people that the world would call cranks, or something harsher), but to us outsiders she is a delightful, soft-spoken, cultured old lady. And in her bright brown eyes there is a hidden fire.

WHAT IS RIGHT WITH THE THEOSOPHICAL SOCIETY

I

BY MIGNON ROMA GIBBS

IF one considers that all is right with the Theosophical Society, one must necessarily omit much in an attempt to enumerate merely some of those "things" that are right.

The primary Object of the Society, "To establish a nucleus of the Universal Brotherhood of mankind without distinction of race, sex, creed, caste, or colour," is surely the first thing that is right with it, for what other organization has so truly fulfilled such an object as has this Society? The second and third Objects have aided in that fulfilment.

The utility, rightfulness and beauty of all forms of religion in their pristine purity as elucidated by the untiring workers in the Society, almost from its inception, and the beauty revealed by the knowledge of the inner significance of one's own faith, no matter what that faith may be, are of inexpressible value, as such knowledge engenders tolerance —and without tolerance Brotherhood were impossible.

Since Truth is not to be found on any one path alone, then all that helps to a greater realization of Truth is of value; for if one's Purpose is to grow, then one's

Purpose is also to help others to grow, and this ability only comes of one's own understanding.

The wider and ever-widening outlook that the study of Theosophy (made possible through the Society and its leaders) puts before the merest enquirer is indispensable to the freeing of that understanding. To grow wiser means an expansion of consciousness which enables one to see (in a measure commensurate with the extent of such expansion) the relation of the parts to the Whole, and to comprehend something of the Divine Plan.

Karma and Reincarnation as theories—since they may not be certain knowledge for many of us—must have brought Light to many who groped in darkness; they must also have given courage to many who had little for which to hope, and given direction to aspirations which perhaps were vague till came the understanding that these beliefs brought. Realizing that

> The Soul of Man is immortal, and its future is the future of a thing whose growth and splendour has no limit.
>
> The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.
>
> Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment—

the seeker finds it possible to give to persons and events their rightful place in the scheme of things.

To those who have always loved Beauty in Nature, the Theosophical Society (through its publications of members' investigations of the subject) has added immensely through the disclosure that the "Kingdom of Faerie" and the Deva evolution are so closely linked with this form of manifestation. Life is realized as One, the multitudinous forms serving as varying expressions of the One Life.

Then through the Theosophical Society comes the knowledge of how to work more efficiently—of how to serve more

efficiently. In its postulation of the existence of Supermen, of Perfected Men, who remain with Humanity to aid and guide it in its struggle toward the Light, lies the vision of the possibilities of service that may be ours in the future, since all service rendered for its own sake, with the desire to be ever more efficient and to help always, must inevitably bring greater opportunities for service.

The Theosophical Society, too, points the way of approach to the Masters, for in serving mankind one best serves Them. And in trying to live according to the highest Ideal, in trying to express more fully the Beauty and Nobility, the all-encompassing Love and Wisdom revealed to one through the Society, one endeavours to be a worthy member of it, and repeats with the poet:

> Purge Thou our sight and give us understanding,
> Grant us the vision of Thy Perfect Plan.
> So shall we humbly strive to serve our brother,
> Revealing Love and Peace on earth to man.

II

By the Rev. JOHN BARRON

"An', O Lord, gie us a guid conceit o' oorsel's," prayed an old Scotch elder. Not a bad thing to have when hampered with an "inferiority complex". The Acting Editor writes: "I have yet to receive a contribution to THE THEOSOPHIST on the theme, 'What is *right* with the Theosophical Society?'." I think I am justified in saying that the world wouldn't be worth living in, without it. It is not the size of it, the ebb and flow of tides of success, and all the developments in the way of activities that rise out of it, that are the main matters of interest concerning it, especially to those who by the very nature of their circumstances cannot be much in touch with these; but the chief thing is the steady stream of life and force

that comes through it, that magnetizes the very pages of this journal, and that, whatever the outward changes and storms may be, there is because of the T. S. influence always a song at one's heart. The Theosophical Society means H.P.B., and Colonel Olcott, and Annie Besant, and C. W. Leadbeater, and those to-day who carry the "fire" with them wherever they may be. Every Lodge Room a centre of peace and power, so that it doesn't seem to be of much importance what is being said there, but just simply it is good to be there!

The Psalmist perhaps after he had broken his best harp-string and said "Selah," and felt he wanted tuning up himself, says: "Then I remembered the days of old." We may be told that that's not a good thing to do, or to look ahead at the days to come, but that we ought always to be concentrated on the present moment; but, yesterday and to-morrow are in the Eternal Now as much as the present moment. There were days when "Theosophy" was a word to make one's heart jump, and *The Key to Theosophy* a book to be handled with the greatest reverence, and there was the pleasure in quiet country-roads of reading passages to an old friend, who said that this was what he ought to have had, forty years ago. The very air seemed vibrant with Theosophy. But "the solitude of quiet wilds" is only for a short time, and one's life-work demands contact with all sorts and conditions, and in unlooked-for ways opportunities come, and "we cannot but speak forth that which we do know".

The Countess Wachtmeister was surprised to find the name of a lady she knew, on the roll of the Theosophical Society, not having the least idea that her acquaintance was interested in the least in Theosophy, and when next she met her, asked if she would like to read any books. "My dear!" was the reply, "I never read a book in my life, and I don't want to read any of your books; but I think that your Society with its idea of an Universal Brotherhood is the most

glorious thing in the whole world." Is not that as true to-day as it was in the beginning? and evermore shall be, world without end, and that is what is *right* with the Theosophical Society! So many new Lodges have been formed, and so many Lodges have lapsed. Even so, what of it? The old members never had the idea that the Theosophical Society would become a large society; but it grew beyond all their expectations, and though in H. P. B.'s day it was small compared with what it is now, yet even then the Theosophical Society had accomplished a great deal; and she was able to say that if during those brief years of the Society's existence so much had been accomplished, what might not be expected in the course of the next (the present) century? When the Teacher comes in the last quarter of the present century, will he not find ready to his hand, an organized society, a literature and a terminology, which will enable a work to be accomplished which shall redeem the world? That is what is *right* with the Theosophical Society.

TAKE another image. An embassy comes out from the King and carries his message to some far-off land. An embassy does not exist for itself; it exists for the sake of the King who sends it, for the sake of the country to which it carries his message. It is a message from a King to a friendly people. Such an embassy to all the religions of the world is the Theosophical Society in its meaning; it brings a message from the great King; it comes to a country in order to tell its message; it has no object to gain for itself, no reward which it can claim for obeying its Ruler; it carries its message and proclaims it, and leaves it to be accepted or rejected as the particular nation wills. Such an embassy from the Masters of the Race is the Theosophical Society to the religions and nations of the world.

ANNIE BESANT

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

Preface

My object in translating the Yoga Aphorisms of the great Ṛishi Patañjali, when there are other translations at hand, is twofold—to render the Aphorisms as they are into English, and not as coloured by the commentaries, and to show that, when this is done, the Aphorisms are mostly intelligible and naturally fall in with the Theosophical system of teaching, which is the only system that explains coherently the phenomena connected with the physical and super-physical planes of consciousness. The Aphorisms, as they are intended to be committed to memory, are very terse, and I have rendered them as literally as I could. The word or words which supply elisions in the original are put within round brackets. The words within square brackets are the meanings of words which immediately precede them. Under those Aphorisms which are not very plain as they stand and under those which admit of being interpreted in the light of Theosophical teachings, I have added my own explanatory notes which may be found useful in stimulating further thoughts relating to the Aphorisms. Their meanings come out fully only when they are meditated upon by a student of Theosophy, who knows something of the finer bodies of man and the planes of consciousness in which they

function. As Yoga is a practical science, the real significance of these Aphorisms is seen only by students who make some attempt to control the functions of the Mind.

I hope the translation will be a help to those students of Theosophy who do not know Sanskrit in understanding something of this only extant authoritative work on the Science of Rāja Yoga, which does not quote any further authority.

॥ पातंजलदर्शनम् ॥

THE VIEW OF PATAÑJALI

॥ समाधिपादः प्रथमः ॥

The First Quarter of Samādhi [Poise].

अथ योगानुशासनम् ॥ १ ॥

1. Then (follows) instruction on Yoga.

Then—After the attainment of the four primary qualifications of Discrimination, Desirelessness, Good Conduct and Love (at least to a certain extent).

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

2. Yoga is the inhibition of the (automatic) functions of the Mind.

Yoga is the restraint on the fickle transformations of the "Chitta".

Chitta is, radically, the vehicle of *Chit*, the Cognition aspect of Consciousness. This vehicle is the Mental Body of man. The Ego, in the Causal Body, is the Thinker, and the Mental Body is the vehicle of his (concrete) thoughts. They express themselves in the Mental Body as vibrations, waves, whirls, forms and flashings of colour. These are the *Vrittis*, functions or transformations (of the Mind). In Yoga the

Mental Body is calm and quiet, and shows no colour or agitation of any kind. For,

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

3. Then, (during Yoga), the Seer's abiding in his own Form [Nature].

The "Seer" is the controlling Self—the Ego in the Lower Yoga and the Monad in the Higher. *His own Form*—a synthesis of his past experiences. In the Lower Yoga the Personality is transmuted into the Ego. In the Higher, the Ego is absorbed into the Monad. The fusion of the lower self into the Higher Self is called Yoga.

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

4. Otherwise, His conformity with the functions (of the Mind).

In the absence of Yoga, the Higher Self identifies himself with the functions of the Mind. Changes occur in his consciousness corresponding to the vibrations, etc., in the Mental Body. These changes are either automatic or induced from without, but not caused or controlled, by his will, from within. (See under I, 45.)

वृत्तयः पंचतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

5. Functions (of the Mind) are fivefold—vague and clear [injured and uninjured].

Every mental function, except sleep, in its ultimate analysis, can be resolved into sensations experienced through one or other of the five sense-organs. The world exists only as perceived. What the world is, apart from our perception of it, none can say. *Vague and clear—Kliṣhṭa* and *Aklishṭa* mean "injured" and "uninjured". In extant translations, they are rendered into "painful" and "not-painful," which are not quite correct. These latter meanings may apply perhaps to the functions of the Desire Body, as

Pleasure and Pain do not enter into purely mental functions. An "injured" function of the Mind is a blurred image or conception and an "uninjured" function a clear one. But Patañjali includes "feelings" as well in His "Vṛittis".

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

6. Evident, measurable or verifiable Conception, False Conception, Supposition, Sleep and Memory (are the five functions of the Mind).

Every mental function can be considered as one or other of these five.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

7. Direct Perception, Inference and Tradition are the verifiable (conceptions) [Evidences].

Direct Perception is observation and experiment. This is the primary evidence upon which every other secondary evidence depends. In fact, it is the only evidence for the scientist as well as for the Yogi. It is a clear mental "impression" produced by an external object or event (through one or other of the five senses).

गृहीतसंबन्धालिंगालिंगिनि सामान्यात्मनाध्यवसायोऽनुमानम् ॥ ८ ॥

8. From the nature of the known relationship, the general conclusion (arrived at) is Inference.

Inference is the conclusion arrived at by the Mind from observation and experiment. It is a conviction that the same changes occur under the same conditions when actuated by the same causes. Or, Inference is the conviction that the same causes produce the same effects under the same conditions.

आप्तवचनमागमः ॥ ९ ॥

9. The utterance of "the attained" is Tradition [Gospel].

It is vicarious or Scriptural Evidence, which is verifiable by one's own experience. It is *Parokṣhajñānam*, knowledge through the eye of another.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १० ॥

10. False conception is (born of) illusory knowledge, not based on (the true nature of) the Form [object or event].

Example: The notion that the sun is going round the earth. Most of our "knowledge" belongs to this category, as is evident from the "progress" of science from theory to theory.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ११ ॥

11. Supposition [fanciful conception] goes with (mere) Word-knowledge with no reality (corresponding to it).

Example: "The curvature of a straight line" or "the horns of a hare," which are mere words with no reality behind. Or it may take another form as "the Mass of Matter," which is only a fanciful conception or supposition inasmuch as Matter is Mass and Mass is Matter. If its Mass is taken away from Matter nothing of Matter remains behind. Hence, Mass is not something apart from Matter.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १२ ॥

12. Sleep is a function (of the Mind) depending on the perception of the absence (of all functions).

Sleep occurs when the vehicle of consciousness is unable to respond to outside impacts and cannot call up internal images when the Centre of Consciousness shifts from it to a higher vehicle. It is a condition in which the mental functions have ceased to operate—the unconscious state of the Self in which *nothing is known*. It is not a state aspired by the Yogi as some persons erroneously think. It is a mode or transformation of the *Chitta* or the vehicle of consciousness, as Patañjali rightly considers. (See under I, 42).

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १३ ॥

13. Memory is non-losing (the impressions) of the objects experienced.

It is not a faculty of the Thinker; but its strength depends upon the clarity of the original image or "impression" and the amount of attention the Thinker or the Ego has bestowed upon the image. Whether the "impression" inheres in the Mind or in the "Seer" is not certain. It seems highly probable that it inheres in both. Memory is the effect of "Inertia" or automatism of Matter—its resistance to change its condition or state of motion or its persistence in maintaining its state of motion—its *tendency* to repeat the vibrations transmitted to it. The vibratory tendencies of the constituents of the various vehicles of consciousness inhere in their respective "Permanent Atoms" which are the nuclei or the vibrant centres of attraction, round which the vehicles are built up or automatically formed. Patañjali considers *Smṛiti* or memory and *Saṃskāra*, "impression" or "tendency," identical. (See Aphorism IV, 9.)

Matter seems to be at once a queer mixture of stubbornness and submissiveness on which depend the glorious achievements of the Yogi. The whole secret of evolutionary progress lies in these two fundamental and seemingly anomalous properties of Matter.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १४ ॥

14. Their control, by Practice and Desirelessness.

These are the only two methods of gaining control over the Mind.

(*To be continued*)

THE JOYS OF THE INNER LIFE

By H. BOSMAN

It has been said with profound truth that the object of all man's efforts is happiness, however selfish or altruistic may be both the incentive and the manifestation. But, when the inner life of a man opens out, when all idea of self lies dead at the door of his present state of spiritual evolution, when he works as an instrument in the loving hands of the One, then he begins to understand the real meaning of the word joy. Jesus Christ said: "He that loseth his life for My sake shall find it." To lose one's life for His sake is to overcome the lower self and the transient, material joys it engenders; consequently it is to lose the feeling of selfishness, the sense of separateness, the notion of the isolation of the self. To find one's life is to realize what real service means, to accept such service lovingly and gratefully and so to become a conscious part of all that is.

But service can only be a real and undiluted joy, a profound and heart-felt happiness, when we are sincerely eager for it, and when it is taken up by all that is best in us. The question of how we can best serve is not for us to decide, and a submissive attitude, which should not be difficult for us brought up in the Christian religion, is the real one. There is a great need for willing hands, and therefore we may rest assured that our offers to serve

will be answered as soon as possible and in the way most suited to our capabilities.

It is an error to think that a social worker for instance necessarily renders greater services to humanity than, let us say, a successful business man. It has often been pointed out that all depends upon our attitude, upon the motive behind the action; it is not so much what we do, but how we do it, which really matters. A man who makes a great deal of money, largely with the object of spreading happiness around him, is certainly nearer to the heart of the One than a social worker, driven by personal pride or ambition.

Christian teaching, as expounded by its adherents, urges self-sacrifice, but such teaching stops short at the threshold of a higher truth, and is in fact contrary to the message of Christ. There is no real question of sacrifice; just as it has come to be realized by all civilized races that the sacrifice of animals, etc., belongs to a previous period of evolution, which we have outgrown, so many of us have come to understand that a deeper truth lies hidden beneath the idea of self-sacrifice, namely that it is a matter of giving up lesser joys to gain greater ones, as was stated by Christ in the passage quoted above. Paradoxical as it may seem, the incentive to lead the higher life, when reduced to its simplest expression, is a selfish one; it is the joy of living in and of being filled with the love of the One, to which no other joy is comparable. It is, as is so beautifully expressed in *Light on the Path*, to "listen to the song of life". It is to be able to hear the loving messages unceasingly poured into our ears, to feel and understand, so far as our limitations will permit, His love and to send out our hearts to Him.

> Listen to the song of life.
> Store in your memory the melody you hear.
> Learn from it the lessons of harmony.

KRISHNAMURTI'S WORLD OF THE INTUITION

By C. JINARĀJADĀSA

I HAVE just had the privilege of receiving from Mr. D. Rajagopal summaries of the twelve talks given by Krishnaji at the Star Camp at Ommen this year. I should like to describe briefly my "reaction" to them.

Krishnaji is always fascinating; even if what he says may have been said by other teachers, they have not said it in the manner in which he is saying it. There is certainly an "individual uniqueness" in his phrases; they are often aphorisms out of which others can educe long discourses. His teaching is dazzling, and perhaps this quality has been greater this year at Ommen than ever before. I doubt if any but a Hindu brain could body forth such subtleties of thought as he shows this year.

He asks his audience once again to approach his thought free of all traditions or prepossessions of heart and mind. He asks us to leave all behind, and most particularly to leave behind our mind, if I may so put it. The moment our analytical mind is used to examine his teaching, we fix upon the part and not the whole. We note separate and distinct contradictions to what we know—not merely believe from others—as Truth; and so we develop a spirit of challenge. Yet he does not want to dispute with us; he only wants to give us his vision, or rather, to open our eyes to a vision of Truth and Being which is other than that of the mind.

In this I think lies his great significance—the indicating to us a vision of life which to most of us is utterly strange, and therefore revolutionary. I know I am treading on dangerous ground in trying to "expound" Krishnaji. Still, having something of a mind, and a fund too of experience of sorrow and joy, the attempt is not altogether a rash one. I propose, following Dr. Besant, to call Krishnaji's outlook that of the Intuition. To get some idea of how different the intuition is from the mind, let me try to show how different the mind is from the emotions. Thus surveying backwards, we may understand how to look forwards.

All of us intelligent human beings to-day proceed to understand the world with our mind as the instrument of cognition. We start with "ideas," that is, with measuring rods of the mind, in order to know life. Soon after we are little children, who are moved purely by the animal functions and by the emotions of like and dislike, our life gets put into a framework of the mind. Like the lines of latitude and longitude on a map of the world, we use ideas given to us called religion, history, ethics, idealism, and so on. When we watch any event, at once these ideas come up as measuring rods, and we say: sensible—foolish; useful—useless; logical—illogical; scientific—unscientific; and so on. What are called categories become the longitudes and latitudes of our mental world.

Let us now try to imagine a condition of life where mind is absent in an individual, where every reaction in him produces only emotions. His latitudes and longitudes will be: pleasant—unpleasant; to be sought—to be avoided; expanding-my-self—contracting-my-self; and so on, all emotional. He can live a very full and complete life (so far as *he* knows) with these categories only.

Suppose then an intellectual person comes to this individual who lives only with the criteria of the emotions,

and says to him: "My dear man, your conception of the world and its possibilities is futile. You cannot make your personal likes and dislikes the standard of living. Your individuality and its needs must not be made the centre upon which the universe revolves; you are only a unit in a community, and the community must be made the centre and not yourself. There are laws of logic; there are the facts of Nature; and these things must guide your judgment, and not whether you react to events pleasantly or unpleasantly." At once there will arise a great clash between the two standpoints, because for a person who has only the categories of his emotions, the mental concept of life is unreal and futile. He will see no reason why what has served him so efficiently, that is, the use of the pairs of opposites—I like, I dislike, and others—should be given up in favour of something that is called logical or scientific thought. The world of thought will appear to him unreal and not satisfying the needs of his life.

On the other hand, to the individual who lives by the mind, the person who lives by the emotions lives in a contracted world and one that is full of error. The man moved by ideas is impelled continually to denounce one whom he looks down upon as his inferior in evolution. This so-called inferior may take such a standpoint as the following: "There is no reason why 2 and 2 should not make 5 in my world, if it helps me to be more happy in my world." Immediately of course his opponent will say: "There are fundamental laws of the universe which prevent 2 and 2 from making 5, and there is no possibility of happiness for you until you give up your foolishness."

And so back and forth the arguments will go, because there are fundamental differences in the two standpoints. There is no question that the standpoint of the mind, based upon the categories of logic, natural science and philosophy, is fundamentally more true than the standpoint purely of the

emotions. But this does not necessarily mean that life as contacted by the emotions is always a lesser form of life than life as contacted by the mind. There are certain phases of purely mental activity which limit the individual, and give him less of "Life" than what he would get if he were to develop his emotions irrespective of categories of the mind. Certain aspects of the emotions lead man to a wonderful height of understanding. Consider, for instance, the discovery of life by the man who "falls in love". Looked at from the mental standpoint, he may seem to be senseless and acting foolishly; yet on the other hand he reaches a fullness of living that a person absorbed in working out a mathematical problem will not contact. It is undoubtedly true, as Coventry Patmore says beautifully, that sometimes this experience of falling in love is "all the light of all their day" for many men and women:

Love wakes men once a lifetime each,
They lift their heavy lids and look;
And lo! what one sweet page can teach,
They read with joy, then close the book.
And some give thanks, and some blaspheme,
And most forget. But either way,
That and the child's unheeded dream
Is all the light of all their day.

The two opposing standpoints of life could scarcely be better contrasted than the reactions to life of two people, shall we say, on a pleasant summer day in England. If we think of one young person, full of vitality, who feels bored, and of another young person who is absorbed in the fascination of a detective story, the former might say to the latter: "Come out; it is a lovely day; don't sit there frowsting with your book. Don't you want to *live*?" The reply would be a negative one, if the young person with the book felt an intense reality of life through the mind as he read his story; he would brush aside as valueless the sense of life through

the emotions which a game of tennis or some similar form of outing might provide.

I have contrasted the two standpoints of the emotions and the mind in order to show that there are two distinct worlds of the emotions and the mind, and that the person living in the mental world will undoubtedly denounce all who are absorbed in their emotions and refuse to leave them, and do not realize that there are categories in life which are more true and so more useful than the categories of the emotions. In exactly the same way, there is a new world different from that of the mind, with categories also so different that the mental world seems futile compared to that world. This is the new World of the Intuition—a world very difficult to describe because it is only slowly being discovered to-day by a few select ones in humanity. Just as there is a clash between the standpoint of the mind and that of the emotions, so there is necessarily, especially at the beginning, a clash between the standpoint of the intuition and that of the mind. This, it seems to me, is exactly what is taking place just now in connection with the teachings of Krishnamurti. He is offering an outlook to life which is not that of the mental categories, but of certain other categories which are of the Intuitional World.

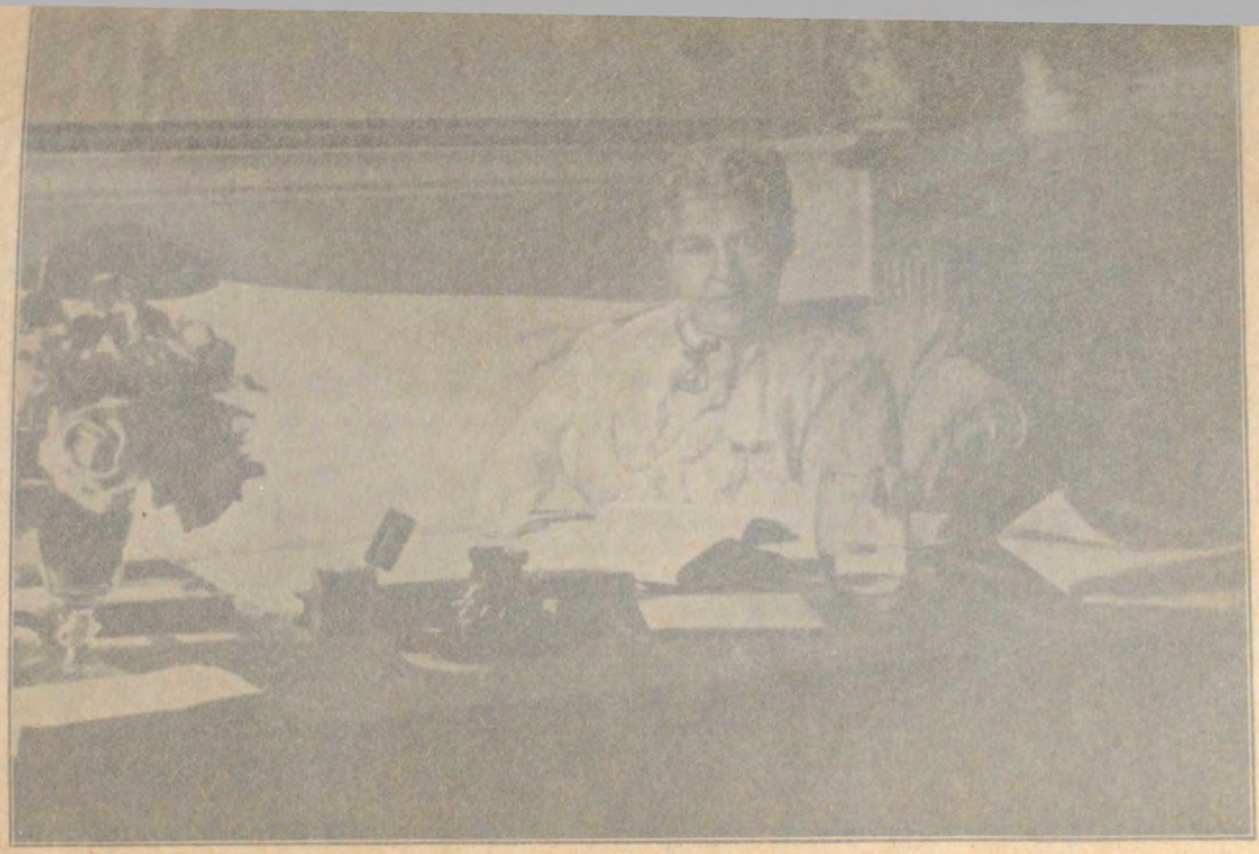
Just as, in my description, the person of the mental world will completely denounce the type of life lived by the person of the emotional world as futile, illogical, based on error, etc., so will the person who lives in the Intuitional World denounce the life lived by those in the mental world. From the standpoint of the intuition, there is no other possible understanding of the world except with its own categories; every other standpoint, however buttressed by the greatest authorities in the world, is simply not true.

There is of course a higher standpoint still, that of the Ātman; whoso possesses the vision of that World of the

Spirit will say even to Krishnaji's vision as did the Rishis of India: "*Neti, Neti*"—*Not so, Not so.* From the standpoint of the Ātman, there is no other.

The difficulty now comes in trying to describe what is the Intuitional World, and what are the reactions of a person living in it. Most of us have had only the experiences of the Intuitional World by fits and starts, so to say, because our life is guided by the categories of the mind. But it has always been the declaration of Theosophical teachings, from the commencement when they were given by the Masters, that Manas or Mind, even the Higher Manas, is not only different from Buddhi but is a principle of the Ego at a lower manifestation. We have always been taught to recognize that just as Kāma or desire comes "below" Manas, so Manas comes "below" Buddhi. The astral world is a vast world of life and activity, but it is a different world from that of the mental world, and a lower one, because consciousness in it is more limited. In exactly the same way, in the Theosophical scheme, the world of Buddhi is a higher world than the world of Manas. But so far, to most people, Buddhi is an unreal faculty of consciousness, whereas thinking and action in the light of Manas is a real mode of living. But we have to-day Krishnaji pouring out a mass of teaching concerning life as lived from the standpoint of Buddhi. No wonder, therefore, that his teaching produces a confusion in those who have had no experience of Buddhi. It is a type of confusion which would be produced in the person who lives in the world of the emotions by someone insisting that his world is all wrong, since there is a truer world, which is that of the mind.

When Krishnaji began his teachings, Dr. Besant made the illuminating remark that his teachings were for the new sub-race, the Sixth, which, according to the Theosophical classification, will be in a striking fashion the sub-race of the Intuition, just as the Fifth sub-race is the sub-race of the



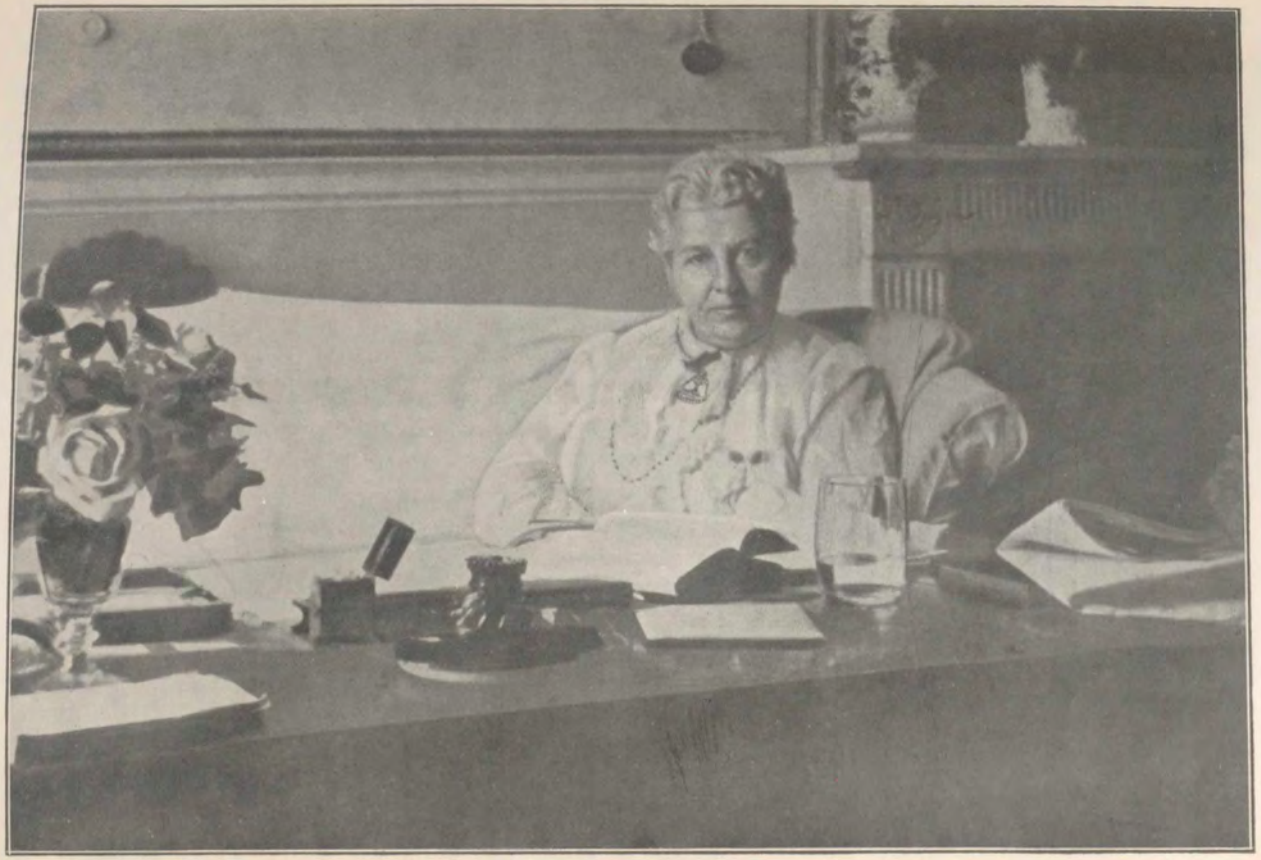
ANNIE BESANT IN 1902

enlarged from a snapshot by C. Jinarājadāsa in Genoa, November 7, 1902

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Mind. In the article published in the last THEOSOPHIST, she mentions how Krishnaji's teachings are for these Sixth subrace egos, and how some of them are appearing even now in various parts of the world. We can therefore understand why there should be at the moment much confusion in the minds of those who cannot as yet see that there are other categories different from those of the mind. Also we can understand why Krishnaji is utterly dogmatic, even verging on fanaticism, in denouncing every other standpoint than that which he proclaims to be the only possible one. Of course it is fanaticism of the type of the sculptor Préault who said: "Art! It is that star. I see it. *You do not.*"

We have thus in Krishnaji's teachings, poured out with vigour and enthusiasm, a proclamation of life as viewed from the standpoint of the Intuition, the Theosophical Buddhi. If one has had any experience of Buddhi, Krishnaji's teachings are utterly logical, including even the quality of denunciation in them of all other teachings. For to one who lives in the world of Buddhi, life is completely different from the mental world. For instance, to take one example, if I were to mention the letter G, instantly our mind thinks of F which precedes the G, and of H which follows. When we try to understand G, then, by long association, the mind thinks the relation of G to F and to H a necessary factor in understanding G. But the characteristic of Buddhi is that Buddhi can understand G *directly*, without any reference to the relation of G to anything which precedes or succeeds. It has been explained by Theosophical teachers that this direct knowledge of G comes by *identification* of the knower with the object to be known. For when one exercises the faculty of Buddhi, the object to be understood becomes one with the knower, for it becomes a part of himself; it is understood directly, and not as related to what precedes or succeeds. Naturally, therefore, for one who exercises Buddhi,

the faculty of being logical, philosophical, being "four square to fact," being scientific in thinking, using the ascertained experience of experts, etc., are of no use whatsoever; he can come to a knowledge of life and its possibilities directly for himself by union with the thing to be known. He needs no teachers or traditions.

There is only one point on which some of us most distinctly differ from Krishnaji, and that is when he insists that all the categories, except those which he establishes, are useless, since they are erroneous. While it is perfectly true that a fuller knowledge can be gained by exercising the faculty of Buddhi, nevertheless such knowledge as can be gained by the trained mind is also knowledge. The categories established through long and careful investigation of the mental world are not vitiated because there are other categories in a higher range of consciousness. Furthermore, the strange thing is that sometimes the categories of the lower world can bring us more quickly to Truth than the inexperienced use of the categories of the higher. It is this which Bergson has pointed out with regard to the workings of instinct and mind. There are occasions when instinct "gets there" more swiftly than mind, which with its process of trial and error delays coming to a conclusion. So too we have the remarkable fact that when desire leads to powerful emotions, and the emotions are made selfless, they become surcharged with light from the World of the Intuition. This of course is the reason why poets and artists can give us a summation of life more true than what the logician and the scientist can give.

To sum up, Krishnaji is giving to us a vision of life which is that of the Intuition. Already two writers, Bergson and Croce, have written much to show how there needs to be a new evaluation of life in terms of the Intuition. Krishnaji outstrips these his precursors by pouring out a flood of

knowledge concerning what life is as lived in that World of the Intuition. Of course his teaching is for all, because we have all to live in that world some day,[1] though in the normal process of evolution the easiest way of so living will be for some in the Sixth Root Race which is still to come, and for the mass of mankind, in the Sixth Round, which will be particularly the Round of the Intuition. But there are always some who can go faster than the slow current of evolution which sweeps all mankind onwards, and it is these who will spring forward to live ahead of time, when they are given the message of Buddhi. But however true are the categories of the World of the Intuition, they do not negate the categories of the world of the Mind.

It is for each to select such categories from either world, or from both, as will enable him to discover the highest in himself, and for himself. This is the ancient teaching which the Masters of the Wisdom have ever taught. The teaching of Plotinus as to a "flight of the alone to the Alone" is the Ancient Way that is ever new to each who treads it. It is the "flight of the alone" which is being emphasized by Krishnaji. It is the flight "to the Alone" which was emphasized by Christ and Shri Krishna.

[1] Some may be interested to read a lecture of mine, delivered in 1911, called "The Vision of the Spirit," where I sketch the evolutionary stages through which the individual passes: 1. The Vision of the Separated Self; 2. The Vision of the Mind; 3. The Vision of the Emotions; 4. The Vision of the Intuition; 5. The Vision of the Spirit. The lecture appears in the book *How We Remember Our Past Lives*.

MAN KNOW THYSELF

By B. W. ALLEN

THE separate entity contains latently the whole quality of life in totality, and the expansion to realization is the purpose of individual existence. That expansion can only be brought about by continual contact with the objective world.

The earlier experience is slow, as the response from the life within is only very small; but as the ages roll on, gradually there is a greater awakening as Kingdom after Kingdom is experienced. With man the early response is again slow, *viz.*, when he first becomes consciously affected by outside contact. The storms of life, however, continually beat about him, and he is swayed hither and thither like a young sapling in the forest, for the life within him does not function sufficiently strong to ward off the effects from without. So he follows illusions in various directions having not yet learned that within him, if properly developed, is the power to direct and control all contact from without.

The way is hard but as time passes on gradually he learns to turn his mind to self-examination. He ceases to only look for fault in others, but looks for the weaknesses within himself, and when wise enough or sufficiently developed will from within adjust in an adaptable way the life within himself to the life pulsating without. He then realizes that life in its totality without can be realized by the life in its totality within himself. Once that conception is

reached a new world is opened up, for he sees that every manifestation of life without has its part in the totality of life as a whole and it is his purpose to find out and adjust himself to it accordingly. Conduct of the right kind naturally follows, directed by the conscious life within.

The organizations of the past made by man in the form of Churches, etc., have played a part in stimulating from without that life within man, but with such institutions there is a grave danger that through the limitations of those who have formed them a narrow channel is constituted that will not permit full contact with life in totality outside. This is evident to-day all around us; very few of our existing religious institutions permit the full freedom necessary for absolute contact with life outside; in consequence they create illusions for the individual adherent and build up prejudices that wall off and prevent full expansion within man; this unfortunately retards rather than stimulates, notwithstanding that the promoters and sustainers of such institutions may have acted with the best of intention. Dogmas of any description, whether religious or political, have a narrowing effect and end in only partial understanding.

A great deal of the chaos of the world to-day has been caused by such procedure, and the remedy lies in individual freedom, with man facing himself fearlessly. Instead of leaning on someone else or some organization he must learn to face the open plane of life with all its storms, trusting life to adjust him accordingly.

The shelter-houses in the form of churches and other institutions can be used perhaps as fingerposts, but they will never in themselves bring to man that conscious expansion that will make him realize, make him feel and know life, make him see the Divine in every objective thing around him. He must tune his life within to harmonize with the life without, no matter how beautiful, no matter how repulsive,

because every expression irrespective of degree plays its part in the totality of life as a whole. Such is the goal for man—it is then that the pairs of opposites cease to worry him, for behind the form he sees the same Divinity and knows life in all its completeness.

In examining the cause of individual misery as existing around us all over the world to-day, much of it can be traced to the blind following of unscrupulous leaders. If individuals realized that they should trust only the voice within themselves, a great deal of the trouble could be avoided. Prejudices are inflamed by outlook directed in specific ways for the purpose of gratifying the selfish ambition of some other individual, and the ultimate consequence is misery for all concerned. The only direction necessary for man as a separate entity is that which will point him to understanding firstly himself ; then conduct will follow that brings harmony out of discord, for in knowing himself he knows all, for the all is within him in correspondence with the all without. When man achieves such an exalted state he is one with God, " Life in totality ".

The struggle may be long but sooner or later it will have to be faced, and why not now? For once realized and attained, the goal will bring a conquering of time and the Eternal Now, a realization knowing no yesterday or to-morrow, such limitations being then transcended. Constant awareness of all causes of action by others can only be understood when a man understands himself in all completeness ; then tolerance is naturally extended under all circumstances, for he knows that all wrong action is born of ignorance and lack of development. To be able to realize life as manifested in a saint, a scavenger in the street, a crude savage, or a dying tree, is a possibility within the heart of every man and that should be his goal—a goal only attainable by constant examination day by day, yea, minute

by minute, of every experience that life can give to him. Finally the realization will be reflected in the man's conduct to all with whom he comes in contact. His understanding will radiate a love knowing no limits, because it is centred in the kernel of all things and naturally flows to every material manifestation that arrests his attention irrespective of degree.

The mad rush of youth the world over to-day in their quest for sensation can be laid to some extent at the door of organizations of the past, who with cast-iron rules housed people in by fear, thus not allowing for gradual individual expansion through experience of life in all its departments. Parents have little control to-day because of this reaction, and broken hearts are in every street; but let those parents take heart. Life externally is the great teacher and the more indulgence in seeming vice the greater the reaction, and out of that reaction will come a stocktaking of individual weakness, and adjustments will be made that will carry the individual farther on than all the Churches in the world could ever possibly achieve.

Out of this complexity as viewed to-day will flower to-morrow a humanity far greater, consisting of individuals who are self-reliant; born of experience bitter in the extreme, but knowing themselves individually, they will compose in the aggregate a people in unity radiating love and understanding, transcending the chaos of to-day, and constituting a brighter and happier world.

ALL you have to do is to take the marble of the lower self, and with the chisel of will and the hammer of thought to cut away the matter that prevents the Beautiful within you from being seen; to let the God within you shine out in glory and lighten the world in which you live.

ANNIE BESANT

SELF-MAKING

By KATE SMITH

THE human ego is a figment of the imagination, which has grown into an association-complex. In each human life there is a moment at which it begins. Somewhere about four years old each child suddenly thinks to itself for the first time: "I am me." Often, but not always, there is at the same time a feeling: "I do not like it much." That feeling: "I do not like it," is quite right. The consciousness of being oneself is not pleasant, it is rather disagreeable in itself and is likely to grow into a source of numberless distresses.

Psychologists have found that this discovery of oneself is engendered by the pressure from other persons. During the earliest years of one's life, one can live quite happily without noticing at all whether one is oneself or not. The happy infant never notices who or what he is. After a while people begin to be tiresome, there is conflict, and tensions are set up which result in a sudden noticing: "I am me; I am myself; I am this person; I am what lives in this body." It is a mournful discovery. When the thing is started, one begins to take an interest in it. One reconciles oneself to belonging to one's own body and none other. From this time forward one gives more attention to this precious, uncomfortable, newly-discovered self than to any other. One makes a hobby of it, takes a pride in it. Part of one's mind is definitely given to working for the welfare of

the self. One builds a permanent thought-form of interest in the self.

It is worth while to think out very clearly and exactly how the thing begins. There is nothing unusual about it, nothing special or peculiar. Just as in later life when one "takes up" a new language, or a new art or handicraft, one simply tells oneself one is interested in it, and, as a result of thinking so, one is interested. The mind builds a thought-form of interest in the subject from the moment of taking it up. That thought-form automatically draws one's attention to everything bearing on the subject, and collects memories of everything to do with it. The more memories the mind can collect in a given subject of study, the more the thought-form of interest in that study will grow and become powerful. The more powerful it grows the more successfully it can claim one's attention, to the neglect of other interests. This permanent interest thought-form is called an association-complex. One can have an association-complex for anything in or under heaven, from unicorns to bi-metallism. Everything seems to have a personal interest for someone, nothing proves interesting to every one. All interests are possible, none are necessary.

The extraordinary thing is how few people have thought through the subject far enough to see clearly that the association-complex we have built about our self is no different from any other in its nature. We started it casually, almost accidentally, without much thought, as we might have started stamp-collecting, and we have allowed it to grow and fed it with memories until it has overrun practically the whole of our lives. Yet it started life as a simple thought-form of interest like any other. It need not have taken up any more room or time or attention than any other.

We can do a great deal towards loosening the tentacles of the self upon our minds by pushing far enough back from

it in intellectual honesty to be able to see it for what it is—a thought-form of especial interest that we have made—a fixed idea that we have cultivated. Hard, clear thinking can demonstrate the folly of perpetually adding to the personal equation. Yet that is what we spend our lives in doing, until we can do nothing but roll round in circles like huge cones of swollen fat at one end.

Stand back and look at the process. The animals began it, when by effort they pushed consciousness into self-consciousness and started an individualization. No one expects much judgment in an animal. Having done it once, the same impulse is repeated by habit in the human kingdom. In this very life we are now living we have each of us done it again. It was innocent and harmless in the child to make the simple recognition: "I am I, I am this person." The mistake has been in adding to it so much all the time. "I am a good little girl, or boy. I am dreadfully naughty. Daddy loves me. Or why doesn't he? I like French lessons. I hate sums. I want to marry. Or maybe I don't. I am Mrs. Abbas Cedef-Wixyz. Or Miss or Mr. as the case may be. The Cedef-Wixyz are quite a family. I have to keep up my position." And so on and so forth, and so it goes.

Until he reaches years of discretion the individual is not to be blamed for his egoism. Home, family, friends, schools, churches and society at large bring all their skilled experience of centuries to bear on every girl and boy to increase it. Every one you know wants you to be somebody, to make something of yourself, to be a considerable person. Aggressiveness and greed are fostered in the supposed interests of separated nations, by military and commercial propaganda. Vanity is taught and cultivated to raise the status of the family, the school or the church. Appearance is the great demand all society makes on us. Reality is utterly lost sight of. Every one has to hunt out Reality all by himself in the

secret recesses of his soul. In order to hunt for Reality one has to be free-moving. No one will ever get anywhere while rolling in circles round the self. We must cut out the personal equation before we can trust to our own observations. It is merely an accidental and as it were geographical bias from which we suffer. We have to find out exactly what it amounts to, so as to deduct it from our conclusions.

The first thing to recognize is that everything we have added to the "me," since we first had it in childhood, is purely fictitious. All these voluntarily invented preferences, likes, dislikes, fears, ambitions and disapprovals have no existence. We simply pretend them all. In our secret heart of hearts we know it already. We are perfectly aware that our actual "me" is quite different from our position in life, "I, me, myself" am not "Mr., Mrs. or Miss Abbas Cedef-Wixyz" walking about in a certain body that bears that name; but a bit of real, warm, intelligent affection living in that body. That was all the child found there. That is all there is really there to this day. If we want to appreciate reality we have to drop all the rest overboard, as an invention of the devil, and allow our own natural, intelligent affection to come out for a walk and see what it can do.

ALL that we are is the result of what we have thought.
It is founded on our thoughts.
It is made up of our thoughts.

Dhammapada

RESPONSIBILITY

By EDITH FAIRCHILD HOLT

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
. . . Therefore am I still
A lover of the meadows and the woods,
And mountains.

WORDSWORTH

THE hills were very beautiful. In the spring they were dark and light green interspersed with patches of colour from the flowers and foliage which covered them. They seemed like vast Oriental rugs; their beauty made an instant appeal; their colour refreshed and stimulated; their contour and proportion exalted. Later they became brown and velvety, and cattle and sheep grazed contentedly, wandered up and down their slopes, or lay beneath the trees which here and there grew from base to summit.

Such beauty had a meaning; somewhere it was imbedded in Reality. It held within it the key to understanding; it had been born of responsibility for the well-being of forms of life upon the earth, that they might receive through sense or materiality that which it had to give. The Supreme Responsibility which creates beauty of form and colour imbues it with the necessary elements to produce, to create. Everywhere there is responsibility, interdependence of life, union.

Responsibility is a response to need; a willingness to assume a helpful or protective attitude so that others may

with less strain gain certain results or achievements. It may be of the mental type, where a wise and careful guidance is given, without dominance, coercion, or dictation; or it may be of the emotional type, where there is tenderness or love in its various forms.

In either case, if the responsibility is real, if its roots are in Reality, it is a form of service invaluable to certain individuals not yet sure of their ground, uncertain or unsteady in their trend. Whether it is accepted through thought or emotion, it may and probably does have the ultimate effect of promoting union and increasing the perception of consciousness through vibratory cohesion, first through individuals, then with the All or Eternal Responsibility.

If one is to arrive at or pierce through into Reality, it would seem that there is value, up to a certain point at least, in the acceptance of responsibility, when the need is brought to one's notice. The question is when or where should it begin or end; how far is it helpful, how far a hindrance, an undesirable result?

An Italian in great distress called at the door. He had seven children, was unable to work, a racking cough pestered him; money was given. By that act responsibility for him and for his family, in a certain sense, was accepted; double responsibility, giver for receiver, receiver for giver, no chance to escape the Law. The thought of distress awakened the emotion of pity. It was a flood which battered down the barriers and understanding came to both. At some time it may deepen, or it may gradually disintegrate. If the responsibility was old, born long ago of an act of charity, it has been paid, leaving freedom to both. If he had been turned aside, the responsibility would still remain to be paid at some future time.

Every contact which involves exchange, physically, emotionally, mentally, spiritually, incurs some responsibility.

We are so bound together in oneness that it would seem that our evolution depends upon the understanding and acceptance of such. Being part of one another, how can we escape the Law? If we are only paying our just debts and obligations through responsibility, then new ones there are not, because we are responsible to the whole, not necessarily to the individual, and at a given period all must be paid and responsibility cast aside. It would seem that there are no new responsibilities. In our human relationships we are so dependent upon one another for inspiration, stimulation, the give and take of contact which sharpens perception, increases creative power, and gives a temporary standard from which to make a fresh ascent, either through physical powers, creative, emotional, mental, or spiritual insight.

It is possible then that here and now with increasing responsibility, which promotes a closer bond or union, we may come to perceive the Eternal. If we have accepted our responsibilities, have attempted to analyze their meaning, have tried to be wise, kind and understanding, to give only that which can be given to those served in some form of service to others; if we have refused to be held or retarded by the acceptance of responsibility and have utilized it as a doorway through which to pass, or a window through which to see—we may, walking with those whom we have served and who have served us, find that our powers have enlarged, our vision become stimulated, our vibration quickened, and that our perception embraces the whole in an ever-expanding, increasing progress which is Reality.

Responsibility is one channel which is open to all. None have succeeded in escaping its net. Whether one accepts or rejects its claims it follows him as a constant companion. If one presents ideas or opinions by word of mouth or written articles, there are those who, stimulated by the expression, or antagonized, as the case may be, unite themselves with

his mental material or his emotional outflow, and become another part of his responsibility. If one lives his life according to his particular standards, there are those who find his example alluring or attractive, and following it, are a part of his responsibility.

It would seem that the responsibility of The Supreme for His creation has vitalized our responsive current, and through this current the life of the Spirit may ascend and descend in the process of evolutionary eternity.

"TAT KARMA, TAD ASMI"

"WORK with all thy might!"
So spake the Sage of old,
So shalt thou find the Light
And God behold.

Work will not thee deceive,
By work thou shalt perceive,
Through work thou shalt receive
Illumination.

By work comes revelation,
Through work grows realization,
In work is the consummation
Of human life.

For work is the surest way;
On this road man will not stray,
By this alone he may
Attain the Goal.

"Work with all thy might!"
So spake the Man of sight,
So shall man find the Light
Which he desires.

I. M. P.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

By KEWAL MOTWANI, A.M., PH.D.

OUR Society has a magnificent record of fifty-eight years' achievement to its credit. H. P. B., through her monumental works, waged a relentless war with the materialistic phases of science in Europe and America; Colonel Olcott revived Buddhism in Ceylon and saved large sections of the Buddhist population from relinquishment of their religion; Dr. Annie Besant saved India from Occidental secularism, reinterpreted Hinduism and gave it a new life. While these leaders of our Society have changed the religious contours of nations, Theosophy has been making slow but steady inroads into the mental atmosphere of the world, though this is neither widely known nor openly acknowledged. It, therefore, behoves every lover of our Society to study the situation to-day, to see what can be done to help it in its crisis.

For a crisis there certainly is in the Society to-day. The nature of the crisis, as I see it, is twofold. Firstly, there is a certain disturbance in the mental atmosphere. Certain circumstances have compelled the members to think and to think deeply and quickly. The calm placidity of pre-War conditions no longer exists. All over the world, men are confronted with situations that call for immediate and decisive action. The post-War problems have carried away the individual from his settled moorings. Disturbed political conditions, economic debacles and social upheavals we have,

all around us. Our Society being a dynamic organization, it cannot fail to reflect, in some measure, this unsettled condition of the world. This condition has compelled our members to ask of our Society a new view of life, a new guidance toward appreciation of the essentials.

The second part of our crisis is the continued loss of members. We have lost during recent years forty per cent of our members, as was pointed out by one national lecturer of the American Section[1]; and if this continues, the Society will be extinct in a few years. Of the two aspects of the crisis, we shall take up first the quantitative aspect.

1. I believe that the main blame for this loss of membership must be laid at the doors of science. Every one knows that since the late War, the spatial mobility of mankind has been considerably accelerated. Science has made it possible for more peoples of the earth to know each other, by direct observation and travel, by means of radio, wireless, telephone, and also through the medium of current literature. This quickening of communication makes it possible for the world to come together at every turn to-day. There is practically one uniform culture-pattern.

This quick communication has increased the number of religious organizations. Europe and America have more of Hindu Swāmis, Vedanta Āshramas, Bahai organizations, Christian Science Churches, New Thought Temples, and Theosophical Societies (of different allegiances) than they had a few years ago; the Orient, on the other hand, has witnessed a new rush of Christian missionary enthusiasm. All these organizations are engaged in mutual competition, conscious or unconscious, with the result that some have more members to-day, and others less than they had yesterday.

2. While science has helped to increase the number of religious organizations, it has done everything to help the

[1] But last year our Society in Spain *increased* its membership considerably.—C. J.

individual to avoid them. By means of radio and cheap current literature, it lures him away from the ties that bind. To-day, hundreds of thousands can listen to a lecture by a great thinker, or to symphony orchestra in a large city, from across the sea, at the cost of a fraction of a penny, invested in the radio. Chautauqua, once the most potent agent of liberal education in America, has been almost blotted out of existence. Musicians are wandering in Europe and America penniless, because radio has snatched away both their instrument and their skill from their hands. There are more popular magazines dealing with psychological, sociological, religious, scientific, political and cultural problems, and they also compete for the individual's attention. The result can be easily guessed. The average person stays at home and accepts the best that the world can offer him for the widening and deepening of his cultural sympathies.

3. He is helped in his stay-at-home attitude by the economic conditions that are almost alike in their effects all over the world. Membership in the Society means annual dues to Headquarters, monthly dues to the local Lodge, regular contributions toward expenses of visiting lecturers, and toward various other calls that emanate from the Headquarters from time to time. Membership in an organization is a privilege, but gratitude must be shown by sharing the burden of its upkeep. In the present times when jobs are uncertain, taxes heavy, education of children expensive, and exigencies of occupation demand a maximum efficiency, one has to economize. Economizing apart, some people really have not enough to pay, however much they might want to. Institutions are losing their members on this account. Ours is not the only one.

4. Questions of losses in membership and poor attendance at meetings are not characteristic of our Society alone, but common to all religious organizations. This, it has been

sometimes remarked, is due to loss of religion and religious control. The fact is really the other way about. People are living religion to-day and not merely thinking thoughts about it.

The Theosophical Society is a part of a wide world. Its membership is affected by the social situation. This social situation, I see as a synthesis of the scientific, the economic, the cultural and the religious trends of life.

5. Krishnaji's repeated statements that organizations are not necessary, that they often hinder rather than help the realization of Truth, and his disbanding of the Star group, have led many members to resign their membership in the Society. This could not but be so since our members had learnt to associate Krishnaji and his utterances with the World-Teacher. By virtue of this place of spiritual eminence as the Teacher, his utterances assumed an authority which he did not mean to impart to them. They became *ipse dixits* for many members. Many did not stop to analyze what Krishnaji meant by "organized religion" though our leaders, particularly Colonel Olcott and Dr. Besant, have devoted their lives to combating "organized religion"—religion that is a mere form and has no life in it.

6. Another factor that has militated against the membership of the Society, I believe, is the cessation of active work by our beloved President. I do not mean to imply by this that she should have been in the field so as to keep up the membership! Not at all. Her services to the Society have been wonderful and we owe her a deep debt of gratitude. What I mean to say is that Dr. Besant has various facets and she shines to each member according to his needs and understanding. She is the one person in our Society who commands love and reverence of both the members and the outsiders. Her silvery eloquence, her encyclopædic knowledge of men and things, her marvellous powers

of clairvoyance, her researches in science, her leadership in India's religious and political regeneration, and her statesmanship that has drawn admiration even from Lord Haldane, have been our assets in the Society. She has a universal appeal, but where shall we find her equal? She has been a cementing bond between members and the Society. Till we restore that bond, the ranks of our Society must continue to be thinned.

These, then, are the causes that have led to the reduction of members of our Society. Well, what are we going to do about it? Is there anything that can be done to improve the situation?

First, is the question of numbers something to be alarmed at? Are numbers the sole criterion of progress? No, an emphatic No. In fact, numbers can become a weight on the life of an organization. All evolution protests against size. The primeval animals had gigantic systems of bones to carry their enormous volume of flesh; the third root-race man was much larger than his prototype of to-day. This law operates in all the realms.

Our Society has expanded with marvellous energy. Within the fifty-eight years of its existence, it has become a very large spiritual League of Nations. Now it must consolidate its position. It has dug for itself a channel, it must now deepen that channel. Loss of membership is something like the subsiding of a flood. The river comes back within its banks which do not hinder but help its flow. We must now concentrate on strengthening the life-side of our Society. One of our Masters said that His blessings would be on our Society if only three sincere members were left in it. He was warning us against undue emphasis on numbers.

But strengthening the life of the Society is not possible unless we are thinking in terms of the world and its needs

at the same time. The world and the Theosophical Society are two inseparables. What affects the one affects the other and vice versa. During recent years, we have become somewhat inward-turned. This is not bad in itself, but what I am trying to say is that we have got out of step with the world at large.

We must understand the needs and the problems of the world and talk in the jargon which the world understands. Our leaders are in the right direction when they give their time and thought and sympathy to the world and its problems. How efficient, I might say powerful, in service some of the T. S. members are when they combine, with a thorough background of Theosophy the knowledge of the mental currents of the world! Dr. James H. Cousins is one. His stay in America has been a blessing to all around him, in the Universities and Colleges as well as in the Theosophical Lodges. Another member is in charge of the T. W. U. Having been educated in two leading Universities of America, she knows and understands what contribution Theosophy can make to the two fields of study in which she has specialized. She is making some contribution herself, by word of mouth as well as by writing, in her fields, and inspires others to do so in their own fields. Another is a professor of sociology in a very large college in the north-west of U. S. A. He is an old student of Bishop Leadbeater and has a Ph. D. of the University of Chicago. I believe his usefulness to the cause of Theosophy, (as distinct from that of the Society) unknown and unrecorded though it be, far transcends that of ten Theosophical lecturers touring through the country, at an enormous cost to our organization. American thought to-day, as every one knows, is dominated by a mechanistic philosophy. These two friends are slowly and steadily proving to those who come within the orbit of their acquaintance and teaching, that there is something more than the

machine which we call man. And they use the language of the person they are talking to.

One feels grateful that Krishnaji is not using Theosophical terminology in his lectures. If he did, his message would be limited to members of the Society, and the world at large would remain the poorer for it. As it is, his writings are widely known and studied. Dr. Howard W. Odum, an eminent American, closes his book, *Man's Quest for Social Guidance*, thus :

> Jeddu Krishnamurti has published in March 1927, a little volume, *The Kingdom of Happiness*. He discusses intuition, enthusiasm, personality, experience, great men, mind, sacrifice. Discuss the part which these forces have played in the lives of some economists, historians, political scientists, sociologists.

The world is in the throes of a stupendous struggle. It needs Theosophy and the Theosophical Society. Our message will go deep and wide if we can assume the rôle of guides and leaders, and not be unduly concerned about the decrease in membership. In plain language, we should be concerned with Theosophy, and the Theosophical Society will take care of itself. Our lecturers should be taught to specialize. They will awaken no enthusiasm in the general public that can get its mental and spiritual food elsewhere, and perhaps in a more easily digestible form. Let the reader think of the training and preparation that the debating teams in colleges and universities have to go through, the research they have to undertake, the clarification of the issues they have to make, prior to their meeting the opponents! Our lecturers should be given a regular training in their work. They should be given opportunities to expand their universe of discourse; by doing this, they will extend their universe of influence.

Toward this end, we should revive the Brahmavidya Āshrama or some similar institution in which our future lecturers could get a liberal education, with Theosophy as the

background. Two years would be enough to give them a good grasp of Theosophy and the Theosophical point of view. After this, they should be sent for a regular four-year course at some University to study one particular subject in which each feels interested, to learn the academic jargon, and above all to earn a degree which would entitle them to receive the attention of the public. During the course of academic instruction, each would correlate Theosophy with his own special field and make some contribution at the same time. When he is ready, he should be sent out into the world, and he will receive a hearing. Each National Section should be urged to undertake the financial responsibility of training one such lecturer every two years for ten or twelve years.

If each Section had five or six such lecturers, devoted to the cause of Theosophy, touring about, infusing life into our Lodges, making them veritable centres of culture, we would not only *not* lag behind, but be in a position to give the lead which the world justly expects of us, since our claims are so high, and our accomplishments of the past justify, in some measure, those claims.

Another cause of mental disturbance in our Society is the emphasis on the doctrines of Karma and Reincarnation. It has been sometimes remarked that our usefulness to the world will increase if we discard the mention of these and other tenets of Theosophy. This is a very doubtful proposition. Mental honesty and logical consistency would demand that we present our point of view with no intellectual tricks or mental reservations. These two doctrines have been the solace of millions of people, they have solved the mystery of life for many, and they are needed to clear away spiritual and mental complexities from which the world is suffering to-day.

But in a dynamic world in which we are living to-day, people are interested in *doing* things, not finding explanations. To stop a man, when he is ready to begin a mile-race, and

explain to him the muscular, the nervous, the glandular functioning of his organism, and their reaction on his mind, and then give him a lecture on *Mens sana in corpore sano*, would be not only unnecessary but irrational. If full facts were revealed to this runner of the race, it might paralyze his enthusiasm and even jeopardize the chances of his success in the race. So the necessity of laying emphasis on these doctrines is relative. It varies with time, circumstances and persons.

Our lecturers cannot pass over these doctrines. But they should emphasize the fact that these doctrines are mere *explanations*, and *not origins*. The theory of Karma does not compel us to act, nor does it assign punishment. It states the functioning of a natural law. Such clear-cut statements will save us from outsiders' ridicule, and also from mental and physical inertia which sooner or later must overtake those who will insist on denying the life for the fictitious authority of form. India is a classic example of that inertia, of distortion of these sublime doctrines into mere dogmas. We must not create such a comatose condition in the minds of the members and the outside world.

In brief, if we try to be up-to-date in the method of presentation of our philosophy, in the problems that are facing the world, in giving a lead to those that are outside the Society, and in imparting a certain enthusiasm to those that are in it, I believe we shall solve the twofold crisis with which we are confronted.

Our problem is the spreading of Theosophy. The world needs it. But we shall not get results commensurate with our labours and expenses if we do not correlate our ways with the modernized methods of communication, scientific and vocal. We must keep pace with the world on its level. This, I am convinced, will go a long way in forwarding both Theosophy and the Theosophical Society in the lives and minds of men.

TRUE INDIVIDUALITY

A Talk broadcasted from the Theosophical Station 2 G B. Sydney

BY R. E. BENNETT AND M. ST. JOHN

R.E.B. In philosophy and psychology one frequently comes across the words "individuality" and "personality". Many people apparently regard the words as interchangeable. Can one distinguish between the two?

M.St.J. According to an etymological dictionary, individuality is given as "separate and distinct existence, oneness, distinctive character"; whereas personality is given as "that which constitutes distinction of person, individuality".

R.E.B. That does not seem a satisfactory differentiation to me; it is confusing and gets one nowhere, and for all intents and purposes, the person who was responsible for that description believes that they might be one and the same thing; surely the words themselves indicate that is not so. What have you yourself to say on the matter?

M.St.J. I shall have to fall back on Scripture which is very definite on one point, *viz.*, that there is an eternal immortal part of us, sometimes spoken of as the soul but which is, in actuality, the spiritual man who is part of the one great Life. Surely this is the true individuality.

R.E.B. Yes, yes! but where does the personality come in, what are its functions, as say, apart from the individuality?

M. St. J. Its functions are obviously meant to be serviceable to the eternal immortal part of us, that is the true individual.

R. E. B. I think I see your point. You consider that man has, as it were, two parts to himself—the one, which is eternal, immortal and is called the "individuality," and the other which is the instrument used by the "individuality" and is called the "personality," which consists of the mind, the emotions and the physical body.

Assuming then that these are the true definitions of "individuality" and "personality," does it not occur to you that there seems to be a fairly constant antagonism between the two—a kind of warfare?

M. St. J. That is so, and that is undoubtedly part of the training for the individuality to master its tools. We must never lose sight of the fact that the personality is not eternal; on the contrary, it is ephemeral, for, a part of it, the physical body, after a certain amount of use, invariably dies and disintegrates.

R. E. B. But what of the other aspects of the personality which survive the body, that is, the emotions and the mind?

M. St. J. They only do so for a certain duration, but neither belongs to the real man except as instruments or tools, as his physical body was for the period of one incarnation in physical matter.

R. E. B. I do not see how you can prove to a person of ordinary intelligence that emotions and mind are not part of the eternal immortal being's make-up.

M. St. J. On the contrary, it is comparatively easy to do so to a person of average intelligence. You must admit that during life man experiences a great variety of emotions aroused for the most part by externals, but in the less evolved of the human kingdom, from physical attributes mainly. Some of these emotions are good and others decidedly the



hotograph by *Judith Fletcher, Sydney*

ANNIE BESANT IN 1922

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Photograph by *Judith Fletcher, Sydney*

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reverse. Do we not restrain our tempers and control our appetites from indulging in excesses, which are sometimes termed vices, and are not such excesses occasioned from the pleasure afforded by some kinds of indulgence? On the other hand, the same thing is evident in the case of religious and other fanatics, who are known to be uncontrolled in their attempts to carry out what they deem to be good or beneficial to humanity.

R. E. B. One can but admit this, but in what way does it *prove* that the emotions and the mind are not an integral part of the eternal man?

M. St. J. Because the controller and that which he controls cannot logically be one and the same; in other words, the spiritual immortal man has to control the emotional part of his ephemeral personality, whether he is or is not functioning in a physical body at the time.

R. E. B. Admittedly, but when it comes to the mind, that is another matter; surely what you have said does not apply to that?

M. St. J. Yes, it does and is easier to prove, for, if the mind is your real eternal self, it would always act in conformity with and be amenable to that self. That it is not, you can quite easily prove, especially as we have less control of the mind than of any other part of the personality.

R. E. B. Tell me exactly how to set about obtaining that proof.

M. St. J. That is easily done. Shut yourself in your room and be free from any interruption, get into a comfortable chair, and order your mind to concentrate on something which does not ordinarily interest you in the least, for say ten minutes, during which period (it is quite a short one) prevent your mind from entertaining any extraneous thoughts and do not permit it to wander from the set subject for even a fraction of time. This will clearly prove most conclusively

that it is the most uncontrolled part of the personality, for, before you have gone very far, you will find the mind thinking of something quite different, generally of something far more attractive. Try this experiment and you will agree with me entirely.

R. E. B. All this seems to indicate that the immortal eternal man is to all intents and purposes not in control or, to be more correct, in very partial control of his personality. One so often reads of instances of misbehaviour, ungovernable temper, murder and no end of actions aroused by passion, and, in the light of what you have said, one can see the reason for such—it is merely a matter of the individuality failing to control the personality.

M. St. J. All mankind will one day gain absolute control of the personality, and when that is achieved, it will be more than man. In scriptural parlance man " will have attained to the measure of the stature of the fulness of Christ and will go out no more ".

R. E. B. Do you think then that the purpose of the life of every human being is to learn to harmonize the personality and the individuality—that one would then have achieved complete happiness and have no reaction of sorrow ?

M. St. J. Most certainly, unity and complete harmony have to be attained before the true individuality becomes an accomplished fact.

R. E. B. How do you consider this purpose is fulfilled ?

M. St. J. Everything is accomplished by means of experience : for the old Latin proverb, *Experientia docet*, is as true to-day as it has always been. It should never be lost sight of that every man and woman in this world is seeking one thing, that is happiness, and because we are constantly in error in thinking that certain mistaken actions and unimportant things will ensure that, it is through experience

afforded by such mistakes that we acquire wisdom, and have no reactions which so often cause intense suffering.

By means of numerous experiences we shall at length learn to desire rightly, thereby ensuring harmony, complete harmony between the personality and the true man, and the unfolding of that Divinity which is potential in each one of us.

R.E.B. This conception fits in with what a great philosopher and teacher has stated, namely that "it is the individual that matters," whereas most of us think more of the personality and satisfying its whims—its erroneous desires or its mistaken desires.

Another great teacher, as recorded in the Gospel according to St. John, was stated to have uttered these words: "Is it not written in your law, I said ye are Gods," and, surely if we know this, we should make the effort to make that latent Divinity active now.

M. St. J. Precisely, that significant word Now is of great interest, because it implies Now, Ever and Always, the everlasting and the eternal in which our Divinity actuates.

R.E.B. In this sense there can be no Time, which only applies to our disharmonious personalities; the true individual is beyond the temporal, for he has entered upon his heritage of eternity.

The thing to do then is, in the present, always for the personality to co-operate with the individuality; then man will express his true individuality and will be liberated from all suffering which comes from a conflict of the personality and the individuality.

This, of course, will require a constant awareness, alertness, and will necessarily result in absolute unselfishness.

The world-problem at any time is the individual problem; hence, if each person would express his true individuality, we should avoid all the present chaos and unhappiness, which is mainly a result of selfishness and uncontrolled personality.

FOUNDATIONS FOR A POLITICAL PHILOSOPHY

By T. H. REDFERN

IT is common to decry the discussion of politics in the Theosophical Society for the reason that this subject gives rise to partisan and acrimonious argument, with disastrous results to the spirit of Brotherhood. Yet if we are unable to discuss the merits and demerits of comparative methods of government, is there not something radically wrong with us? Can our Brotherhood be said to have any roots, if it will not stand political exchanges?

Many years ago I was asked to define my political position and replied that I had Socialist ideals, Liberal instincts and Conservative sympathies. The statement still seems to form a basis for that synthesis of ideas at which the Theosophist, as a comprehensive truth-seeker, must expect to arrive.

The Conservative primarily seeks to preserve the heritage of knowledge and culture passed on from preceding generations.

The Liberal is concerned with establishing and maintaining the fundamental rights of liberty, experiment and enterprise, without which any nation will stagnate and become decadent.

The Socialist seeks an economy which will eliminate waste of time and energy. By the co-operative and

organized planning of Industry, he seeks to accomplish the production and distribution of the material needs of the race, with the minimum of human effort and the maximum of leisure.

These three major political impulses are each valuable. Each has its importance, and needs to be kept in due balance with the others. The Conservative is primarily concerned with the preservation of the past; the Socialist with conservation in the present; the Liberal with developing the future.

The Conservative attitude to the future is a desire to carry forward the past suitably modified. The Socialist attitude to the future is to develop an increasingly perfect present. Whilst the Liberal seems concerned with keeping eternal principles alive in changing conditions so that the accretions of obsolete traditions may not choke the evolving life.

The Idealist, then, may make his home in any of the three parties, according to the clarity of vision, and influenced by the balance of the *gunas* in his nature. Or he may judge, according to the need of his country, the party whose point of view is being least emphasized and is most needed to restore balance in the State. Or he may stand apart as an active spectator and commentator.

Without such comprehensive Idealists in the various sections, each will lack wise leadership. The Conservative branch of any State may destroy it for lack of vision, as also may a Liberal branch for lack of stability, or a Socialist branch from excess of formality and routine.

The tamasic quality of the Conservative is liable to be exaggerated. So also is the rajasic quality of the Liberal, or the sattvic quality of the Socialist. Then arises the worship of the past with the consequent ruttiness and bondage to old ways: or the excess and over-officiousness of a bureaucracy: or the chaos of a revolution caused by too sudden changes.

A comprehensive politician, on the other hand, seeks to combine in himself a due sense of the folly of destroying the serviceable institutions which have been created by our forerunners in previous generations ; a due sense of the need for adjustment to changing conditions by altering institutions and creating new ones, without which progress the seeds of discontent ultimately burst forth into sedition and revolution; and also a due sense of the goal of the general well-being of all and that economy of effort which will release the maximum of time for educational and cultural pursuits on the part of all citizens in the State.

TAKE what is happening in the world at the present time. The strong, the violent, the powerful, the rigid, the men of power and strength are at the top, and the weak, the tender, the struggling are below. Now put that in contrast to the tree whose sustaining power, whose strength lie in its deep roots, which are all hidden away below, and on the top there are the delicate leaves, the tender shoots, the weak branches. In human society as it is at present constituted, the strong and the powerful are supported by the weak, whereas in Nature, the strong and the powerful are below to sustain the weak. So long as you look at every problem with a twisted and a crooked mind. . . you will accept the present conditions ; whereas I look at the problems from the other point of view.

J. KRISHNAMURTI

OCCULT EFFECT OF AN ECLIPSE IN INDIA

BY THE RT. REV. C. W. LEADBEATER

LAST Monday (21st August) there was an eclipse of the sun which was visible over almost the whole of India. Unfortunately for us it was only partial here, rather less than half of the sun being obscured. Up in the north of India it was annular, which is of course much more interesting.

The multitude here has what seems to us a very curious attitude towards eclipses, whether of the sun or of the moon. They make a great occasion of them; no work is done, and shops and offices have to be closed, unless they happen to have European or Eurasian workmen. It is not easy to arrive at the real reason for this, for opinions seem to differ very widely. It has always seemed rather strange to me that, although all priceless wisdom comes to us from the East, it does not appear to penetrate to the lower classes in the Orient; but such is the fact. In China, I have read, the theory of an eclipse is that a dragon is trying to swallow the sun, and the people are kind enough to come to the sun's assistance by beating pots and pans and creating a veritable pandemonium of noise, in the hope of frightening away that dragon!

I have not heard of anything quite so crude as that in India, though something like it may exist among the hill tribes.

I am told that the fundamental idea is that the period of the eclipse is a specially suitable occasion (*why* no one seems to know) for receiving instruction from a teacher, for making offerings to the dead, and for general purification and the remission of sins. But as far as I have been able to see, even those ideas are very vague in the minds of the enormous crowds which assemble on the sea-beaches and the banks of the rivers to carry out their conception of the appropriate ritual.

The salient points of this appear to be that no food shall be eaten, or even cooked, until the eclipse is over, and that every one should bathe (in the sea if possible) before and after the phenomenon. They do this as a matter of tradition, of custom—because their fathers and grandfathers did it; hardly any of them seek for any further explanation beyond this. The occult effect of the performance was consequently rather negative. From most of the great popular festivals here there arises a wave of joyous feeling, and a certain influence of upliftment—not at a very high level, perhaps, more emotional than spiritual, but unquestionably beneficial to the people concerned. In this case, judging from the huge crowd on the Madras beach, that result was not achieved; the throng pouring homewards was damp, bedraggled, hungry and on the whole rather miserable! Perhaps it is just as well that eclipses are so rare!

I had expected that the immense gathering on the sea-shore would awaken some enthusiasm among the tritons and nereids, who are generally very ready to respond to the jocundities of bathers, but in this case there seemed to be no such reaction, and the marine hosts were scarcely affected at all—if anything, they disliked the general gloom of the crowd that bathed in the sea.

OURSELVES AS OTHERS DO NOT SEE US

By MARY LOUISA OGILVY

WHAT do we know of ourselves, within or without? And what do other people know of us? As little as we know ourselves. All that people see of us, speaking physically, is the integument that covers. There is all that is beneath that covering, and what is concealed by that covering is so complex that volumes have been written about many of its parts and functions. We have organs, muscles, fat, blood, bile and a long list more, all doing something. Each organ has a life of its own, a duty to discharge. They are individual, yet interdependent. Some marine organisms are complete in themselves. They absorb food, and grow, and reproduce their kind. By and by a number of these coalesce, and a new organism is formed which takes in food, grows and reproduces its kind; of the organisms which make up the new creature, some perform one function and some another. Our organism is somewhat similar. Each organ has its part to play, individually and collectively.

Each of these organs is composed of millions of cells, and each cell is composed of millions of atoms. Books are written on the study of the atom alone; and when one has studied it to its ultimate point, lo! it is nothing at all, but a vortex. The physical atom is not the ultimate atom. It can be reduced to a finer and finer medium. Everything we see is built up

of these atoms. The physical atom consists of a nucleus with electrons circulating round it on their appointed orbits, like trains keeping to their tracks, or as the planets in our solar system revolve round the sun. An atom is, in fact, a solar system. Since, as the scientists say, objects can be subdivided as greatly as they can be multiplied, one might suppose that the electrons may be populated with creatures, or men, composed of atoms in their turn, and of these atoms the same remarks might be made.

All these beings, living on these electrons, within the atoms composing our organs, which are part of ourselves, are held together by a force. It rather reminds us of "the house that Jack built". All the ideas, brought to our notice in that nursery rhyme, are connected together and associated in our minds by the rhythm of the words. We also, and our organs, our atoms and our electrons, were brought into association by a word, and are kept in association by rhythm. "God spake, and it was done"; God said: "Let there be," and there was.

All these parts of us, that I have mentioned, are held together in association by our life. Their associated life, as part of us, depends upon our life. Their welfare is surely very much our responsibility. One would think that upon our sensible way of living much of their welfare would depend. Perhaps, when we lead well regulated lives we may be fulfilling more responsibilities than "our duty to ourselves".

I have not yet referred to our military forces, the phagocytes in our blood, a most important part of the activity of our organism. They live, so to say, by the sword. When poisonous microbes invade, as they constantly do, these well-trained fighters fall upon and destroy them. Indeed, they live and increase their species by the spoils of war. Is it wrong to make war? Well, if it is, perhaps, we might avoid

the necessity, by living lives so simple and hygienic that the enemy would not be tempted to invade, or find anything in us worth fighting for. This army has periods of activity and inactivity. The periods of inactivity are perhaps due to their desire for rest, recuperation and sleep. One cannot always be engaged in battle.

The blood is a wonderful organism in itself. Steiner says that, many ages ago, before mind was developed, when communication and travel between races and nations did not exist at all, and every nation lived within itself, we depended upon our memory, where now we should be depending upon our reason. Aged men were looked up to because they had more to remember. At that time all that happened to a man was mirrored in his blood, like a photograph, and could be recalled. Not only his own experiences were pictured in this way, but the experiences of his father, too, and those of his grandfather. When nations began to mix and intermarry, this faculty began to wane. Incidents ceased to be mirrored in the blood, and reason began, by slow degrees, to assert itself. A sort of second sight was associated with this sort of memory. We see something of that still among races which keep to themselves, the gypsies for instance.

Speaking of the populations living in the electrons in our atoms, what size would one suppose them to be? Well, I should say that, in their own eyes and those of each other, they seem just like you and me. What, after all, is size? As Einstein says, it is a purely relative thing. We should know nothing about size except by comparison. There was a time when animals were turned out in larger moulds than they are now, and human beings were probably correspondingly large, and no doubt the vegetation was of proportionate size. To each other they did not, one supposes, seem large. It must be that, in the sight of creatures hundreds of times larger than ourselves, we seem as insignificant as the

populations of our electrons seem to us. But, I should not say "in their sight," for they could not see us at all. But Einstein's conclusions, in this respect, belong to the phenomenal world, the world of the unreal. In the world of the real is there any large or small at all ?

So what place have we in the scheme of things? We must be all of equal importance, every created organism.

Now these atoms, so infinitely small, shew an independence hardly to be expected of them. They have their own ideas, and their own preferences, and are able to make their own choices. Some of them are strongly attracted to each other, and others are as strongly repelled. Those that are attracted to each other aggregate together, form clubs, so to speak, just as we do. This association of atoms forms a molecule, having the same freedom and independence as the atom, and these again unite into other forms. So is the universe built up. Atoms, like people, associate together impelled by community of interest.

Speaking of the aggregation of atoms into molecules, and these again into larger forms, culminating in man, or in something more complex still, we see something like this happening in the world of ideas. The world is full of ideas—God's thoughts, as Rawson says. They have existed always. We take in an idea which appeals to us and we feed it with sustenance congruous to it. We put to it other ideas. We talk over this combination of ideas with other people, receiving from them something to enrich and amplify these thoughts. Our friend, with whom we speak, and our neighbour to whom, perhaps, we never talk at all, receive our idea and put something to it. We think that the idea is ours. He thinks that the idea is his. It did not originate with either of us. Several people, having similar ideas, form associations to spread them. And sometimes they assume great proportions. This is creative work, taking

simple ideas, and combining them into something more complex. In such a way is born the national spirit, the spirit of tolerance or intolerance, the spirit of brotherhood, the spirit of war, the spirit of peace. These become mighty forces. Thus is thought-creation carried on in something the same way as the creation of forms.

What is the force which holds atoms together for the building of forms? It seems to be analogous to the quality of love. Love attracts, dislike repels. The atoms which cling together have probably the same rate of vibration, or rates of vibration harmonious to each other, like a chord.

The atoms which are part of us must be evolving at about the same rate as we are, and our evolution helps them, as their evolution helps us. We are outside their consciousness, as they are outside ours. Yet we are related. To them, if they suspect our existence at all, we must seem to be as God, the Unknowable; as we are inherent in some larger life of which we know nothing, but believe in. Our progress must affect the larger entity of which we are a part. As Younghusband says, "we are as necessary to God as He is to us".

Our love, sympathy and understanding must help to keep our atoms in close association, resulting in the health of our vehicles. And our prejudices and dislikes must loosen the attraction of our atoms to each other, resulting in the ill-health of our vehicles. What a great responsibility is thus thrust upon us. We are responsible to those tiny parts of us which we never see, and we have a responsibility, also, to the greater organism which, perhaps, never sees us.

May it not be that the time has come when we may consciously co-operate with that great Being, whose evolution marches with our own, instead of, as hitherto, unconsciously? Can we not "see what she is at," so to speak? What is her plan? Why did she bring about, through us, the French

Revolution, the European War, the persecution of the Jews, the terrible impasse we have now reached of millions of destitute people who can never be absorbed into the industrial system? These events are leading to something. To understand what the subject is, is to take a very great step along the line of co-operation with the ideal.

All things considered, it seems clear that the idea is that all the old codes must be broken up—religious dogmas, designed for a previous age, moral codes, designed for a period when we had not reached the age of liberty and freedom, social codes and class distinctions. It seems almost as if our Mother, the earth-consciousness, has reached an enlargement of consciousness, an initiation, a new phase of expansion and freedom. She is shaking off her shackles. She is trying to make us see that our old shibboleths are rotten and obsolete. "If a man does not work, neither shall he eat," for example. We shall soon, if we advance with our times, see that it is not for us to say what another man may do, as long as he does not interfere with his neighbour.

And, after a long period of stress and conflict, disappointment and shattered hopes, we receive, from the ocean of thoughts about us, an idea which seems to meet the need of the time, and to give hope of reconstruction. We adopt this idea, work upon it, and throw ourselves into it. Thus, by turning our attention to the needs of others, and ceasing to be concentrated upon our own difficulties, our sympathies are enlarged, and our spirits are healed.

Perhaps it is only through the slough of despond that we ever can reach the wider life, throw down our burdens, as Christian did, and reach the Heavenly City.

THE THEOSOPHICAL FIELD

THE RUSSIAN MEMBERS OUTSIDE RUSSIA

BEING General Secretary of the Russian T. S. outside Russia, I have much correspondence to do. Geneva is our headquarters where I have to preside over our Council meetings. The Russian Lodge "Giordano Bruno" meets twice monthly under the presidency of Miss C. Helmboldt. Twice monthly, too, we have a meeting for enquirers, and from time to time a lecture for the Russian colony. Twice monthly also our publishing staff meets. We issue regularly our official organ, "Vestnik" (Messenger). The Council keeps in touch with our Centres and Lodges and organizes the Annual Convention; also as far as possible a lecturing tour each year.

The International Theosophical Centre was founded by the European Federation's Council in 1928. I am its President and Organizing Secretary. We have a lecture weekly (sometimes twice a week), and a committee meeting once a month. In autumn and spring there is a series of international receptions. (Meetings of the East and the West.) There is much correspondence with lecturers from abroad.

The World Peace Union, with the help of other pacifist bodies, organizes a Peace Week in Geneva in November. (I am General International Secretary of the Union.) We have a weekly meditation for world peace with representatives of various religious and social movements. And we have organized an International Fellowship of Religions.

We help also the work of the Prisoners' Friends Group, of which Miss Helmboldt is President. It has been affiliated to the Howard League for Penal Reform.

Having a chair in the Genevese University, I conduct there three courses of lectures on (1) Introduction to the Comparative Study of Religions, (2) Vedism and the Bhagavad-Gita, (3) The Philosophy of Beauty.

Our last Convention was very successful. Our honorary President, Bishop Arundale, sent us a message from Huizen, and our Mother-President, through him, from Adyar. So we are very happy.

ANNA KAMENSKY

WARRIOR OF PEACE

TO ANNIE BESANT

THE battle is over. The weapons of war have been deposited in the dark and deep armoury of the Infinite. Over and again, down the dale of years, the foes were foiled in their frenzied attempts to wrest from thy hands the flag of truth which, in the long ago, in the Temple of Dawn, thy Master entrusted to thy care.

To-day, in the fragrant breeze, from the golden spire of the Temple, the flag flutters with riotous felicity. The conch-shell of victory is discoursing sweet and sonorous strains to welcome thee back to the bosom of thy Master.

"Well done, Warrior," says He of the sunny smile, "thou hast upheld the honour of the House of the Guardians of the Human Race."

And every one in the Temple endorses His enlightened opinion, and exclaims exultingly: "Well done; well done."

It is night. Outside the Temple, on the sea-shore, there is a solitary shell which in the moonlight—or is it a reflection of the light of His face?—shines forth like a pearl of great price. Who knows what mellifluous melody is being sounded in its ears!

Ask the jasmine and the rose, O wayfarer, they will tell thee of the secret of the sea-shell.

WAYFARER



ANNIE BESANT, AGED 16

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WAYFARER



ANNIE BESANT, AGED 16

HEALTH AND VACCINATION

By EMILY E. TRENERRY

In the recent discussion on vaccination in the pages of THE THEOSOPHIST, March and June numbers, certain points of view seem either to have been unknown or to have been disregarded.

The attitude of independent thinkers and pioneers along health lines, both among the qualified practitioners and the experts of the Nature Cure School of healing, has been identical.

A doctor, with large Indian experience, has similar views. He says that "the talk about 'the white man's burden' is nothing but pure nonsense". Also that "malaria, dysentery, liver abscess and other tropical diseases can be abolished, and residence in tropical and sub-tropical climates made quite safe".

The point of view presented is that that which has hitherto been regarded as disease is not disease proper at all, but is the throwing out or cure of the disease conditions which have been lying dormant or concealed within, and which have always been a possible source of danger, even as is a powder-magazine. Whether it be a small-pox germ, an influenza germ or some other germ which acts as a match to the rubbish inside, the real cause of the conflagration is always the rubbish within. If in our bodies we keep the soil on which disease thrives it is better to clean the inside that the germs may not find the means of subsistence.

The Nature Cure School of practitioners, both qualified and recognized, advance one or two points of view which are worthy of consideration. They are: (1) The manifestation of disease (so-called) is really the effort of a strong body to throw out its internal rubbish. (2) It should be helped by rest of the body, inside even *more* than outside, which means fasting. It should also be helped by fruit and vegetable juices, water treatment and enemas. (Germs are terrified of lemon juice!) (3) In so far as it is inconvenient to have a number of people ill at the same time it should be noted that *vaccinated people are liable to be a source of infection.* Dr. Valentine Knaggs goes so far as to say that if a person with a particularly unclean inside is vaccinated it is sufficient to cause an epidemic. The unvaccinated

would of course be blamed. Suggestion: Isolate all vaccinated persons.

There is a growing feeling that such arbitrary methods as introducing vaccines, etc., into the blood-stream as a means of gaining health constitute one of the predisposing causes of cancer. Certain practitioners have satisfied themselves that cases of encephalitis and meningitis have been directly caused by these methods. The British Medical Association has also somewhat tardily come to a similar conclusion.

"The British Medical Association... is of opinion that the time has arrived when the question whether greater protection of the public against small-pox would be afforded by voluntary rather than by compulsory vaccination should be considered . . . It has been shown, also, that vaccination is not entirely free from the danger of encephalitis." (*Daily Telegraph:* 24th June, 1933, "B. M. A. and Vaccination".)

One wonders how many cases have come to the notice of the B. M. A. before such a conclusion is recorded! Correspondence on the matter has been considerable. One of the most interesting letters is from Dr. H. Tudor Edmunds and reads as follows:

"It was with great interest that I read your leading article on 'A false move by the doctors,' in which you disagree with the British Medical Association when it throws doubt on the wisdom of compulsion in vaccination.

"May I point out that your attitude is due to a very common misconception in which vaccination is regarded as being perfectly harmless on the one hand, and a certain preventive of small-pox on the other? Vaccination is far from harmless, as can be seen by the official records of the Registrar-General.

"Small-pox in clean countries like our own is a very mild ailment and does not disfigure people in the way it used to do when sanitation was bad. It causes far fewer deaths than even chicken-pox does.

"It is utterly unjust to force a healthy child born of healthy parents to run the risk of serious disease in order to prevent small-pox which, when it does occur, is one of the least harmful of all our infectious diseases. Yours, etc."

With regard to the two daughters of a Theosophist who were pock-marked, I can name two doctors with considerable experience who say that treated on right lines small-pox should leave no marks.

If we actually saw the animals in the agony necessary to provide our so-called cures it is very much to be doubted whether we would accept health at such a cost. Meat-eaters would certainly diminish if each had to take his turn at doing the killing.

GREETINGS TO THE PRESIDENT

U. S. A.: "Convention sends love and loyalty to President; greetings to Leadbeater, Jinarājadāsa and Warrington, and gratitude for invaluable assistance rendered Section by Doctor and Mrs. Arundale."—COOK.

NORWAY: "Norwegian Section in Convention expresses its heartfelt love and gratitude to the President."

RUSSIANS IN EXILE: "Dear friend Mr. Jinarājadāsa, in the name of our Russian Convention I send you our loving greeting. And our thanks to the President with our love. Please give it to her at a favourable moment."—ANNA KAMENSKY.

PEACE

CALLED forth as it constantly is by harassed and suffering souls, it rests in sublime beauty in the great forest, in the smooth and flowing stream, in the soft setting of twilight. Peace—ah, it is indeed a priceless possession! As the individual holds within his heart its quiet power, he begins rapidly to perceive that which is really meant by the beginning of the way. Peace he must surely possess if the dawn of the *great awakening* is to become a part of his being.

As he begins to feel this power unfold within himself, he learns to recognize the wondrous and unspeakable splendour that lies within. The turmoil through which he has passed ceases to proclaim itself, and through the glimmering of the innermost depths of his being, the light of his *true self* begins to shine forth and he begins to *listen* with keen perception to the whispering of this small inner voice.

As quietude prevails and Divine Peace suffuses his being, the exiled soul gradually finds his way into that all-abiding Peace whose faint glimmer he has zealously and diligently followed. We

would say, Hold firmly to this great virtue, for it holds within itself the key to many virtues and is potentially one of the great keys to the inner mysteries of being.

The opposite of this virtue is Annoyance. And its subtle potency causes much of the sorrow to which mankind is heir. Great hatreds, quarrels and deep sorrows have had their beginning in this small and subtle way. Guard then the portals of your life from this besetting evil of man! The virtue of Peace which we have described will be of untold value in finding and keeping the path. So now in the quiet sanctuary of your hearts, resolve to diligently press out of your lives all that would have relation to this negative condition of Annoyance.

Oh Thou who doth dwell
In the uttermost caverns of Earth,
Teach us, we beseech Thee,
That utter humility of thought and action,
That knows no taint of selfishness,
And is one with all that is.

Teach us the quiet and simple beauty
Of Thy all-embracing Love,
That we may know and understand
Our Brother's need,
The perceiving of which
Shall make us one in sympathy and understanding.

We bow in Divine humility
Before that Throne of Power,
That knows only the giving forth
Of Divine Love.

L. R.

THE AGONY OF THE ASPIRANT

WHO can solve the riddle that perplexes my heart? O God! I have questioned Science and Philosophy; I have questioned History and Poetry. All promised to solve my problem, to define my duty, to prescribe my ends, to embody my hopes. But their answers were divers and distracting, and plausible too and persuasive. They filled not the void in my heart, though they allured me with glittering hopes for a time. Weak am I, low and frail, poor in spirit and sore of heart. My trials have been many and crushing, my wanderings

have been giddy and vain. My soul hath known no Sabbath. For years my head hath been honeycombed with doubts. Quench them and conquer them, my Father! and give me Thy beloved peace and Thy burning light. Knowledge of Thee have I none, I can only cry in the dark like a benighted child. They tell me Nature is cruel and relentless, that Thou, her Author, art slow to hear and hard to please. I am worn out in body and worn out in mind. I know not what to think. I can only feel and look up for help. Leave me not then to my own resources. O listen to my cry of grief and cast out the Furies that haunt me. Sinful am I and ignorant—dispel my doubts.

O Lord of Light! illumine my soul, inform my feelings, inspire my thoughts and chasten my heart. Teach me how to love Thee—teach me how to understand Thee. My light is low, my faith is dry, my love is seared, my well of living water choked to the brim. Guide me, then, my Heavenly Father, to purity and bliss. Renovate me, transform me, cleanse me, enlighten me, forgive my erring ways, and take back to Thy bosom an erring child, and let me for ever and for ever love Thee with a love pure as the crystal stars and deep as the sea.

DAYARAM GIDUMAL

GODS

I FAST and pray and go to church
And put my penny in;
But God's not fooled by such slight tricks,
And I'm not saved from sin.

I cannot hide from Him the Gods
That revel in my heart,
Nor can I find an easy word
To tell them to depart.

God's alabaster turrets gleam
Too high for me to win
Unless He turns His face, and tells
Me bring my own Gods in.

COUNTEE CULLEN

(*An American Negro Poet*)

BRETHREN, BEWARE!

A CAUTIONARY CHRONICLE

By W. WHATELY CARINGTON

ONCE upon a time, a group of Earnest Souls decided (and who shall blame them?) that this old world was not good enough, and they made up their minds to go somewhere better.

So they had a beautiful ship built, and called it *Advancement*. Not only was it very beautiful, but it had every modern improvement, from direction finders by nescience to inverted lights. The powerful engines were by Hope Brothers, and much fuel of high calorific value was supplied by Enthusiasts (Limited). Moreover, the crew consisted almost entirely of Skilled Navigators, each of them a Certified Expert in Celestial Geography and guaranteed to get from anywhere to almost anywhere else. A Pilot was engaged in case of emergency.

The Great Day came at last. The Stokers sweated and the pressure rose to inordinate heights; as the sun set, the Captain gave the signal Full Speed Ahead. The crew cheered, for they said: "Now we shall soon *get somewhere better.*"

In the morning they eagerly scanned the horizon to find out where they had got to and were seriously perplexed to find themselves exactly where they were. In desperation they consulted the Pilot, showing him all the beautiful arrangements of the ship and expatiating on the power of the engines and the high quality of the fuel.

"Very nice," said the Pilot, "very nice indeed; but why don't you get a move on?"

"But that is just what we are trying to do," they replied. "There must be something wrong somewhere. Will you not help us?"

The Pilot walked to the bows of the ship.

"How can you get on," he asked, "when you are still anchored? Do you not see those thick cables woven by Tradition and Precedent, Preconception, Authority and Fear—the oldest Firm in the world? If you cut all that lot you may have a chance of getting somewhere

better; otherwise you will only go round and round in very small circles."

"What! Cut the cables!" cried the crew. "But they are the most important part of the Ship! The builders particularly told us that if ever we cut *them* we should be instantly wrecked."

"Well, you can't get anywhere *with* them, and that's a certainty," answered the Pilot, and he began hacking at the cables with an axe.

"Madman!" groaned the crew. "He will destroy our beautiful Ship. Safety first, Brothers!" and they began to scramble for the shore.

"Cut the lot," cried the Pilot, "and trust to the sea," and he went on hacking relentlessly.

"Safety!" screamed the panic-stricken crew.

The last strand parted, the last man jumped.

STOP PRESS News indicates that the ship is making good progress *with only the Pilot on board.*

INTERNATIONAL ASTROLOGICAL STATISTICS

THIS is a scheme drawn up with the following objects:

1. Working along strictly scientific (empirical) lines, to place astrology on a proper footing by collecting statistical data, so that it must eventually be officially recognized.

2. To stimulate a greater interest in the study of astrology, by supplying experimental material.

3. To further international co-operation in astrological circles, by means of its connections at home and abroad.

4. To offer those persons the opportunity of forming ties, between whom there is an affinity, not only spiritually but also as regards character and circumstances, in consequence of their having similar horoscopic influences.

For details of the scheme write to G. V. W. F. Goelst, Poortstraat 11, Utrecht, Holland.

CORRESPONDENCE

Krishnaji's Words

IN the *Star Bulletin*, July-August, 1933, "Talks at Adyar," appears the following:

> Only when the mind is free from the limitation of ideas is there the understanding of the eternal. This is the joy of meditation—not the adoration of a picture, nor the repeating of words, nor the deep oblivion of self in the pursuit of a system, which is but the utter destruction of mind and heart.

This is so much less disconcerting than the too abbreviated excerpt from it in THE THEOSOPHIST, for February, 1933, page 581, that I think members may be glad to see the above passage in full, to clear up a widespread misapprehension.

KATE SMITH

Vaccination

I am very disappointed and also somewhat disgusted at the Vaccination controversy in the pages of THE THEOSOPHIST. I have followed the course of the controversy with deepening surprise and wonder at the attitude taken up by Mr. Jinarājadāsa. His *First Principles* was a joy to me, lending the final touch which decided me to join the Society. His other books I have read with pleasure and profit. Consequently, his apostasy of the law of brotherhood, as it relates to animals, is to me incomprehensible. I read Mr. D. S. Iyengar's article with agreement. Having been shown by him the great underlying laws of Karma, Reincarnation and something of the constitution of the Kosmos, an endeavour, by vaccination, to avoid the consequences of broken laws of health is the last thing one would have expected. Is the Society rotten at the core, and is this the cause of decline and falling membership? Would Dr. Besant sacrifice principles through fear of consequences? I imagined that the leaders of the Society had got past such weaknesses. In the June number of THE THEOSOPHIST are brave and altruistic sentiments uttered by the writer of the Watch-Tower, and a mean, short-sighted, uninspired footnote or two to Mr. Iyengar's article. One's dislike

of his sentiments is only tempered by admiration for his courage in putting out so weak a defence.

I do not believe in vaccination or that it protects in any way. I think it violates the principles of brotherhood with animals, has no sound logical basis in medicine or in health-culture, and prevents progress in the science of healing on sound lines. Mr. Jinarājadāsa should study the diseases caused by vaccination, also the numbers who die in England from small-pox and from vaccination. The last is, I believe, slightly the larger number. No member of my family is "protected" by vaccination. I believe that a carefully chosen vegetarian and fruit diet and sanitation will give every one clean healthy bodies over which disease will have little or no power; this is the strongest safeguard. This is our experience.

H. J. ARCHER

Note by the Vice-President

Mr. Jinarājadāsa realizing, as I feel sure he did and still does, what Mr. Srinivasa Iyengar calls "the essential problem, the inevitable trend of these remedies, and the horrors they would lead to," stated in his *First Principles* the means whereby such "horrors" could and should be avoided. But all such investments in the Future are always made subject to many an inevitable payment that is relentlessly demanded along the wayside by the Present, in whose grip one is held as by iron.

In this case, what have been the payments demanded of him? Vaccination, as the price of an important lecture tour wherein he was successful in awakening a widespread enthusiasm for Theosophy. Again, the price of fulfilling what he deemed to be his duty to the small world over which he was exercising the protective principles of rulership. No one has ever been more consistent in opposing vaccination than our President; but can you imagine her sitting complacently by, watching the residents of the Headquarters compound die off in an epidemic of small-pox and refusing all medical assistance? Did she hesitate to advocate defensive fighting in the late War, she who has taught so sincerely: "Thou shalt not kill"?

Such prices have to be paid in this topsy-turvy world where sometimes consistency is but the easy resort of weaklings and fools rather than the wise. These prices have to do with the rights and immunities due to others. It is a very great question, indeed, to be decided at times as to how much of oneself ought to be sacrificed in relation to the Future in order that one may the better serve one's fellows of the Present. That every one must decide for himself and no one can justly sit in judgment upon his action, for it concerns deeply the inner life. I, too, wonder with Mr. Jinarājadāsa what those five pock-marked young women feel towards their parents for their unnatural and fanatical consistency.

I myself have indulged in very many pet fanaticisms, such as near-to-nature living, vegetarianism, raw-food-ism, anti-alcohol, anti-tobacco-ism, anti-vaccination and the like, and have always lived under almost hyper-sanitary conditions—especially since coming to Adyar where my wife, having had rigid training as a nurse, keeps house as she would an up-to-date hospital. And yet I am the person Mr. Jinarājadāsa refers to as the case appearing "absolutely in the middle of everything, right under where Dr. Besant is living". In spite of having done even more than Mr. Archer lays down as the best protection against disease, I become its victim. Why? I am aged 67 and have not been vaccinated since childhood. Some days before the fever attacked me, I had visited one of the near-by villages to inspect some social welfare improvements being made there. Most doctors would say this was the obvious explanation. So long as I remained under sanitary conditions, as Mr. Jinarājadāsa says, I was safe. But when I went where the dust of an insanitary village was flying (and dust is said to be the carrier of the as yet unseen small-box germ), I fell a victim to the disease.

I think Mr. Archer forgets that all any of us can do is to express opinions, or at least it comes to that; and one of the cardinal principles of Theosophy is Tolerance—more for one another's opinions than anything else. To fail in this is a far greater breach of Brotherhood, I opine, than yielding to a human need at the expense of a future ideal.

A. P. WARRINGTON

Hitlerism

Might I be allowed to thoroughly endorse the sentiments of the writer of the letter under the heading of Hitlerism in your July issue.

I feel utterly ashamed to see the heirs of such a "bonnie fighter" for the underdog and the disinherited, as Mrs. Besant always has been, supporting and upholding the "state of things as they are," especially where they are so horrible as Hitlerism, with its attitude of the bully towards anything weaker than itself (as witness its treatment of the Jews, Socialists, Communists and Austria) and its surviving insincerities with regard to peace (as represented by Hitler's speech after the World's Conscience had been revolted by von Papen's sabre-rattling outburst a few days previously).

If the "inspired" writers in THE THEOSOPHIST cannot give a better lead to those coming along than eulogies of such slave states as are represented by Hitlerism and by efforts of self-appointed superior people to subject others to their silly notions of culture, I suggest they leave the old Warrior's standard flying over the stricken field and leave us to read of current events in our sensational Press.

H. SMALLEY

Theosophists and World Economics

In THE THEOSOPHIST for August, 1933, there is an article by a New Zealand F.T.S. entitled "Theosophists and World Economics". Following this there is, on p. 567, a "Note by C. Jinarājadāsa" in which the writer says: "I have read three books of Major Douglas on the Social Credit Scheme. But I have not been thrilled with any realization that his solution is the one and the only one which will lead the world to prosperity."

Has Mr. Jinarājadāsa missed the *real* Douglas? The Douglas presentation, to my mind, is 90 per cent ethics, and this is its chief value. Certainly half to two-thirds of his book *Social Credit*, and a large part of other books by him deal with the philosophical and ethical point of view. To this extent his philosophy definitely is "Seek ye first the Kingdom of God". The philosophy is of supreme importance. The Douglas *Solution* of the economic paradox is secondary to this; it is merely the mechanism by means of which this "Utopia" may be realized. Indeed that is already knocking at our doors.

Further, it should be clearly realized that there is no need to await the co-operation of other nations, as appears to be presumed in all proposals of the League of Nations, to deal with this problem. The Douglas *Solution*, without the Douglas *philosophy*, is the form without the life. Have other solutions that "life"? And will Mr. Jinarājadāsa give us his own proposals, that we may know of them also?

S. R. NORMAND

A Suggestion

It would be interesting to publish occasionally articles concerning any well-known authors *outside the Theosophical camp*, who throw light in their works upon the truth of Theosophical teaching. I have in mind that delightful author, Dr. A. T. Schofield, who has written many books concerning neurology, the new psychology and on research work in Palestine. He is a determined opponent of both Theosophy and "Spiritism" or Spiritualism as it is usually called. In his book of Memoirs called *Behind the Brass Plate* will be found a chapter dealing with the auric colours, in which he evidently firmly believes. Also there are instances of psychometry and other occult phenomena. Apart from all this, the book is one I thoroughly recommend. I said to a friend of mine: "If you don't believe in the existence of the astral body as many certainly don't, read that book of Schofield's, and you will find that, in spite of his being against Theosophy as shown in his book *Spiritism*, the evidence which he adduces points in just that direction and no other." No doubt one could find other similar instances.

V. LEIGH SMITH

The Persecution of Jews in Germany

I

It is beyond the comprehension of any right-thinking man, let alone a Theosophist, to read Professor Verweyen appealing for "Wisdom, Brotherhood and Justice," in THE THEOSOPHIST for September, and in the same breath discountenancing the competence "of a member of the English nation to judge that the sufferings imposed on Jews are unjustified," thus reserving to himself and Hitler, as Germans, the right to judge themselves.

How little Professor Verweyen is informed of the affairs of his own country, and how feeble is his sympathy with the persecuted Jews, contrary to his profession of it in the body of his letter, is obvious from his allegation that "all those sufferings Jews receive their salaries, only their spoiling influence upon politics, arts, and so on is taken away from them". The fact is that Jews of long years of administrative and civil services were not only heartlessly dismissed without pension or compensations, but the large funds remitted from abroad for the relief of destitute Jews in Germany long remained confiscated by the "Aryan" Government, to say nothing of the deprivation of most of the Jews of their rights of citizenship and their properties.

The late General Secretary for Germany writes that "the so-called persecution of Jews in Germany has not been a primary act, but is in answer to the persecution of non-Jews by Jews, that means their predomination in theatres, literature, commerce and so on". It beats my "wisdom" to understand how predominance in theatres and literature can be called persecution—jealousy-provoking should be the appropriate term—and how can the one persecute the ninety-nine.

It is inconceivable that a Theosophist, who has pledged himself to Universal Brotherhood, allows his political bias to stand in the way of constructive, humanitarian work undertaken by his fellow-Theosophists by dubbing it with the elusive name of politics.

I hope, in conclusion, that there will come about a change of attitude on the part of the Professor and his sympathizers, if any, to help the German nation to rise from its present parlous moral situation and to return to prosperity through the spiritual path of *real* "Wisdom, Brotherhood and Justice".

S. S. COHEN

II

The key-note, which Annie Besant gave in all her provocations at the beginning of the War, seems still to be fatally alive in the Indian Theosophical Society. I want you kindly to note, that if these tactics go on, we are compelled to make them public.

For your information I also wish to tell you, that in spite of all the lies, spread in foreign countries, there is absolutely no Jewish pursuit in Germany. The motif, after which the German people are now ruled, "public-interest before self-interest," is causing a strict removal of all corruption, as well as all impure, ignoble, self-interested sort of trade. That this mode of acting is followed by a panic flight of Jews out of Germany is only natural.

In the interests of racial hygiene also, great care is being taken that this strange race may no longer hold a position, which does not belong to her, in a country not her own.

Anybody, who is able not to think only personally, but in the mind of the race as a whole, will fully agree that all these measures are more than justified, especially as they are carried out with the utmost consideration for those members of the Jewish race, who rendered service to Germany in any kind.

I trust you know that our new Government succeeded, in the very short time of its reign, in diminishing the enormous number of the workless, and is therefore leading the German people to a new great joyful rise.

In the interests of the whole Theosophical Movement, we should be very thankful if you would succeed in urging upon your public speakers the "principles" of the Theosophical Society, as very important; therewith the Theosophical Society may preserve the dignity of mankind, which was given in its hand, in the same holy way as it was given.

With theosophical greetings,

HUGO VOLLRATH,

Die Theosophische Gesellschaft, Leipzig.

By C. Jinarājadāsa

According to the *Statistical Year-Book of Prussia* (*Statistisches Jahrbuch Preussisches Reich*) of 1932, there was in Germany in 1910, *i.e.*, before the influx of Jews into Galicia at the outbreak of the War, a population of 64,925,993, of whom 60[illegible],811 (that is, 0·93 per cent) were Jews. During the War, no fewer than 96,000 Jews fought to save the "Fatherland"; of these some 12,000 lost their lives; promotion was granted to 23,000; military decorations were given to 35,000.

The attempt made to-day by the Nazis to make the Jews in Germany into a population of *helots* as in Sparta is certainly "politics," but no one who is committed to the ideal of "Universal Brotherhood without distinction of *race*" can look upon such "politics" with dispassion. What is one a Theosophist for, except to denounce such crimes against the root principles of humanity? I for one am not disposed to keep my Wisdom in one pocket and my Brotherhood in another.

Rectification

(We publish gladly the following rectification. Herr Hugo Vollrath, who styles himself President of " The Theosophical Society" (Die Theosophische Gesellschaft), belongs to one of the minor organizations which have adopted the name of the Parent Theosophical Society. The original Theosophical Society in Germany founded by Colonel Olcott in 1884 (chartered as a Section in 1902) of course still exists in Germany. Its acting National President and Recording Secretary is Herr Martin Boyken.—*Editor.*)

In the article " Who is for us ? " by C. Jinarājadāsa, in THE THEOSOPHIST for April, it is said that a Theosophical Society in Germany, led by Hugo Vollrath, belongs to those societies which, on the occasion of a quarrel over the leadership between Judge and Olcott, decided for Judge. This statement is due to a mistake. The Theosophical Society, Headquarters at Leipzig, has been in existence since the outbreak of the World War. It is based on the historical statutes of the Theosophical Society. Therefore it acknowledges liberty of cult, dogma and exterior authority, and it never participated in disputes about leader-personalities. Its working-standard is :

> Make yourself free from all form and customs
> And come to ME, as your sancturay. (*Bhagavad-Gita.*)

The Masters are for us no matter of scepticism or speculation, but a sacred, earnest knowledge, for each Master is a revelation of TRUTH, and TRUTH alone is able to liberate mankind. Work at kernel-building and community-formation must coincide with building at the hearts of the members. Those members, who gain admittance to the depths of their hearts, will never doubt the MASTER, for:

> A MASTER liveth in the midst of all the Creatures,
> He has in human heart His throne.—(*Bhagavad-Gita.*)

HUGO VOLLRATH

REVIEWS

The Initiate in the Dark Cycle, by His Pupil. (George Routledge & Sons, Ltd., London. Price 12s. 6d. Post free.)

This is the third of a series of books which began some years ago with a volume called *The Initiate*, by His Pupil. This third volume seems to me to have more story in it than its predecessors, and there is a distinct Theosophical flavour in many of the conversations. It is evident that the writer is well acquainted with the magnificent system which we usually label as Theosophy; but in saying that, I do not at all mean to insinuate that he has merely borrowed the teaching from older books. Madame Blavatsky introduced the system to the Western world, and showed us the way in which her statements might be verified. Some of us, following her directions, *have* verified for ourselves an enormous number of those statements, and have thus proved *to ourselves* that the system is truly described—that the great facts of nature are as therein stated. That is, of course, no actual proof to anyone else; but it *is* a piece of evidence which any impartial critic ought to take into account.

But those facts of nature exist for the investigation, examination and study of anyone who will qualify himself for that arduous work; they may be seen, and undoubtedly have been seen, by many who for various reasons have not enrolled themselves among her pupils or joined her Society. We must beware of the illusion that we alone possess the key of the Mysteries, that none can have access to the great Masters of the Wisdom except through this one Theosophical channel. There are many pitfalls in the way of the investigator, many possibilities of deception or delusion; we may perhaps venture to claim for ourselves that those who have devoted half a century to the close study of these subjects, and have been specially trained to avoid those pitfalls, are on the whole less likely to stumble into them than the less experienced inquirers; but that, I think, is the most that can be said.

Regarding the book for the moment merely as a novel, one would say that it is clever and brightly written ; some of the characters are very lifelike and well-portrayed. Many interesting remarks are made, some of which one would unreservedly endorse, while others one would receive with considerable caution ; but they often express a new and striking point of view. I am glad to notice that our author mentions both Madame Blavatsky and our President (Dr. Besant) in a respectful and appreciative manner.

A point which is arousing some controversy is that he has a good deal to say about Krishnaji also, with much of which I cannot quite agree, though there is some truth in it. He seems to think that Krishnaji has failed in his mission, has been largely left to himself, and will soon be superseded by a female teacher, who is to draw the whole world into her train. I do not know anything about this lady, but I do not consider that Krishnaji is a failure. I admit that some of his statements have been inaccurate, a little fanatical, and not always tactfully put ; but he is doing a difficult and important piece of work to the best of his ability.

(I should recommend all our members who are interested in this part of the subject to read with great care a remarkable article in the earlier part of this magazine, headed : "Krishnamurti's World of the Intuition.")

I do not know the name of the author of this book ; there was a persistent rumour that Bishop Wedgwood was the Initiate, and Mr. Cyril Scott the pupil ; the first part of that story, however, is explicitly denied in this volume. It is clear that the author belongs to a certain group of students, one of whom has recently written a book which he has entitled *Through the Eyes of the Masters*, which will probably also attract some attention. It contains several chapters, each of which is supposed to have been written or dictated by one of the Masters. There is nothing harmful in them, though somehow they do not quite "ring true," and are hardly up to the level one would expect. They are accompanied by nine illustrations, intended to be portraits of our Masters ; some of them are quite good faces, but they emphatically do *not* resemble those Great Ones whom we know so well. I cannot recommend *that* book, because the portraits are all inaccurate, and I cannot but doubt the alleged authorship, though I feel sure that the writer fully believes in his own impressions and visions.

It must also always be borne in mind that *all* attempted portraits of the Great Adepts are necessarily drawn from memory, and must

therefore represent the seer's impression of the Face; and the impression of one man may differ quite widely from that of his brother student. *All* attempts to reproduce on this lower plane those wonderful Faces are foredoomed to failure, though one may come nearer to success than another. One portrait alone we have which was painted with ordinary physical colours in the house of, and in the actual presence of, the Master whom it represents; but even so His pupils are by no means satisfied with it!

But *The Initiate in the Dark Cycle* is different from this; it reminds me in some ways of Mr. Sinnett's novel *Karma*; there are many nice passages in it, and I think on the whole it will do more good than harm.

C. W. L.

The New Background of Science, by Sir James Jeans. (Cambridge University Press. Price 7s. 6d.)

This book treats of "the new knowledge" in physical science; it surveys the whole ground, from relativity, continuum, least interval, curved space, to quanta, wave-mechanics, waves of probability, indeterminacy and events, all "concepts which we can neither picture, imagine, nor describe," and therefore the despair of the older generation of scientists, and even of some of the younger, who

> have tried, by introducing a multitude of small changes here and there, to modify the old view of nature so that it could meet the new demands upon it. But they were trying to confine new wine in old bottles; their efforts met with no success, and the main stream of scientific thought followed a very different course . . . Those who did not adopt it were simply left behind, and the torch of knowledge was carried onward by those who did. This new line of advance has led us to *a science which is no longer in flat contradiction with our intuitions and the experiences of everyday life*; the physicist need no longer feel that his laboratory door divides his life into two watertight compartments—as scientist and as human being. In particular, mechanism, with its implications, has dropped out of the scheme of science . . . The law and order which we find in the universe are most easily described—and also, I think, most easily explained—in *the language of idealism* . . . At the farthest point science has so far reached, much and possibly *all that was not mental has disappeared, and nothing new has come in that is not mental* . . . The final direction of change will probably be [ever farther] *away from the materialism and strict determinism which characterised nineteenth-century physics*.

Space forbids me to enter into details, but the above quotations may suffice to give an idea of the general trend and revolutionary tendencies of the "new knowledge". And though perhaps "the whole investigation is extremely speculative"—as Jeans warns us himself in a special case—it is therefore not the less stimulating, for it evokes healthy doubt in some of the old scientific prejudices, as well as in some of the new speculations.

A. J. H.

The Systems of Hindu Philosophy and Religion ("The Mystery of the Mahabharata" Series, Vol. II), by N. V. Thadani. (Bharat Publishing House, Karachi. Price Rs. 8.)

In this volume, devoted to the systems of Hindu Philosophy and Religion, the author continues his subtle philosophical interpretations and the correlation of the ancient and modern principles. We shall give a few samples. "The Gods of the Vedas refer to the different ways in which we can examine and understand the creation of the Universe." Then the cell is considered as a picture of the Vedic Gods and the various stages of cell growth are compared to the doings of the various Gods. Then these latter are considered in relation to Hindu Philosophy. Other chapters deal with the essence of the Upanishads, Shatapatha Brāhmana or creative sacrifice, the theory and systems of Hindu Religion, etc. Everywhere there is original thinking, *e.g.*, "when God creates water or a woman out of Himself, we have the idea of the Vedānta; when a God or a sage (Ṛishi) sees a woman or nymph (Apsarā) and his vital energy flows out and he creates, Yoga is personified. When he is filled with desire and the two are united together in physical contact, we have the Vaiṣeshika" (p. 301). In the opinion of the author the ancients understood History in the sense of growth of civilizations, progress of science and arts, conflict of ideas and systems of thought, and personified all the permanent ideas of history under the names of their heroes. "It is in this sense that Rāma and Krishna and Buddha are historical persons embodying real ideas which filled the minds of real, living men in historical times" (p. 308). "But it would be impossible to deny that great teachers of different systems of thought and religion rose in India . . . and in course of time . . . they were transfigured in the idealized form of their own ideas and teachings" (p. 309).

There is very little consideration of the *Mahābhārata*, which will be best understood, after this consideration of Hindu Philosophy and Religion, in a third volume. The whole book is full of original thinking and it is difficult to offer any criticism. One can only try to understand it with deep respect to the author for his labour of love.

P. B. N.

The Path of the Lord or Self-Realization, by Sri Vishwa Ranjan. (Arsha Vidya Niketan, Benares. Price Re. 1.)

This little book, with its foreword written by Mrs. Laura Finch, who is well known to Theosophists in India and France, is likely

to prove of great help to all who are attempting the task of mystic self-unfoldment. True it is that there are many such manuals, but this one bears on it the impress of a singularly sincere and beautiful soul, who would share with others out of the abundance of his own realization.

He divides the path into three stages, which he calls respectively the Practice of Existence, the Practice of Consciousness and the Practice of Bliss. Only the first is described in detail, as for the other stages, he declares that the guidance of a Master is necessary for their practice, in which the use of a special mantram plays a great part. The first is truly the practice of the Presence of God, very much as Brother Lawrence prescribed it for mystic Christians.

H. V.

Studies in Symbolism, Theogonic and Astronomical, by Marguerite Mertens-Stienon. (T. P. H., London. Price 4s.)

This book aims at "elucidating the link between traditional Astrology, on the one hand, and the constitution of the Universe and of man, as expounded in H. P. Blavatsky's *Secret Doctrine*".

The book makes us feel that we are but pawns in the great Cosmos. That "we are ruled by our stars" is not surprising but rather that we are in any way capable of realizing our oneness with them. The book is evidently one for advanced students of Astrology, and will be specially appreciated by those who have not the time or perhaps the ability to study *The Secret Doctrine*. The author gives us the root of the matter which students less profound than she can work out for themselves. The diagrams and notes are excellent and make the subject more lucid. The natures of Saturn and Mercury are particularly well worked out.

Professor J. Emile Marcault tells us in the Introduction that the book contains only a small part of the excellent work its author has done for our Theosophical University; we join him in hoping that it will be followed by further contributions to the science of Symbology.

A. J. M.

Youth and Survival, by C. S. Collen-Smith. (The C. W. Daniel Co., London. Price 1s.)

This booklet, by a Lecturer and Medium for the Survival League, describes, in a simple and direct fashion, how a young man who was a Materialist and saw no hope of escape save death from the terrible

sufferings around him, was led to investigate Spiritualism, and thereby not only became convinced of man's survival after death, but has himself become a medium and finds he is able to bring consolation and belief in survival to others.

One merit of Mr. Collen-Smith's book is that he does not try to hide the risks that attend mediumship, *e.g.*, in describing the first materialization which took place through him, when an observer saw "the clouds of ectoplasm moving in front of my body," he confesses:

> I felt very depleted after the sitting, and felt a sharp pain in the stomach, no doubt caused by the extraction of the ectoplasm.

To some it will seem surprising that whilst recognizing such dangers, the writer carries on Developing Circles. In his following conclusion probably most Theosophists would be in accord.

> Mediumship, if properly and impartially examined, forces one to admit that there is undoubtedly a vast field of phenomena which cannot satisfactorily be explained . . . What is true is that we are surrounded here and now by the spirit world . . . why are psychologists as a whole so reluctant to investigate further?

The Survival League of which Sir Oliver Lodge is a member is doing a useful work and may perhaps in time draw into its ranks more scientists whose record as such will be a guarantee to the honesty and thoroughness of their investigations.

E. M. W.

Maulana Shibli and Umar Khayyam, by Rustom Pestonji Bhajiwalla. (The I. P. Mission Press, Surat. Price Rs. 4 or 8s.)

This volume contains a sketch of the life of the Muhammadan scholar Shibli, and a translation of his review of Omar Khayyam's poetry and philosophy. There is an appreciative and erudite foreword by Dr. Sir J. J. Modi to Mr. Bhajiwalla's efforts.

Of chief interest are Shibli's estimate of Omar and the translator's handling of the quatrains quoted in the review. We learn that Omar's celebrity as a poet in the West is out of proportion greater than his Eastern reputation. Yet some Sufi poets might well have equalled that fame had they found a Fitzgerald to re-create their verse.

Our new translator gives us efficient versification and remarks that he has taken conscious care to avoid plagiarism. Compared with Fitzgerald's these lines lack his lovely imagery and afford little purely æsthetic satisfaction. However, the wit, the surprising turn of thought and the self-mocking scepticism occurring occasionally in Fitzgerald are found here abundantly.

The following is a fair sample of Mr. Bhajiwalla's pithiness in translation and of the real Omar's distaste for hypocrisy :

A monk addressed a harlot : " Drunk thou art,
Thou'st lost thy all to play a wicked part."
" Yea, monk," she said " I'm what I seem to be ;
Art thou so holy in thy inmost heart ? "

This volume has additional recommendations to the student in its extensive bibliographies of Oriental and Western references to Omar.

R. W. C.

The Sunrise, by Suryanarayan Sadhu. (People's Printing and Publishing House, Triplicane.)

This is a pretty collection of fourteen short poems—thirteen lyrics and one narrative piece—with a flavour of Indian atmosphere. Though the themes are varied, all reveal the touch of the artist. What the great poets are doing at higher levels and in infinite capacities, Suryanarayan Sadhu has shown in his own way though in small proportions.

R. V. M.

Tales from Shakespeare (in Sanskrit), by M. Venkataramanacharya. (V. Ramaswany Sastrulu & Sons, Madras. Price Re. 1-8.)

The author is a Sanskrit Pandit in Maharajah's College, Vizianagram. There are appreciatory notes in English by B. Seshagiri Rao, M.A., Ph.D. and the Rt. Hon. V. S. Srinivasa Sastri. The book gives " Lamb's Tales " in simple narrative Sanskrit. It is a good piece of work done, and should be pleasantly useful to Sanskrit students in schools and colleges.

D.

The Blavatsky Bibliography. First Edition, 1933. (The Blavatsky Association, London.)

This will be published annually. " The present First Number is not entirely comprehensive of everything that has yet been written." It is arranged in four sections : Section I gives a list of original unaltered editions and translations ; Section II, of subsequent altered works ; Section III, of reprints of letters and articles ; Section IV, of biographical books and articles.

A quaint error is the name " Charles " Jinarājadāsa. His " C." is the first initial of the " family name " never used except in legal documents (being the name of a property) and is Curuppumullagé. The Bibliography will help the student of H. P. B.'s books as well as those who make it their business to collect and make permanent all the works of H. P. B.

D.

MAGAZINES RECEIVED :

Advance Australia News Service	August.
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The Young Theosophist	September.

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Splendour in the Night, by a Pilgrim. (The Mosher Press, Portland Maine.)

Child Psychology, by M. W. Barrie, M.A. (The Christian Literature Society for India, Madras.)

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with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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ON THE WATCH-TOWER

By A. P. WARRINGTON

Editorial and Presidential Offices.

UPON the passing of our revered President on September 20th, I as Vice-President fell heir, under the Constitution, to the duties and responsibilities of the Presidential office. The interregnum over which I am now to preside is an administration sandwiched in between those of two popularly elected Presidents, past and future. The period of my tenancy of the office, therefore, and as Editor of this journal, is to last only until a new President can be nominated by the General Council and elected by the vote of the members, all which ought not to require more than nine months. The papers for nominations were dispatched to the members of the General Council within twenty-four hours of the President's passing.

May I ask the members graciously to bestow upon me their blessings and to help me in every way that opens before them during my brief administration?

***

The New Editor.

In assuming the editorial control of THE THEOSOPHIST, as now I must, I am keenly aware that the rare talents of my predecessors in office have made it very difficult for me. H. P. Blavatsky, that much

misunderstood human comet that flashed blazingly through our orbit for a time and then disappeared, founded this magazine and wrote as no one has been able to do since. Every word from her pen seemed to sparkle with a vital, magnetic energy which marked her out as one who knew the wisdom and had unusual power to impart it, albeit in guarded terms as is the immemorial custom of those who know. H. P. Blavatsky stands alone and will ever be known as the Messenger who revived Theosophy in the nineteenth century and gave to it a great impetus forward and upward.

Came then to the editorial chair her beloved colleague and Co-Founder of the Theosophical Society, Colonel Olcott. In him we had one who created a vehicle through which Theosophy might reach the world; and therefore, as has been said, since it is H. P. Blavatsky whom we have to thank for the bringing of Theosophy to the world, it is likewise Colonel Olcott whom we have to thank for its vehicle, the Theosophical Society. Steadily and forcefully he pursued his editorial duties, shedding an inflammable enthusiasm over the whole world of Theosophy but for which the natural difficulties surrounding the Society in his day would have extinguished the light of Theosophy at many a critical juncture.

Then came Mrs. Annie Besant and for a quarter of a century the rare talents of this remarkable world-figure found partial expression in these columns. In her we had the organizer, the brilliant student, author and eloquent speaker, who caught the truth from the soul of things and succeeded in placing it in more understandable forms than those left by many spiritual Teachers who brought their Messages in great flashes of truth less formalized.

Following her, yet before she passed, came Mr. C. Jinarājadāsa, late Vice-President and, for the past few years, President's Deputy and acting Editor. In him we had

scholarship, a practical love for the beautiful, a gentle directness of power and a devotion to his President of a rare and beautiful kind.

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Mr. Jinarajadasa.

Shortly before these lines shall appear in type, Mr. Jinarājadāsa will have taken his departure for a greatly deserved and much needed rest. But his rest will, I suspect, be only such as naturally comes from any happy change of environment; for he has mapped out for himself an extensive lecture tour with Brazil as the first objective, pausing briefly in Italy, *en route*, "to brush up my Italian" as he has said. After Brazil he may wish to visit one or two other South American lands. But he will be due in Barcelona for the European Theosophical Federation at Easter time; after that many other European Sections, it has been officially indicated, will wish visits from him.

One remembers well the storm of enthusiasm that was aroused in South America when Mr. Jinarājadāsa visited there in 1928, and I am sure that our warm-hearted friends in that great land of the future will eagerly welcome his forthcoming return.

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October 1st Celebration.

At the recent birthday celebration of our late revered leader, who lives in our lives as if still to be seen, reminiscences were related by Bishop Leadbeater, Mr. and Mrs. Jinarājadāsa and myself, of quite an intimate and personal character. Those the Bishop related touching their occult investigations together were most interesting.

Mr. Jinarājadāsa mentioned a few of her clever and witty sayings and suggested that it would be well if someone were to make a collection of them. (Will the reader please note and send me any such he may have). Mrs. Jinarājadāsa

mentioned the occasion when she first heard Dr. Besant speak and how then Dr. Besant had seemed so very tall, but how, when she afterwards met her, she was astonished to find her so short. Afterwards the Bishop said it was remarkable how many others had seen the same phenomenon, a physical illusion, I presume, due to the expansiveness of her inner bodies. My own reference was to certain very effective modes of training sometimes adopted by her which perhaps may not be very well known.

Early in the morning the platform, on which stand the statues of the Founders, appeared beautifully decorated with a large painting of Dr. Besant in the centre bearing a garland done in the Home Rule colours which she regarded with so much affection.

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Condolences.

Condolences have poured in continually since the day of Dr. Besant's departure from this plane: from high and low, rich and poor, from political, social, religious and educational groups. At first they took the form of cables and telegrams, later of letters. The Viceroy, the Council of State and the Legislative Assembly immediately sent telegrams. There followed sheaves in each post. So far the record shows communications from 30 Municipal Boards; 37 Citizens' Meetings; 6 Bar Associations; the Indian Journalists' Association and various editors; 29 schools, colleges and libraries, several declaring they owed their existence to her; 15 Scout Associations (she was Honorary Commissioner for All-India); 6 Young Men's Indian Associations (she founded this organization), Young Men's Muslim Associations, Young Men's Buddhist Associations, and various Young Men's and Youths' Clubs; 38 Miscellaneous organizations; All-India Women's Conference, Oudh Women's Constituent Conference and many Indian Women's Associations as well as other women's organizations

all over the country. The Round Table of England ordered flowers for the cremation ceremony by cable, and various Indian Round Tables sent messages. The Ramakrishna Mission, the Vivekananda Mission, many Hindu sanghams, Islamic and Buddhistic organizations; the Maharashtra Association; the Kshattriya Club; Burma Indian Association and other Burmese and Singhalese bodies; such social service groups as the Humanitarian League of Rangoon, Trivandrum Humanitarian Society and the Bombay Social Service League; industrial groups, as the Madras Labour Union, Tuticorin Textile Labourers, Depressed Class Federation.

Then representing her work in spiritual fields: the Supreme Council of Universal Co-Masonry, Paris, and 7 Chapters and Lodges of Co-Masonry; 26 National Sections of the Theosophical Society; 7 Theosophical Federations; 156 Lodges and Centres of the Theosophical Society; and various Groups of her Esoteric School.

Press notices include the names of very many distinguished persons in politics and elsewhere, paying their respects to the great personage just passed away. Among the hundred or so individuals communicating direct with Adyar was Mr. Sapru, the distinguished Liberal leader who would walk hand in hand with England towards Dominion Status for India, and who telegraphed:

> India can never repay debt of gratitude to her, and humanity is poorer by passing away of such a soul.

Mr. G. A. Natesan, famous editor and publisher of Madras, wrote at length of Dr. Besant's services and sacrifices for India and of her splendid personal qualities. The Raja of Sangli; the Prince and Princess of Latthakin, Burma; Moulana Shaukat Ali; Mr. Jamshed Mehta, Mayor of Karachi; Mr. and Mrs. J. V. Joshi; Bhikkhu Nilwakke Somananda; and Mr. N. D. Khandalavala, pupil of Madame Blavatsky and one of the oldest Theosophists in India.

Special mention was made of the tributes of Sir C. P. Ramaswami Aiyar, Mrs. Sarojini Naidu and the Viceroy, Lord Willingdon, last month.

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"Monument or Memorial".

A donation of Rs. 200 has been received from an Indian lady, who wishes her name to be withheld, but whose donation will later appear in the Treasurer's published acknowledgments, as from "A friend, per C.J.," for the purpose of starting a fund for "a monument or memorial" to the memory of Dr. Besant. Also an inquiry has come from another friend reading:

> Now we are thinking of taking up the work of raising funds for a suitable memorial for Dr. Besant, I should like to know whether it should be on All-India basis, or Provincial basis or Local basis. Mrs. . . . is in favour of All-India basis for the memorial.

My answer would be, it should be on an All-World basis, centralized at Adyar; for there will be devoted friends of our lost leader from one end of the world to the other who would feel honoured to have a part, however small, in so joyous an undertaking. But such a wide effort must first be thoroughly organized and every donor must be informed precisely what his gift will be used for, so that as far as possible no shadow of disappointment may come across the thought of any of them. My own thought at the moment is, that whatever is done should be clearly for *a Statue or Monument to be erected at Adyar*, with full authority reposing in the administration here to make all decisions; and that all contributions should be sent to the Treasurer of the Theosophical Society.

There already has been formed a Besant Memorial School Fund by Dr. George S. Arundale and these two must not be confused. Therefore, those giving to the "Statue or Monument Fund" would do well to avoid the use of the word "Memorial" to prevent confusion with the other fund.

Many local efforts are already being made in India, both by non-Theosophists and Theosophists, to perpetuate the memory of Dr. Besant in some form of memorial. Word comes from Allahabad that the Lodge there resolved to name the public library, which it is going to build as part of the new library building, the Besant Memorial Library as a tribute to her memory. The citizens of Bezwada have

> resolved to place an oil-painting of the late Dr. Annie Besant in the hall of the local Ram Mohan Free Library and Reading Room and name one of the streets after her in grateful recognition of her services to the people.

In Erode it was

> resolved that the memory of the late Dr. Besant be perpetuated by the erection of a suitable building under the auspices of the Theosophical Lodge to be named after her.

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Convention Lectures.

The Convention Lectures which were to have been given on "Occultism" will now be given on "Dr. Besant and Her Life-Activities." Under the changed programme the following have been invited to speak: The Rt. Rev. C. W. Leadbeater on "Dr. Besant and Occultism"; Professor Ernest Wood on "Dr. Besant and the Theosophical Movement"; Babu Hirendra Nath Datta on "Dr. Besant and Indian Religious Revival"; Mr. Manjeri S. Rama Aiyar on "Dr. Besant and Social Service"; Sir C. P. Ramaswami Aiyar, K.C.I.E., on "Dr. Besant and India's Political Awakening"; and the Rt. Rev. George S. Arundale on "Dr. Besant and Education". Other speakers we hope will address the Convention on other topics and these will be mentioned in the completed programme.

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Nominations.

The first two nominations for the Presidency have been received at the Recording Secretary's office—one, that of the Rt. Rev. George S. Arundale, accompanied by his telegraphic acceptance, and the other

that of Professor Ernest Wood, who has resigned from the Recording Secretaryship, in order to be able to accept nomination, Mr. Henry Frei taking his place. Both Mr. C. Jinarājadāsa and I have declined to stand, he giving his reasons on another page, and I feeling that there is no vital need for me to enter the race. If other nominations should come in mention will be made of them.

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"World Theosophy."

The following telegram has been received as we go to press:

Since we have fulfilled promise to Doctor Besant to publish magazine in West as long as she lived and special appeals have been by Leadbeater, Raja, Arundale and yourself to help THE THEOSOPHIST, please announce we shall cease publication *World Theosophy* after December and urge our subscribers to aid THE THEOSOPHIST. We shall mail special appeal to our list of nearly three thousand persons urging subscriptions for THE THEOSOPHIST. Hearty greetings.

HENRY MARIE HOTCHENER

Thus goes out unfortunately a lighthouse of Theosophy which has shone brightly for three or more years. Such publications can ill be spared in these days of the world's crisis, and I greatly deplore the decision. There is room in our movement for more magazines than THE THEOSOPHIST, and *World Theosophy* was particularly well fitted to reach the inquiring public. Carefully and thoughtfully edited and attractively published, it was a credit to the movement. And what is more, there was behind the effort a devotion to service and spirit of sacrifice which ought to have met with a greater response in terms of subscriptions. I feel that if our late President were writing, she would express to Mrs. Marie Hotchener, the editor, and to Mr. Henry Hotchener, the publisher, her gratitude for their prompt answer to her call to service and would feel the urge to bestow her helpful blessing upon two such helpers who can be relied to do Their work so well.

THE PASSING OF OUR PRESIDENT

DR. ANNIE BESANT passed away from her physical body finally on September 20, at 4 in the afternoon almost exactly to the minute. She was at that time lying in her bed-room, the room which H. P. B. had occupied. Since 9 o'clock the previous night her condition had been critical, the heart showing signs of dangerous weakness at intervals. At about 3 in the early morning of the 20th there was a time when it seemed almost about to stop; but she was better a little later, and for some hours before noon that day and till 3 in the afternoon she slept peacefully, giving the hope that the end might not be so close as was feared. At 3 in the afternoon she began to show signs of discomfort, such as difficulty in breathing, but these subsided after some time and she seemed to rest again peacefully. She was in this condition at 4 when Mr. Jinarājadāsa, who was holding her hand, found that her pulse and breathing had completely stopped. Others who were present there at the time were Bishop C. W. Leadbeater, Miss Willson and myself. Dr. Srinivasamurti arrived from his School in Madras within five minutes after the event. He examined the body and confirmed the fact that it had entered upon the last stage preceding its end.

The body was kept in her room till the next morning, when at 7 o'clock it was brought down to the Headquarters Hall by Dr. Srinivasamurti and others who assisted him on

a bamboo bier, built in the simple Indian style. The bier was laid upon the platform in the centre of the Hall where the statues of the two Founders stand, and the body, which was dressed in one of Dr. Besant's favourite gold-embroidered Benares white silk saris, had as a covering for its upper part a silk cloth bearing the emblem of the Society, and on its lower part the red-and-green Home Rule flag with which her political activities for India were associated. There was a large gathering in the Hall, filling every nook of it, many of them having come from the city of Madras to pay their last respects to her. Those present filed past the body, laying upon it a tribute of flowers, which very soon covered it entirely, except for the face. There was a garland of flowers encircling her face and magnificent head with its snow-white hair, as the head reposed on one of her own white silk cushions.

At 8 o'clock the religious part of the ceremony commenced with the recitation of the prayers of the religions, each by one or more of its representatives—prayers which have been used, since the Jubilee Convention of the Society in 1925, at all major Theosophical gatherings in India to inaugurate the day's proceedings. These ended as usual with the invocation to the Hidden Life written by Dr. Besant some years ago for use in a Brotherhood campaign, and on this occasion it was followed by the pronouncement of the First Ray Benediction by the Rt. Rev. C. W. Leadbeater on all those present, also written by her. Few of the Theosophists present could have helped the turning back of their minds to the occasions in the Hall when, foremost among those assembled there and standing by the steps to the Founders' platform, they used to witness the venerable figure of the President leading their spiritual devotions and inspiring them by her mere presence.

As soon as the prayers were over, the body was taken in a procession, the honour of carrying the bier being shared by

a number of our earnest members and her faithful Benares servants, Lakshman and Bhagelu; it went first along the main road from the Headquarters building up to the Bhojanasala; thence it was taken along the Founders' Avenue of mahogany trees planted in 1925, each tree on soil from one of the National Sections and now for this occasion made to look as effective and impressive as possible, as a route for the passage of the body, with the flags of all those Nations. Thus 56 Nations having National Societies or Lodges were represented by their flags. Along with these flags set out in a regular row on either side, were the Boy Scouts' flag, waving there in honour of their erst-while All-India Commissioner, and the red-and-green Home Rule flag by the tree planted by her, and two Theosophical flags with the inscriptions, "H.P.B." and "H. S. Olcott". From the Power House at the further end of the avenue, the procession cut across the public road into Besant Gardens and there took a path parallel to the road, made for the occasion, to the Co-Masonic Temple. Here the non-Masons had to wait outside, while the Masons were inside with the body, bidding adieu to their most illustrious First Sovereign Lieutenant Grand Commander, the Deputy of the Supreme Council of Universal Co-Masonry for the British Empire. When they came out, the procession started again, now with the Masons clad in their regalia walking just behind the bier. Dr. Besant's own Masonic regalia were carried on a cushion at the head of the Co-Masonic column by myself, as an official of the Order, Mr. Jinarājadāsa walking by their side. Bishop Leadbeater and the Vice-President, in order to avoid the difficulties of tramping through the sandy path, had gone on ahead by car to the cremation place. The route now lay across the public road and then along a path leading almost straight from the Masonic Temple, through an avenue of shady casuarina trees forming a spacious grove in this part of the estate; it ended in the spot selected for the cremation,

where the foundation of Sūryāshrama had been laid in 1917 by Dr. Besant herself, a spot near the Adyar river, between Leadbeater Chambers and the sea. For the information of those who may not know for what the foundation was laid, it may be stated here that it was meant as a Memorial Hall for the use of the "Brothers of Service," an organization of which Dr. Besant was the head and to which reference has been made by her more than once in her Presidential addresses to the Theosophical Conventions. It was dedicated with solemn Masonic rites on the Vaisākh Full Moon Day of 1917 by Dr. Besant "to the glory of the Supreme Teacher". Those present then will recall that the ceremony then performed was a specially imposing one and the route taken by her and her attendant galaxy of Masons was the very avenue leading from the Masonic Temple to Sūryāshrama through which her body was taken on September 21st, 1933, more than sixteen years later.

The bier was placed on a sandal-wood pyre, with the head to the north, as it was Dr. Besant's custom always to sleep with her head to the north, according to the Indian tradition of Yogis and Sannyāsins. The number of visitors had swelled by this time and on all sides among the casuarina trees one saw little groups and clusters of men and women exchanging remarks about the great and remarkable personage who had presided at Adyar. Then came the tributes of Mr. A. P. Warrington, on whom as the Vice-President of the Society her Presidential duties had devolved, Bishop C. W. Leadbeater, her closest friend and colleague in Occultism, and Mr. A. Ranganatham as a representative of the political side of her work in India, personally devoted to her. [These speeches are printed below.] All of them spoke with deep feeling; but most deeply moving of the incidents here and at the Masonic Lodge was the farewell of the aged Bishop—aged even more than Dr. Besant—who occupied a position

unique in relation to her, whose depth of feeling broke through his voice and made it falter at places. Mr. A. K. Sitarama Shastri chanted in his sonorous voice a few verses from the 2nd chapter of the *Bhagavad-Gita*, where Shri Krishna speaks of the eternity of the Spirit, chosen for this occasion not only because of the appropriateness of the passage but also in memory of the very special attachment which Dr. Besant had to this Scripture, which she made known to thousands all over the world by her translation of it into English. The pyre was lighted first by Bishop Leadbeater and then by Mr. Jinarājadāsa, Dr. Srinivasamurti and others, including Dr. Besant's two Benares servants.

As Dr. Besant's passing away had been anticipated, it was possible to make the arrangements for her cremation and the preceding ceremonies not only orderly but also expressive in a dignified manner of her connection with the important causes with which she was specially associated, and of the deep affection, reverence and gratitude entertained for her by members of the Society all over the world and thousands of others whom she had helped by her generosity, inspiration and example. This part of the work was in the hands of Mr. Jinarājadāsa, who had been acting as her Deputy for the administration of the Adyar estate and was also her chief personal attendant during her illness, and it was therefore done in a manner wholly befitting the event.

N. Sri Ram

TRIBUTES

I

The slow fading away has reached its end. The great body that held on to life by the merest thread for so many months has now released its hold. No longer will the hand

of that renowned form guide a pen in tracing words that will live as long as printing. No longer will the voice bring forth words of musical depths that shall move men by thousands to noble action. No longer will crowds gather to do honour to an elderly lady with a crown of snow-white hair as she passes by. All now is still—gone into the realm of imperishable memory.

For one of those whom humanity never forgets has just passed this way, tarrying awhile to bestow blessing after blessing upon Earth's people and then vanishing into the darkness, who knows where? But she knew. And told us. Over and over again has she come and gone. Each time she has left behind some knowledge that others too might know as she has known. Wherefore has she come and gone from age to age.

It has been said that ere long the darkness will once again give up its priceless treasure and some shall see her again walking with the children of earth as of old, leading, teaching, uplifting.

Therefore, who would grieve? Such lives recognize no grief save that which they come to assuage. What then would she say at this moment were we to forget and fall into grief? Would it not be something like this? "*Turn your grief into power. Heal the sick, visit the imprisoned, raise the poor, educate all.*" That substitute would she counsel in fullest measure.

She taught that life is one, life is all. Then let us live life to the full till its cup brims over in love and service and understanding of all. And so shall we help to the end that the blessing of her beautiful life shall more widely fill the world whose needs are so great to-day—this afflicted world to which she gave her all in a life of noblest service. SHANTI, SHANTI, SHANTI.

A. P. WARRINGTON,
Vice-President of the Theosophical Society.

II

Brothers: We are met together on a very great occasion; some might think it a *sad* occasion, for we come to say farewell to the physical body of a very great teacher, to celebrate the casting off of a vehicle which we have all loved. But we should be very poor followers of that teacher if we took that view. Her departure from this visible world is no doubt a heavy blow to her Society, for it has lost a bold and sagacious Leader, the most magnificent orator in the world, one of its keenest intellects, a glowing example of strength and spirituality which is not often seen in these days. And I who speak to you, what have I lost? The most loyal of comrades, the most faithful of friends for more than 40 years, the most fearless and accurate of investigators—one to whom I owe more than to anyone else save the Master who taught me. And yet I say to you with all the emphasis that I can that we have *not* lost her, that she has *not* deserted us, that she stands among us still, here and now— not in the pathetic weakness of the last few months, but radiant, rejoicing, strong, in all the power of her palmiest days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of this great Mother. She has left us a flag round which to rally, a work to carry on; in her name and in her memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which she has so nobly begun. So shall we keep her memory green, so shall we best testify our gratitude for all that she has done for us.

C. W. LEADBEATER

III

If, on this occasion, there were present here representatives of all the 56 countries in which our Theosophical Society has its Branches now, nay, of other countries as well, if any, in which our Society has not made its way yet, every one of them would have nothing but words of praise and gratitude for all the good derived by him and his country from the magnificent work done by our Chief, whose body we are about to restore to the elements from which it was formed. If this is so as regards other countries, what should be the feeling of India which she adopted as her Motherland, and in whose service she laboured hard and unceasingly for over forty years?

Turn in whichever direction we may, there is not one field of work on which she has not left her impress. The results which we are witnessing now in every such field of work were made possible by her untiring labour. She made Religion once again a living faith for us by her matchless exposition of our Scriptures and the truths enshrined in them. In the sphere of Education, institutions founded by her like the Central Hindu College, which later became the nucleus of the Benares University, gave a practical demonstration to people how education, to be of real value, should be planned to make the youth grow into good and patriotic citizens. In Social Reform, such as the uplift of women, the training of young boys and girls on right lines, and the eradication of many an evil which owing to lapse of time and the thoughtlessness of its members has been allowed to creep into Hindu society, her sympathetic guidance succeeded where other methods of work had proved or were likely to prove futile. The great Boy Scout Movement in India, the Young Men's Indian Association, and numerous other activities were all due to her initiative, and their continual progress is due not a little to

her sustained interest in them. If, to-morrow, India has Home Rule (and who knows but that it has not been already fought for and won in the higher worlds), it will be because of her. For even those who have had political differences with her sincerely recognize that her glorious work and ready suffering for the Great Cause, in days when workers were few and risks many, made the subsequent agitation easier for them than it would have been otherwise.

One who has laboured so long and so effectively will doubtless have many memorials which people will erect in her honour. A school and a college here in Adyar, which received her benediction in her lifetime, may become accomplished facts ere very long. And there will be many another memorial. But to my mind, the best memorial and the one most acceptable to her would be this : That we who are left behind should serve, even more devotedly than before, the Society she loved so well and deeply, and make Adyar, her home and that of her Master, a centre from which strong and beneficent influences may spread all over the world ; and that we should live a truly brotherly life among ourselves, and if possible, in the world.

On an occasion like this, it is but natural and right to express our heartfelt gratitude and affection to our dear brothers Jinarājadāsa, Srinivasamurti and Sri Ram, and sister Miss Willson, for the more than filial love and devotion with which they ministered to our great President's needs during the long months of her bodily infirmity.

O Mother ! help us to live as you would that we should. Farewell, Mother, farewell until we meet again !

A. RANGANATHA MUDALIAR

THE ASHES

ON the morning of September 28th, the ashes of Dr. Besant's body, enclosed in a silver vessel presented by her physician, Dr. G. Srinivasamurti, were placed on the platform of the Hall at Headquarters, Adyar, where residents gathered to pay final homage to their departed leader. Led by the Vice-President, each approached the urn and laid a flower by its side. This finished, the urn was taken by Mr. D. K. Telang, General Secretary for India, and for very many years a devoted and close associate of Dr. Besant in her political work, who had come from Benares for the purpose of carrying out the last wish of his great friend, that her ashes be placed in the sacred River Ganges. Mr. Telang was accompanied by her faithful servant Lakshman. The ashes were taken to the station in the Rolls-Royce which had borne the President many a thousand miles.

At Bombay the ashes were deposited in the rooms of Blavatsky Lodge, where from 4 to 6 p.m. members, friends and admirers came to present flowers. At the meeting which followed, Mrs. Sarojini Naidu, the poetess, made a stirring speech; then the sacred remains were carried in procession to Victoria Terminus and so on to Benares.

At Benares the silver jar was deposited in the Theosophical Hall, and a last tribute was paid in this her Indian home by many a friend and fellow-worker of the old days, including Pandit Iqbal Narain Gurtu, now

Vice-Chancellor of the Allahabad University, but long Principal of her Theosophical College at Benares and General Secretary of the Indian Section. The ashes were then conveyed by Dr. Bhagavan Das, accompanied by a great procession, to the Ganges and placed in a boat decorated with flowers, the urn itself having been covered with wreaths and national flags by Mr. Sampuranand on behalf of the National Congress. The boat moved slowly out-stream, and the ashes were immersed in the holy river. There followed a crowded meeting at the Town Hall, at which Dr. Bhagavan Das presided, and speeches were made by Professor Pumtambekar of the Benares University, Mr. B. Shiva Rao, Mr. D. K. Telang, Mr. I. N. Gurtu and others. A telegram from Pandit Madan Mohun Malaviya was read, paying tribute to the great services rendered by Dr. Besant to the Indian cause.

ALTHOUGH I was quite prepared for the news of her (Dr. Annie Besant's) passing away, the tie between us was so close that her demise was too great a shock for me to express in words. I always regarded her to be one of the greatest women of the country. She was certainly one of the glorious beings who visit this earth at rare intervals for the uplift of humanity. She was undoubtedly one of the greatest orators I have heard. Although the whole world will mourn the loss, India must feel it most as she served India more devotedly and more whole-heartedly than any other country. Personally, I have known her for the last forty years, and during this period there seemed not a day when service to India was not uppermost in her heart. But India has not really lost her, for wherever she is and whatever her future destiny, she is sure to serve India again with all the fervour of her noble nature.

G. N. CHAKRAVARTI

DR. BESANT'S WORK IN INDIA

[*The Times of India* of Bombay, one of the leading newspapers of India, but one that represents the interests of the English community, and so might have been expected to pay only a grudging tribute to Dr. Besant, wrote what follows on September 22, 1933. It is a most accurate description of her work in India.—C. J.]

BY the death of Mrs. Annie Besant after a lingering illness, India has lost one of its greatest champions in the cause of political freedom, the Empire a notable figure, and Theosophy one of its greatest exponents. There are many facets to Mrs. Besant's career, but the one of widest interest to this country was her tireless advocacy of India's right to Home Rule within the Empire. To the realization of that object within a measurable distance of time she subordinated everything else, unmindful alike of what her associates in the world of Theosophy felt about her incursion into controversial politics, or of what a section of Indians themselves thought of a foreign born woman trying to lay down their ideal for them. We are too near events to judge in the correct perspective the extent to which Mrs. Besant's whirlwind campaign really helped the country's cause, but there can be no denying the greatness and constructive nature of her work. Her claim that India was her adopted land made an excellent appeal to the imagination of thousands of Indians. Her powers of organization and oratory, her skill as a journalist and her knowledge of the correct methods of agitation learnt in England at the feet of Bradlaugh, accomplished the rest and gave her a hold on the intellectual

section of the community, far more powerful in its ultimate effect than the one which Mr. Gandhi has been trying to establish over the masses.

Mrs. Besant succeeded to the extent she did because her ideals and theories left no room for doubt. The Home Rule she contemplated was Dominion Status within the Empire. She had no use for people who indulged in talk of independence. Her political programme had a social as well as a religious background, and she insisted on the preservation of India's ancient traditions and culture, seeking only to adapt the western democratic system to modern Indian conditions. She would not hear of dispossessing the Princes or abolishing their order, and actually walked out from a convocation of Benares Hindu University as a protest against certain observations derogatory of the Princes made by Mr. Gandhi. Her Home Rule movement did far more to consolidate the forces of nationalism in this country than the Congress had achieved in the preceding thirty years. The Great War was her opportunity. Side by side with day-to-day insistence on the righteousness of the British cause and on the obligations which rested on this country to give of its best in seeing the struggle through, she organized the Home Rule movement. In a misguided moment the Madras Government interned her and this "martyrdom" brought her at one bound to the forefront, and compelled the late Mr. Montagu to order her unconditional release in order to ensure a peaceful atmosphere during his visit to India for the preliminary inquiry which preceded the Reforms Act of 1919.

Mrs. Besant repaid that gesture of goodwill by supporting the Montagu-Chelmsford scheme through thick and thin as the first step in the transfer of power to Indian hands. But she was unable to control the forces which she had let loose. Militant Indian nationalism had no more use for her; her power and influence gradually began to wane. But with rare

courage she kept up, at times almost single-handed, the fight with Mr. Gandhi's doctrines of non-co-operation and mass lawlessness. On the morrow of a particularly ferocious outbreak of mob fury, directly traceable to non-co-operation, she did not hesitate to declare in the columns of *New India* that "brickbats must be answered with bullets". Left wing nationalists never forgave her for this advocacy of strong action on the part of Government, but subsequent events proved that she was right in her appreciation of the terrible dangers of mass lawlessness. Mrs. Besant tried hard to prevent the national movement from flowing into wrong channels, and her failure in that direction must be regarded as the greatest tragedy of her amazingly varied life.

THOUGH born in England, Mrs. Besant worked in India for the emancipation of a brown race. She was a combination of Parvati, Lakshmi and Sarasvati—Parvati for power, Lakshmi for love and Sarasvati for wisdom.

SAROJINI NAIDU

THE SECRET DOCTRINE

By H. P. BLAVATSKY

Vol. I. Original Manuscript of 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 16*)

Contra solis ne loquaris was not said by Pythagoras with regard to the visible Sun. It was the "Sun of Initiation" that was meant in its triple form—two of which are "Day" and the "Night-Sun". If behind the physical luminary there was no mystery, that people instinctively sensed, why should every nation, from the primitive people down to the Parsis of to-day, have turned during prayer toward the Sun? The *Solar trinity* is not Magdean, but universal and as old as man. All the temples in antiquity were made invariably to face the Sun, their portals to open to the East. See the old Temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the round towers of Ireland and the *Serapeia* of Egypt. The Initiates alone can give a philosophical explanation of, and a reason for

it, its mysticism notwithstanding, were the world ready to receive it, which, alas, it is not. The last of the *Solar priests* in Europe was the imperial Initiate Julian, now called the *Apostate.* He tried to benefit the world by revealing at least a portion of the great mystery of the Τρεπλασιος,[1] and —*he* died.[2] "There are three in one," he said of the Sun—the central Sun [3] being a precaution of nature: the first is the universal cause of All—Sovereign Good and perfection; the second Power is paramount Intelligence, having dominion over all reasonable beings *νοεροῖς*; the third—the visible Sun . . . the pure energy of Solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of the heavens, that pure Energy being the Logos (of our system)—the "Mysterious Word". "Spirit produces all through the Sun, and never operates through any other medium," says

[1] [This is what the MS. says, but there is no such Greek word.—C. J.]

[2] Julian died for the same crime as Socrates. Both divulged a portion of the *Solar Mystery*—the heliocentric system being only a part of what was given during the Initiation—one *consciously*, the other *unconsciously*, as the Greek sage had never been initiated. It was not the real Solar System that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand had been withdrawn from him, and no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of *unconscious* divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who like Socrates had not been initiated. In his case the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful theme of speculation to classical Scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show it was some great and heinous immorality of the Emperor of which Ovid had become an unwilling cognisant. The inexorable law of the death penalty, always following upon the revelation of any portion of the mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it the occasion of traducing his moral character. The poet's own words can be no evidence, because not being an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Adepts think them to be Initiates and talk to them on the subject.

This only shows the same poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the "Astral Light". In *The Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had himself been initiated in the Himalayan Ashrams, which is not so, however.

[3] A proof that Julian was acquainted with the helio-centre system.

Mercury Trismegistus: "For it is *in* the Sun, more than in any other heavenly body that the (unknown) POWER placed the seat of its habitation." "*Quia in sole saltem et non alibi uspiam, sedem habitations suæ posuit*" (MINERVA MUNDI). Only neither Mercury Trismegistus, nor Julian, an initiated Occultist, nor any other meant by this unknown Cause Jehovah, nor Jupiter either but that Cause that produced all the manifested "Great Gods" or *Demiurgi*, (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus, the Pythagorean, explains, and completes Trismegistus by saying: "the SUN is a *mirror* of *fire*, the splendour of whose flames by their reflection *in that mirror* (the Sun) is poured upon us, and that splendour we call IMAGE."

It is thus evident that what Philolaus meant by this is the Central SPIRITUAL sun, whose beams and effulgence are only mirrored by our Central Star the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the rabble and the profane of pagan antiquity, it was of course the physical Sun that was "the *highest* God" for them, as it seems now to have virtually become for the modern Roman Catholics. If words mean anything, then the statement made by the Chevalier Drach[1] to the effect that "this Sun is, *undeniably*, the *Second Hypostasis* of the Deity" means what we say; as this Sun refers to the Kabalistic Sun, and that "hypostasis" means *substance* or subsistence of the Godhead or trinity—*distinctly personal*. As the author, who, being an ex-rabbi thoroughly versed in the Hebrew and the mysteries of the Zohar, ought to know the value of words, and as moreover, in writing this, he was bent upon reconciling "the seeming contradiction," as he puts it, between Judaism and Christianity, the fact becomes quite evident.

[1] *Harmony between the Church and the Synagogue*, by Chev. Drach.

But all this pertains to questions and problems which will be solved naturally and in the course of the development of the Doctrine. It is not of worshipping under other names the divine beings worshipped by all nations in Antiquity that the Roman Catholic Church stands accused; but of declaring not only the pagans, ancient and modern, idolatrous, but every other Christian nation also, that has freed itself from the Roman yoke; whereas the accusations brought against herself by more than one man of science, of worshipping the *stars* like true Sabaeans of old, stands to this day uncontradicted yet. No star worshipper has ever addressed his adoration to the *material* stars and planets, as will be shown before the last page of this work is written, even though those philosophers alone who studied astrology and magic knew that the last word of those sciences was to be sought in and expected from the occult forces emanating those constellations.

NOTE BY C. JINARĀJADĀSA

Owing to the many difficulties constantly encountered in getting this Manuscript of Volume I of *The Secret Doctrine* ready for printing, its further publication will be suspended during my absence from Adyar. The amanuensis who copied from H. P. B.'s manuscript is chaotic in the use of capitals, dashes and quotation marks, though I suspect the real offender in the matter was H. P. B. herself. H. P. B. knew the Greek and Hebrew alphabets, but evidently not the amanuensis, who copied blindly—*hinc illæ lachrymæ*, for me. I have never come across such an irritating manuscript as this to get ready for the printer. We are still in the introductory part; naturally the real interest will begin when we come to the Stanzas of Dzyan.

Goodbye for a while, H. P. B.! I ask your pardon if I frequently lost my temper over your MS. But then you must admit it was justified.

C. J.

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

By C. JINARĀJADĀSA

(*Continued from p. 27*)

THE next group of letters best known are those in the script called "M" (Morya). There are very many letters in this script, and some of them quite long ones. I do not understand why, when Mr. Hodgson was examining the scripts of letters, no specimen of this important series was given to him for examination. How many of them were in the possession of Mr. Sinnett will be seen by consulting the work *The Mahatma Letters to A. P. Sinnett*, which published letters in three scripts.

The personality signing himself with the initial "M" was the Adept known as Morya, and was the Master both of H. P. B. and Colonel Olcott. It will be seen at once from an examination of His handwriting that it is not only totally distinct from that of the K. H. handwriting, but also from that of H.P.B. I give three specimens. The first (Fig. 12) is a brief note received at Bhavnagar in India one evening while a group of persons were talking about the Masters, and some of them expressing doubts as to Their existence. The letter, the

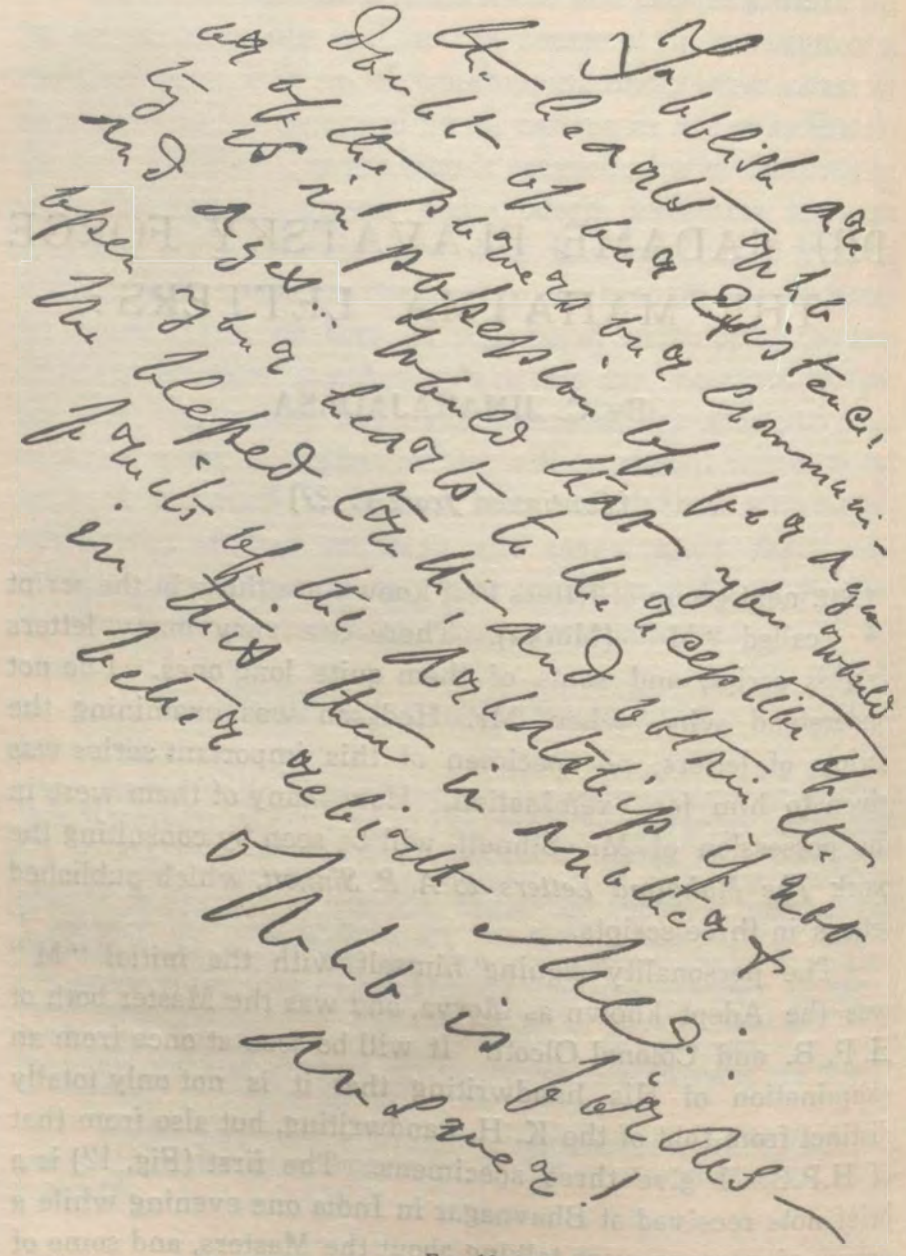


FIG. 12
M. Letter received at Bhavnagar (exact size)

story goes, fell from the air. The transcription on the envelope is as follows: "To all those whom this may concern—to the honourable and doubting company".

Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M. ·.

Who is for us—answer!

(Letter 76, *Letters from the Masters of the Wisdom*, Second Series)

In the same script is another letter, one received by Colonel Olcott, and it is illustrated in Figure 13 (i, ii and iii).

The letter reads as follows:

Last night I tried my best to awake you by usual means but to no effect. You do sleep like a two year old *echoot lay*, Henry. Sinnett has really lost nothing by his coming here, and it does seem foolish to hear you talk in the way you do accusing Lhin-ana of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old. I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that, and if he believes you not, show him this. I will also put her in a better state.

This business at Dralli Clipps— —Cha needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale with Snanajoti Unnanse.

M. ·.

You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have six.

(Letter 35, *Letters from the Masters of the Wisdom*, Second Series)

The third letter was received by Mr. Sinnett in 1883, and is written closely on three pages of thin paper. I have reproduced the first page of it in exact size of the original.

Last night I tried my best to awake
you & by usual means but to no
effect you do sleep like a true yogi
echoot-lag Henry, Sinnett has really lost
nothing by his economy & it does seem
foolish to hear you talk in the way
you do accusing Lhin-ana of this that
& the other. Except the costs of the journey
—& perhaps not even that your Simla
will lose nothing. If he had not come
there could have been no direct & indirect
communication between K. H. & himself for

FIG. 13 (i)
M. Letter received by Colonel Olcott (exact size)

a very long time. H. H.'s conditions
are changed you must remember he is
absent the "Kashmir" of 60. I want
you to be in confidential correspondence
with him as he may need your friendly
Counsel & your kind help & you to his.
I think it worth while to interfere -
Jeh here that — if he believes you
not show him this. I wish also get
her in a better state.
This business at Wardle Cliffs is
by — She needs attention I'll

FIG. 13 (ii)
M. Letter received by Colonel Olcott (exact size)

give you Rup. 172 Nobs to lend.
Remember What you have to do
in Pasdena Kerala with
Swaraajati Inwards

You can have three copies of your
taken from my portrait & one
then Sennett one — Scott one — the
Karan one & Dhanadat one —
Have it

FIG. 13 (iii)
M. Letter received by Colonel Olcott (exact size)

You will let the Inner Circle know what follows by showing & leaving with them this paper. If found difficult to read my handwriting then make a fair copy.

---

1. Should Morya be found to go on with Esoteric Teachings last year interrupted, & should Mahatma not have found it possible to resume his correspondence the latter can possibly through the hands of Mr Sinnett, as likewise the most close correspondent from the field; he designates the Hodgson Story & worked for the Card & the Th. Soc. it is but just that he should keep the fruit of Karma. The Mahatma his correspondent could not transfer sacred teaching with any degree of justice to any one else

II This being settled & mind the question what duties there are to correspond even with Mr Sinnett? H.P.B. will not undertake the sending out & transmission of the letters; she has shown her willingness to help to a degree in this direction long enough & unless she does so of her own free will & without reference of the question to myself. Even & her guru for Karma sake has no right to compel her. Mahatma K.H. has the same & even more reason to refuse. Since the act pertains to Karma, K.H. cannot & will not compel him. As he must not meddle with Karma. Remind Subba Row: He has not reached that stage of physiological development that enables a chela to send & receive letters. His Evolution has been more upon the intellectual plane & just now a greater activity is beginning in the border land between that & the spiritual & his better will, as likely to be largely enspired by his master. With every day & with increase. If his lower sinful friends do not spoil him by their foolish compliments & he does not yield to the seductive influences which converge

FIG. 14

M. Letter received by A. P. Sinnett (exact size)

(Fig. 14.) I should mention that almost all the letters in this "M" script are in red, either in red ink or red pencil.

You will let the "Inner Circle" know what follows by showing and leaving with them this paper. If found difficult to read my handwriting, then make a fair copy.

(I) Should means be found to go on with Esoteric Teachings last year interrupted, and should Mahatma Kut-humi find it possible to resume his correspondence, the latter can pass only through the hands of Mr. Sinnett, as hitherto. He was the chosen correspondent from the first; he resuscitated the London Lodge and worked for the Cause of the Th. Soc.; it is but just that he should reap the fruit of Karma. The Mahatma, his correspondent, could not transfer serial teaching with any degree of justice to any one else.

(II) This being settled, remains the question, What means there are to correspond even with Mr. Sinnett? H. P. B. will not undertake the sending on and transmission of the letters; she has shown her willingness to self-sacrifice in this direction long enough, and unless she does so of her own free-will and without reference of the question to myself, even I, her Guru for many years have no right to compel her. Damodar K.M. has the same and even more unwillingness. Since the act pertains to Karma, K.H. cannot and will not compel him, as he must not meddle with Karma. Remains Mohini Babu! he has not reached that stage of physiological development that enables a chela to send and receive letters. His evolution has been more upon the intellectual plane, and just now a greater activity is beginning in the borderland between that and the spiritual, and his utterances will as hitherto be largely inspired by his Master. With every day he will improve. If his short-sighted friends do not spoil him by their foolish compliments and he does not yield to the seductive influences which converge towards him, there is a future for him—but he is not ready for physical transference. Moreover, when or if he once falls under the spells of the worldly life, his inspiration will cease and his name will be written on the "roll" as a failure. There is danger for him. His Master perceives it and—hesitates. There is still another person, but that person will, if even given such powers, conceal it to the last. Not every one is prepared to court and accept martyrdom which may well result in that great calamity, the interruption of one's studies and development.

(III) Whoever may be found—if one be found to transmit to Mr. S., K.H.'s letters, neither the "Inner Circle" nor even the L. L.[1] as a whole is in a position just now to either profit by or even calmly receive the desired instructions. A band of students of the Esot. Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill

[1] London Lodge of the Theosophical Society.

towards each other at least—leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B. Is the L. L., or even its Inner Circle, in such state—which is required absolutely by our Rules and Laws? It is only owing to K. H.'s great kindness that, notwithstanding the deplorable state the L. L. was in for nearly two years and its lacking the said requisites, he still corresponded occasionally with Mr. S. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the L. L. can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending in the opposite direction. The L. L. is but a brilliant—most likely the *most* brilliant—orb in the Theosophical sky, but to the Parent Soc. it is an aristocratic outgrowth, an empire within an empire, which gravitating towards its own centre of fixed habits, prejudices and worldliness, throws into confusion the whole Body, whereas it might so easily become the rock of salvation, the safest harbour for the thousands of its members.

It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the "Universal Brotherhood" if it would be a *theosophical* body. It will have to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society. No gossip, no slander should be allowed, no personal predilections shown, no favouritism if it would have *us* for instructors. Mahatma Kut-humi can, of course, as an independent Adept, in his own private capacity write to whomsoever he chooses—should he find the means of doing so without infringing the good Secret Law. But he will never consent to depart from that Law even though and for the satisfaction of those who have been to him the most devoted. Let the L. L. and especially the *Inner Circle* sift the grain from the chaff, for we will have naught to do with the latter. Let them listen to friendly advice.

See what an utterly barren record it made until Mr. Sinnett's return from India—and profit by the lesson. Ye who say ye know Karma, useless to point to the various scandals at Headquarters in Bombay and Madras in palliation of your past remissness; it is no excuse.

The Managers of the P.S.[1] have made, will make, many mistakes precisely because they are alone and left without help and protection, for they might have avoided such dangerous intimacies and have none to blame but themselves that their confidence was

[1] Parent Society.

abused. So might some of the L. L. who sinned through imprudence and enthusiasm. Human nature is exactly as weak at Adyar as in Chancery Lane or at Paris. It is truly a hard task to combine so much poor material into a strong and perfect organisation—yet the future of the Theosophic movement depends upon the members of the *Inner Circle*; if it be not organised as it ought to be, they will have to blame but themselves.

M.·.

(Letter 3, *Letters from the Masters of the Wisdom*, First Series.)

(*To be continued*)

AGAINST MOMENTS OF DESPAIR

SIN not against thine own Divinity.
Thy spirit, though a caged bird below,
On high doth powers eternal know,
Unmarred by mortal man's infirmity.

Despair not of thy frail humanity.
Its very weakness makes the spirit grow;
Its mortal passions, its immortal foe,
Arouse thyself, who rul'st eternity.

Arise, draw out the strength that lies within;
Show forth the radiance of thy native sphere.
Conquer resplendent that which men call sin.
We be the Sons of God descended here.

Thou canst not lose thy heritage divine.
Thy Father's love, thy Father's worlds are thine.

MARY GRAY

THE ANGEL OF ADYAR

By the Rt. Rev. C. W. LEADBEATER

(*Concluded from p. 34*)

THERE is, however, another factor which we must take into account. I have said that the great Spiritual King has many Ministers working in various departments. The most important of those is the Head of the Second Ray—an office at present held by the Lord Gautama Buddha. He is indeed its Head and its great inspiration; but He deals with its work exclusively on the higher planes, and is represented in connection with all physical work by His destined successor, the Bodhisattva, the Lord Maitreya, sometimes called the Jagatguru or World-Teacher. This great Personage stands on the same level on the Second Ray as does the Lord Vaivasvata Manu on the First. The only other equal to Them, so far as we know, is our Lord the Mahachohan, who is often described as the Commander-in-Chief of the forces—representing and dispensing the power of the Third Aspect of our Solar Logos, corresponding to what in Christianity we should call God the Holy Ghost—the Arm of the Lord stretched out to bless, the Divine Power in direct action through the Five Rays over which He rules.

Adopting this form of symbolism, we may call the Bodhisattva the Minister of Religion and Education, for those

departments are under His guidance. We have then further to consider the fact that He in turn has under Him a vast host both of Adepts and of Devas; and Their work is far more directly associated with humanity from the point of view of its spiritual development. Under Him work all the founders and great exponents of the various religions, and it will be seen that until the evolving life reaches the human level, it can hardly be considered as greatly affected by His influence. Working there closely in connection with Him—hand in hand, as it were, in His efforts—comes the department of the World-Mother, who stands at the head of the angelic side of our evolution and is consequently described in many religions as the Queen of the Angels.

Let us now see how the practical working of this marvellous machine affects us here at Adyar. When Colonel Olcott bought the nucleus of this estate, Madame Blavatsky at once conceived the thought of making it a great centre of spiritual influence. So lofty an idea can be realized only by degrees, and many factors must be taken into account. A special atmosphere must be created; good influences must be invoked and strengthened; if there be evil influences of any kind within the chosen area, they must be eliminated, and an efficient guard must be established to prevent any intrusion from without. This involves a great deal of patient work, not only on high spiritual planes, but also on the astral, mental and physical. The area selected must be definitely delineated, and then thoroughly purged and purified at all levels.

In this undertaking, the help of a capable Angel with a host of well-trained assistants is invaluable, and this Madame Blavatsky proceeded to secure. The little estate, together with a considerable amount of adjoining territory, was then all under the supervision of a Deva who held his court at St. Thomas' Mount, and had not, so far as we could see, devoted any special attention to this corner of his domain, or expected

anything unusual from it, though he had of course done his duty as thoroughly here as elsewhere.

Madame Blavatsky interviewed him, and explained her plan; he was at once greatly interested and most enthusiastic, and promised the fullest co-operation in his power. He suggested, however, that for so magnificent an undertaking, it would be wise to petition the Authorities for the appointment of an Angel of much higher rank, who had had experience of such work and could wield the influences of both the Rays. He himself was more than willing to do his very best, but he felt that the contract was rather beyond his powers.

So Madame Blavatsky consulted her Master, and He proposed the name of an angelic friend whom she had known for years. That friend humbly and gratefully accepted the position, and has held it with honour and success ever since. The Angel of the Mount was deeply honoured and gratified by the advent of so august a neighbour, Madame Blavatsky was more than satisfied, and all promised well for the future.

The Darker Powers have naturally made the most strenuous efforts to destroy the Centre, and, as we all know, they found willing tools in the unspeakable treachery and villainy of some of those who should have been among the most grateful to our noble Founder. Other traitors there have been since, but none, I think, whose record has been quite so black and loathsome as that of those early delinquents.

Yet it is well to remember that those who seek to take part in so high an emprise as the work of a spiritual Centre should watch themselves very carefully, lest all unwittingly they should introduce undesirable factors into the tremendous currents which are constantly flowing through. Utter unselfishness should be developed, and that is no easy task, for behind each of us there lie hundreds of lives in the

earlier stages of which self-centredness was a necessity for the development of strength. It played exactly the part of the scaffolding which is used in the process of building; the house could not be erected without it, but as soon as the building is finished that previously necessary scaffolding becomes merely an obstruction which must be thoroughly cleared away. Just as it would obscure the windows, and to a large extent make them useless, so does selfishness obscure the windows of the soul and prevent its light from shining forth in blessing upon the world. As I have written before somewhere, the selfish person is not so much a wicked man as an anachronism; he is hopelessly behind the times, for he has not yet cleared away his scaffolding and begun his life of useful activity. So in our Centres we must aim at this absolute unselfishness, and also at definite devotion to the Masters' work. We should never forget that it is *Their* Centre and that the work done there should be that which They wish to have done.

There are many kinds of other good work of which They would heartily approve—such work, I mean, as is done by many of the Churches and also by various philanthropic associations. Some members have thought that all such work should indiscriminately have its place in our Centre, even though many of those who take part in it may differ widely from us on many points, and even be bitterly prejudiced and rabidly opposed to us. That, however, is not common sense from the point of view of the formation of a Centre; for that purpose the members should all be banded very closely together, so that the vibrations shall be entirely harmonious and there shall be no unpleasant cross-currents.

It is true, and it cannot be asserted too strongly or too often, that the Theosophical Society permits perfect freedom of thought in its members, and does not expect them to accept any dogma except that of universal brotherhood. Therefore

people who differ most widely in opinion are always welcome in our ranks so long as they will work for that one great ideal of brotherhood; but it does not necessarily follow from that that they would all be equally good material for the spiritual Centre. Personal jealousies and plots and petty little schemes to gain personal advantage are utterly out of place in such work, because they create at least mental disharmony, and pollute the magnificent stream of higher forces for the distribution of which our great Masters utilize these Centres.

So the Angel of Adyar will have none of these things; he is entirely one-pointed and his object is to make his domain not only a perfect channel for the forces which flow through it, but to develop within it a radiant quality which will add its small contribution to that wondrous flow—which will charge it, as it were, with a kind of special magnetism which shall make it more readily assimilable.

To take an illustration from an almost infinitely lower level, we know how our Masters send forth Their splendid energy through a number of individual Pupils, and sometimes even condescend to utilize such Pupils for the transmission of messages of advice or encouragement. Yet each such message bears the colouring imparted to it by the individual Pupil through whom it comes; we may notice that very distinctly in instructions which came through Madame Blavatsky or through her greatest pupil, Dr. Besant; the message comes through clearly, definitely, faultlessly, in each case, yet one who knew them both intimately would scarcely ever be in doubt as to which was the chosen channel for any given message. The imprint of the style is unmistakable; and that very style, as it were, endears the message to those who love the great soul through whom it comes—makes it more readily receivable, easy to comprehend and to remember.

Something like that, but far more refined and at an infinitely higher level, is the special colouring or form of

expression which the Angel would wish to impart. I hope that all these considerations may help us to understand a little better the great Angel of Adyar and his work. He is not here to help this man or that; the very desire for personal assistance from him would in truth be a sign of lack of comprehension. His business is to hover over the place as a whole; to bring to bear upon it all the strengthening, refining and uplifting influences that are available, to guard it so far as we will let him, and generally to promote its evolution in every way possible. *Its* evolution, remember, not our personal evolution. Of course we are a factor in the case, and our business is to be invariably a helpful factor; but we must not for a moment expect from him the personal attention which a Master gives to each of His Pupils.

It is unquestionably part of our duty to co-operate with him, but we can do that best of all by refining, uplifting and spiritualizing ourselves. No one should feel that there is nothing that he can do. Nothing sensational, perhaps, nothing spectacular; but each can always help just where he happens to be—help to make things a little better, to make someone a little happier. It needs constant attention and care and thought. Eternal vigilance is the price of freedom, it is said; it is certainly the price of anything like occult advancement. Watch the whole time. Never despise a little thing; in this business there is no small or great; everything matters. We must watch our own actions, our feelings and thoughts just as much as our deeds. A hard path, but it is the only way to attain. And we must do all the work ourselves. I believe, because it is the result of my own experience, that one can be helped very greatly by the right kind of outside influence, but it is absolutely true that no one can do the work for us; each one must take himself in hand. It is therefore not any kind of direct aid that we can expect from our Angel.

Let us think of him rather as a mighty brooding influence, always exercising a special and intensified variety of that steady, upward pressure which the Will of the Logos imposes upon the whole world. It is indeed a great and wonderful privilege to live thus within his aura; but it will benefit us only when we forget ourselves and think of that influence merely with the hope of helping it, not of being helped by it.

We can be of use to him if we can add in any way to the beauty and the happiness of the place; if by carelessness or slovenliness we mar that beauty, if by cantankerousness or unkind thought we disturb the harmony and happiness, then we are working against him, and we become obstacles in his path. Whatsoever we can do to add to the neatness and the loveliness of our physical surroundings is from his point of view a helpful action. Whatever will add to the general sense of happiness and brotherly feeling is also taking part in his work and making it just a little easier for him. The lack of funds on the physical plane often makes it difficult to maintain the neatness and the grace of our surroundings on the level which we should like, and of course that is deeply to be regretted.

Truly we should work with him, but remembering always that the greatest help we can give is to develop the highest within ourselves. To him we are as plants in his garden, to be watered and fed in various ways—sometimes perhaps to be vigorously pruned, but always with a view to our part, our place in the garden, so that the beauty of the whole may be enhanced. The trees, the flowers on the estate are also very prominent in his thought. He is always much concerned with the magnetism of the place, anxious always that it should be kept pure and clean and at the highest level yet possible for it. In that way I fear that we have failed him often by allowing the entry and the constant passage of

exceedingly undesirable influences. Far greater care should be exercised in that respect, but all these points are after all variants of the one great central theme—that we must utterly yield up personality and selfishness. We must learn to think not as units, but as a unity—not perpetually: "What do *I* wish to do?" but: "What is the best for this mighty organization of which I am but a humble fragment?" Each of us no doubt has his "individual uniqueness," each must find what he can do best and then do it. Yet nevertheless it is also true that to do it as a member of a unity and to adapt oneself in the doing to whatsoever is best for the community, is a step towards the final Unity in which there can be no Will but one, because that one is the Divine Will. "Thus would I live; yet now not I, but He, in all His Power and Love henceforth alive in me."

I KNOW that the earth exists,
It is none of my business why;
But if there are burdens I can lift
I am surely right to try.
One life is a brief, brief thing;
I am here for a little space,
But while I stay I should like, if I may,
To brighten and cheer the place.

I find myself in a home;
At least this much is sure—
My duty is to gladden it,
To keep it sweet and pure.
How soon we could raise the world,
How easily right all wrong,
If nobody shirked and each one worked
To help his fellows along!

Cease wondering why you came;
Search not for faults and flaws;
Rise up to-day in your might and say:
"I am part of the Great First Cause."
However full the world,
There is room for an earnest man;
It had need of me, or I should not be;
I am here to aid the Plan.

ELLA WHEELER WILCOX

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN

First Talk, July 27, 1933

TO find out what I am going to talk about, you must be sure of what you think yourself. What matters is not so much the fact that you are bound by traditions and systems, as to be unconscious or only half-conscious of that fact. It is only by becoming fully conscious of it, that you can be free of that which holds you in bondage.

What I am going to say is diametrically opposed to all conformity to traditions or systems in which you are now caught up. I do not want you to follow me, but I say that you cannot have a compromise between diametrically opposite points of view. If you are here in the hope that I can satisfy your longings, I am afraid you will be disappointed, because what you long for is, to me, an illusion, an utter destruction of life.

I am not addressing a group of people with one mind and heart, nor a nucleus of those with a set of definite ideas and beliefs and aims in life, nor those who come here in search of pleasure, nor the masses. I am not talking to reformers or to those who wish to be reformed and moulded

to a pattern. I do not consider myself a reformer because I am not out to reform. I disown you as a body of Camp people, though you may come here year after year. I am not fighting your sets of beliefs or dogmas. One cannot fight that to which one is utterly opposed. I am talking to individuals—you and I separately, not collectively.

To reform is to remould and reshape another to one's own pattern; to do patchwork with another. To be reformed is to imitate another, and we do it because it is easier to fit into a mental-emotional groove, and having done that we turn righteously to reform others. I have no pattern, hence I cannot reform you.

All that I can do is to indicate to you your own barriers, and it is up to you to release yourself from them—not to reshape yourself. In freedom from the bondages that hold the mind and heart, there is spontaneity of living. As we may have sprains or twists in the body, so at present we have many twisted and perverted judgments, barriers of which we are wholly unconscious. By becoming conscious of them we become automatically free of them. Whereas to reform is to alter the same thing by giving it a different shade, a different nuance.

For instance, you believe in reshaping yourself through discipline of some kind or other, but to me discipline is utterly destructive of mind and heart, whether it is external or self-imposed. Hence we do not meet on common ground and when I speak about the utter futility of discipline, you do not understand what I talk about. You merely try to modify or enlarge your ideas about discipline and thus remain in your cage.

Why are you all here? Leaving out the mere pleasure-seekers, to whom I have nothing to say, I think you are here either because you are weary at heart and bored by your old images, your ideas and your ceremonies, and so you

seek a change of gurus or teachers; or you are secretly seeking comfort and solace, that is, power and security through emotions and sensations, just as you seek it financially. So you are here either to look for a change of Gods or to seek power in various forms which will give you a decaying comfort. Like a butterfly gathering honey from flower to flower, so you think that you can gather Truth from a teacher. Life cannot offer you a security, because Truth has no security.

Security in its widest sense implies reliance on the power of money, the affection of another, and the mental defences of ideas and theories which afford us a shelter, all these and variations of these in their gross and subtle forms. Security is a treasure that we cherish and safeguard. In it we seek a refuge against the ache of loneliness within us. We constantly sustain and glorify it through the idea of progress and achievement, guarding it by the weapon of sincerity which we have raised to the status of a virtue. In its blatant form we may agree as to the stupidity of security, but in reality we want it, and out of that division within us, we create its opposite in the ideal of peace, wisdom, humility, service, love of humanity, pursuit of truth, devotion to leaders and so on. And to that mental creation of the opposite we try to be sincere, which in reality is but the secret worship of the power of security itself. And thus armed with sweetly sounding names we set out to reform others.

So, if you are here in search of security and the fun of illusion, then I say it is futile for you to come here year after year. There are others who will supply your needs. You cannot take what I say and add it to your own. You cannot mix oil and water, liberation and constriction.

So I say, question deeply and frankly what you are truly seeking, and then you will discover if it has any intrinsic

value. I say there is no such thing as security in life. But if you want security pursue it wholly and you will discover if it has any substance in it. Remove the anchors to your thoughts and feelings and you will then know the impediments and bondages that have been placed upon you. You will discover if you are seeking comfort through security, and also the true significance of that which you are seeking.

Second Talk, July 28, 1933

When the mind is suffocated with knowledge one listens to words and misses the significance that they are meant to convey. Forget what you have gathered from my words in past years, and listen with fresh minds.

I say that in each one of us there exists an aching void, an emptiness, and in order to fill up that emptiness we choose and differentiate. Thereby we merely cover up that ache temporarily, but the consciousness of the loneliness continues. This is because our choice is based on a want, and all want or craving is blinding. Hence, as long as there is choice, there is no true discernment.

To put it differently, want implies duality, and since all choice springs from a want, it creates the conflict of the opposites and perverts judgment. Hence action in the present, as long as it springs from a want, must necessarily be incomplete, and that incompleteness but emphasizes the aching void. Choice is ceaseless effort, a continual strain, and hence from my point of view, unspiritual.

Spirituality to you is a continual swing between the essential and the non-essential, based on a choice, a discrimination. Hence your conception of spirituality is, from my point of view, the very antithesis of what I regard as true spirituality, which is to live in a manner free from effort, pain and conflict.

To become fully conscious of the impediments in us, which place a limitation on our living, one has to be utterly frank with oneself. I say frank, not sincere. I put frankness in contrast with sincerity, because frankness has a depth and a fulness which in sincerity are lacking. To be frank is to be free, open, like a tree or a flower, whereas sincerity implies a duality. One establishes a purpose and one is sincere to it. So one can remain in an illusion with perfect sincerity. By establishing a purpose or an ideal in life, to which we ever try to be true and sincere, we make our life infinitely complicated. There is never the eternal renewal of life, because one is all the time trying to be consistent to one's established purpose.

Out of that idea of consistency arises self-discipline, which according to me, is utterly sterile. In it necessarily there is no understanding of the experiences of life; whereas, understanding comes only in living wholly, spontaneously, happily, naturally, and without the conflict of mind and heart.

Third Talk

Where action is born out of choice and the conflict of opposites, it is limited. Whereas liberation is freedom of the mind from this contrast of antitheses. Most of our actions are the result either of external influence—social, ethical, religious, economic and legislative—or of an internal self-imposed discipline based on one's own fixed standards of right and wrong. Hence it is inherently limited—conditioned. That is, what we call our actions is but a series of reactions to influences whether external or internal. Such action is not spontaneous.

When I speak of spontaneity I mean it in a definite sense. There is another sense in which action is said to be

spontaneous—as when one acts impulsively, in mere defiance of all restrictions. That is but action without consideration—thoughtless—and is based on a superficial sensation or craving. I am not referring to such action. To me, a spontaneous action is that in which there is the perfect harmony of mind and heart, hence it is complete, rich, with a joy of freshness.

True spontaneous action is born out of the comprehension of life, which can only come through the questioning of all standards and values—those of one's own creation as well as those imposed by society—and hence one discovers their true and intrinsic significance.

The discovery of true values demands an eager mind and an intensity of living. At present, we either accept all standards without a question, or, if we think they are false, we make a compromise with them, and so our life is either mechanical or else a continual compromise, and hence we never find out the intrinsic worth of anything.

Whereas, if we live intensely, then in the very movement of life we meet everything that comes up against our individual thinking and feeling fully and frankly, as though it were an intense problem—a personal crisis—and in that manner we face our religious or ethical edicts, our social demands and class distinctions, instead of, as we now do, examining them merely superficially, or reacting to them impulsively, which is but running away from them, and not confronting them with a mind unbiased by a want. As in a crisis we approach a problem wholly, not mentally or emotionally alone, but harmoniously; so, if we lived with mind and heart fully alert and awake all the time, then in that intensity alone we would know the true value and the eternal significance of all the experiences and incidents of our life, not with relation to the pattern of our standards, but intrinsically.

Take, for instance, the idea of possession or non-possession. The structure of our existing society is based on the idea of

possession. Government and legislation sanction and protect it, and we accept it and live up to it: unconsciously we are slaves to it. Then, let us say, a new form of government might come into vogue, emphasizing the idea of non-possession, of which we would likewise become slaves. In either case, merely living up to an idea imposed from outside, we do not understand the true value of possession or non-possession; we are slaves to either the one or the other.

In the discovery of right values, action is born out of the aloneness of true individuality. Such action, which is complete and harmonious action, is not achievement. Achievement has a finality: that which is achieved is not lasting. A complete action is infinite.

One of the questions asked was why Krishnamurti gave his teachings if, according to him, no one can help another to understand life.

Krishnamurti replied that understanding was a purely individual matter. He did not believe in reforming or encouraging others. What he was doing was merely to point out the barriers, the hindrances to understanding, and it was for each individual to remove them by becoming conscious of them fully. He was not there to give understanding. "When you have understood for yourself, that understanding is your own, not mine." Krishnamurti did not ask them to follow or accept him, but to understand, to come "with a mind that is choiceless, and not bound by the idea of consistency".

Another questioner thought that Krishnamurti was a sort of super-communist. Krishnamurti replied: "It is you who say that I am a communist or this or that. I say I am not. To take, merely as an example, the idea of possession: as long as one is caught up in the idea of either possession or non-possession, one places an emphasis on the one or on the other; hence these problems arise. But when a man is

complete in himself, they do not exist for him. I do not belong to any organization, political or any other. When one is completely human, one is divine."

Fourth Talk

We prefer the mystery of an illusion to the mystery of Reality, but it is only when all illusion is penetrated, that Reality or Life or Truth can be understood. There is no path to it, because Truth is an uncharted land ; and one must come wholly unprepared, free, with mind and heart unanchored, naked, to that land of living ecstasy which is God, a timeless becoming which is not an end, but is continually renewing itself.

To penetrate the illusions in which we live, the mind must be free entirely of the idea of achievement. Truth is not to be gained, conquered, achieved. Most minds are crippled by the idea of achievement or success, which involves the idea of time, because that which one is going to gain or accomplish implies duration or time, a past and a future.

Achievement further implies an effort, which is volition, the developing of will and character. And where there is an effort, there is duality, the thing to be conquered and the conquerer, the reaction of pain and pleasure, which is conflict. This effort gives birth to the consciousness of "I" as separate from the "non-I," and hence the idea of time as past, present and future.

To overcome this conflict, suffering—the inevitable concomitant of reactions—we either resort to forgetfulness of the reality of suffering, or to its conquest through self discipline, which but further increases the duality and renews suffering, and thus we live in the continual strain of effort in our lives. This is because all discipline, external or self-mposed, involves an end to which it is directed, and the end

or purpose causes the mind to create the division of duality as the higher and the lower, the past and the future. Hence, the present—the immediate moment of action—is lost sight of in this continual conflict of duality.

This is not a theory. It is what actually takes place in the life of each one of us. We may get an occasional glimpse of that Reality, and we cling to it in the struggle and conflict of our daily life, hence action in itself has lost its significance to us altogether.

To me this is entirely erroneous. I say the establishment of a purpose—Truth or God—is utterly futile, because its comprehension is impossible until the mind is wholly free of illusion. The whole process from my point of view is erroneous, because it involves ceaseless effort, without understanding. Truth is born naturally, sweetly, spontaneously, not with the mind and emotions running after it, and hence all the time in a state of strain. In the removing of hindrances, by understanding their essential values, in the freedom from the barriers of duality which create effort and strain, Truth is born.

What creates the hindrances? It is action based on a want, and the consequent fear of punishment and reward. When the mind has a motive, action loses its significance. To me, Truth lies in action itself that is free and complete, not through action. Anything done with an eye to that which lies beyond action or through action, is an achievement which has a finality.

These hindrances therefore, according to me, are not to be overcome, conquered or transmuted, but understood in the movement of life itself. In looking to a gain, one is but looking to a sensation, hence such action cannot yield true discernment. If I am kind to another, because I want something in return, then my kindness has no value, though others praise me for it. Hence want or craving destroys

the perfume of life, which is thought, feeling and action together.

To me, a want is a hindrance, because it is blinding. Many of you probably agree with me mentally, but emotionally the want or craving for a sensation continues. Hence there is the continual battle to overcome, which we call spiritual effort; because in this conflict the mind suppresses the emotions through discipline in the pursuit of the accumulation of virtues and qualities, in order to strengthen that sense of security from which one continually acts in life.

In penetrating fully the many hindrances, by becoming aware of them in the daily contact of life, one discovers that they are false, and becomes free of them, not through control and domination. So, I say, approach life fully, as a human being, not as an individual split up and divided in himself. Then one gathers its true significance, for, like the morning mist, the hindrances soon disperse. There is no question in this of conquest or gain.

All that I am saying to you is, from my point of view, very practical. It will appear to you impracticable if you merely theorize about it and treat it intellectually, instead of experimenting with it. It will have no meaning to you, as long as you remain entrenched in self-discipline, with your minds already made up about it, and the idea of progress and gain, and of security and reward through achievement.

(*To be continued*)

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 48*)

तत्र स्थितौ यत्नोऽभ्यासः ॥ १५ ॥

15. Practice is the Effort in (maintaining) that state (of Yoga).

Effort is indispensable in changing the old automatism of the vehicles of consciousness and in setting up new sets of tendencies in them.

स तु दीर्घकालनैरन्तर्यसत्काराऽऽसेवितो दृढभूमिः ॥ १६ ॥

16. That (Practice) surely (gains) a firm ground, being followed for a long time, without break, and with care.

A good deal of time and energy must be spent in conquering the inertia of the atoms and molecules forming the Mental Body and their automatism. As the Mental Body and the physical brain function *together* in the earlier stages of Yoga, reckless and violent efforts would shatter the brain and the nervous system, making Yoga impossible in this life. The opening of the new sets of spirillæ of the atoms, which naturally follows the effort, should be done with great care and will take much time.

Even a day's break in practice causes the atoms to revert to their old condition and the walls of the tubes of force to close up. Three more sets of spirillæ yet remain to be opened in the atoms, this being only the Fourth Round.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १७ ॥

17. Desirelessness is "the sign of control" of one without thirst for objects either seen or heard of.

Desirelessness is not abstinence, but is "the sign of control" over the "tendency" of the Desire Body to enjoy the objects which give Pleasure and to avoid those which give Pain. By Desirelessness the Yogi conquers the Astral or the Emotional Plane of consciousness.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १८ ॥

18. That (becomes) the Supreme Non-thirst for the qualities (of Matter), on the wake of the Vision of the Spirit.

The ineffable bliss of Self-realization casts every other enjoyment into shade.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १९ ॥

19. The Conscious (Yoga) is (so called) from its being accompanied by Argument, Contemplation, Ecstasy and I-am-ness [Self-consciousness].

This Aphorism refers to the Yogi's consciousness gradually rising to the planes of :

1. Concrete thought (Lower Mental Plane).
2. Abstract thought (Higher Mental Plane).
3. Intuition (Intuitional Plane).

and 4. The Ego (Spiritual Plane).

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ २० ॥

20. The other (Super-conscious Yoga) is "a residuum of tendencies" dominated by the practice of (maintaining) "the mode of cessation" (of the automatic functions of the Mind).

By repeated efforts made in the direction of controlling the wayward, automatic functions of the Mind, the Yogi succeeds in holding the Mind "still," with all its "tendencies" completely under control. Yoga is not a process of paralyzing the Mind; it is a process of transforming it into a perfectly pliable, flawless and efficient instrument in the hands of the Yogi. The "tendencies" remain "under control" and are not "killed out". Hence, Patañjali calls "the Super-conscious Yoga" as *Saṃskāraśeṣa*—"a residuum of tendencies," completely dominated by the purpose of the Yogi.

प्रतिपरिणामं च संस्कारः ॥ २१ ॥

21. And with every change "a tendency" (is set up in the Mind).

Consequently, the constant effort of the Yogi to control the Mind sets up a strong "tendency" in his Mind in the direction of control, completely dominating its other tendencies.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ २२ ॥

22. "(The Yoga)" of those who are without bodies and of those who merge in Nature (becomes) the cause of "Becoming".

What Patañjali means by this aphorism is not quite clear. Perhaps, he means those "Yogis" who lose sight of the Supreme Goal in their hankering after occult powers and positions, or those who, by killing out desires, sleep in the higher mental world.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २३ ॥

23. (The Yoga) of others is dominated by Faith, Energy, Memory and Consciousness (born) of Samādhi [Yoga].

Yogis aim at building strong "Imperishable Centres of Universal Experience" to enable them to play any part anywhere in the Mighty Scheme of Evolution planned by Īśvara. They are Themselves Īśvaras in the making. The Brotherhood of Ṛṣis belongs to this class. The attainment

of Īsvarahood is the real *Puruṣārtha*, the Purpose of Man. The end and aim of evolution seems to be the building of strong, independent, Self-conscious Centres, so as to maintain Self-consciousness under all conditions of Being and Becoming with an unbroken thread of Memory stretching into the limitless Past, with an ever-increasing insight into the glorious Future.

Samādhi-Prajñā—Consciousness born of or gained by Samādhi. The word Samādhi comes from the root *ḍhi*, "to hold," with the prefixes "sam" and "ā". Hence it means the state or condition of the Mind in which it is "held well together" in such a way that it shows no image. It is a quiet, calm, collected state of the Mind maintained by the Will of the Yogi. Under such a condition, for want of an object of consciousness, the Centre of Consciousness shifts from the lower vehicle in which it normally is to a higher vehicle of consciousness. If the higher vehicle to which the consciousness shifts is sufficiently organized to receive impressions from the world to which it belongs, the sensations and feelings experienced by the man in Samādhi constitute his "Samādhi-Prajñā". In case the higher vehicle is so undeveloped as not to receive any impression of the higher world, the man remains in "deep sleep" and is said to be in *Yoga-nidrā* or "Yogic sleep". He is none the wiser for his Samādhi, when the Centre of Consciousness shifts back to the lower vehicle as he "rises out" of his Samādhi. Such a state is not a state of illumination but a state of oblivion which is called "Mūḍha-Samādhi". The man in "Mūḍha-Samādhi" is on a par with the man under the influence of an anæsthetic, whereas the Samādhi of a true Yogi is characterized by Super-consciousness or *Samādhi-Prajñā*. (See under I, 42.)

तस्याभ्यासात्पराच्च वैराग्याद्भवत्यसंप्रज्ञातः ॥ २४ ॥

24. From the Practice of that (Conscious Yoga) and from Supreme Desirelessness, occurs the Super-conscious (Yoga).

"Conscious Yoga" is rapt concentration of the Mind on a single idea or image. "Super-conscious Yoga" is a state of the Mind, in which it shows no image and the consciousness shifts to a higher vehicle. It is Samādhi followed by superior knowledge and understanding which may or may not filter through the lower vehicle. The amount and the accuracy of the knowledge brought down depends upon the delicacy of the organization and the purity of the lower vehicle and its degree of "attunement" with the higher.

तीव्रसंवेगानामासन्नः ॥ २५ ॥

25. (Yoga is) near to those (who practise) with intense ardour.

The progress, to attain which Nature takes æons, is attained by the Yogi in a few years. The Yogi but quickens the process of Nature in him by the intensity of his effort. Adding power, he diminishes time. The Path of Progress is the Path of Rāja Yoga. It is the Path ordained by Nature. The post-mortem experiences of the disembodied souls are but conditions of progress imposed by Nature on the evolving individuals. The experiences of Purgatory have the same effect on the soul or personality as the *Pratipakṣa-bhāvanā* of the Yogi—his pondering on the consequences of "Vices". The experiences of the Heaven-world correspond to his contemplation of "Virtues" during the preliminary stage of Yoga. (See II, 11.)

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २६ ॥

26. (This intense ardour) is further characterized from its being mild, moderate or excessive.

The Yogi, by the excessive intensity of his ardour, outstrips many a soul on the Path of Progress as the Lord Buddha is said to have done.

ईश्वरप्रणिधानाद्वा ॥ २७ ॥

27. Or, from placing (the Mind) on the Lord.

The Aphorism hints at the possibility of attaining Yoga through the Path of Devotion or the Path of Mysticism. But Patañjali is mainly concerned with the systematic and the scientific Path of Rāja Yoga or the Path of Occultism. The aim of the occultist is his intelligent co-operation in the carrying out of the Mighty Scheme of Evolution planned by Īsvara, by qualifying himself to become one of His agents to do His Will anywhere in His Realm.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २८ ॥

28. The Lord is "a Singular Spirit" untouched by affliction, action, (its) fruition and (its) propensities.

The Īsvara of any System, however vast, is an Individual and "a product" of evolution. He is Omniscient and Omnipotent in the System over which He rules. At a certain high stage of evolution, the Individual naturally brings forth other Individuals, or Monads, from His own being, as a tree produces seeds. It is the nature (*Svabhāva*) of the tree to produce seeds. Otherwise it would not remain a tree. Hence Patañjali says :

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २९ ॥

29. There, (in Him), is the Seed of Omniscience unsurpassed.

He is an Eternally growing Tree of Omniscience ever unsurpassed by the countless "Seeds of Omniscience" He produces out of His own Being.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ ३० ॥

30. He, the Teacher of even the Ancient, from not being cut off by Time.

The consciousness of the savage cannot even bridge the gulf of sleep. The ordinary man cannot carry

his memory back beyond his birth. Even the Perfect Man cannot maintain His consciousness unbroken through Solar "Pralaya". The consciousness of Īs'vara bridges even the gulf of Solar "Pralaya," and His knowledge constitutes the Eternal Veda or the Wisdom, which He transmits to His Mind-born Sons at the beginning of each "Kalpa" [Dispensation].

तस्य वाचकः प्रणवः ॥ ३१ ॥

31. His Expression is "The Sacred Syllable" [Aum, the "ever renewed"].

"The Sacred Syllable," Aum, is the *Bīja*, Seed, of all sounds, forms and colours—"the key-note" of all vibrations in Nature. It covers the entire range of articulate speech. It starts from the throat, rolls along the mouth, shuts the lips and continues as a nasal note. It symbolizes the Creation, the Maintenance and the Dissolution of the Universe. It is the perfect expression of the Nature of the Absolute. The word "Praṇava" radically means "renewal" and as such indicates "the Perpetual or the Ceaseless Motion" of the Eternal Being or Life. Every being in the Universe expresses itself as "a chord," the resultant of its multifarious vibrations, which is its true "name," and which, when "uttered," evokes a response from it in accordance with its intrinsic nature. The sacred syllable "Aum" is the Name of Īs'vara, which expresses Him fully, and when pronounced evokes His response.

तज्जपस्तदर्थभावनम् ॥ ३२ ॥

32. Its utterance (and) meditation on its meaning (should be practised).

The meaning of the Sacred Syllable and its proper intonation should be learned from a qualified Teacher, and thence employed in accordance with his instructions.

(*To be continued*)

ANNIE BESANT

DR. BESANT was a dynamic personality, the embodiment of a world-force. Her greatness, many-sided as it was, rested essentially upon a serene recognition of realities. The spiritual background of her life was an ever-present consciousness of a Divine Purpose, to the furthering of which she dedicated her unequalled talents and inexhaustible energy. This explains her utter sincerity, her cheerful optimism, her equanimity in the face of difficulty and opposition, her perfect confidence in the triumph of her cause. She was a practical mystic; and because she served wider and more lasting interests than the personal and immediate, she was able to translate belief effectively into action.

She was in many ways an ideal leader—wise, far-seeing and constructive in aims and methods, skilful in organization, while scrupulously attentive to detail, masterful of nature and unhesitating in decision, keenly appreciative of others' efforts, while indulgent to their weaknesses and shortcomings, and capable above all of evoking intelligent, willing and enthusiastic co-operation.

India wants leaders of this type for the fulfilment of her destiny. Though the accident of race and sex stood to some extent in the way of Dr. Besant's personal influence being as effective as it might have been, her example, achievements and teaching will continue to inspire the coming generations to courageous and sustained effort to win the goal of inner and outer freedom. And when the banner of a truly self-governing India comes to be unfurled, one of the names prominently inscribed on it will undoubtedly be that of Annie Besant.

K. S. CHANDRASEKHARA AIYAR

WHAT TO DO NOW?

BY A. P. WARRINGTON

I FEEL, since our great leader has gone from our sight, that we must let the fullest possible measure of her spirit of zealous service descend upon us and work itself joyously into a kind of crusade for the spreading of Theosophy and the betterment of the world. Brotherhood is the key to the world problem and stands first and foremost in our Theosophical programme. Every failure that we can see round us to-day is due to a failure to employ Brotherhood, every success to the presence of the principle of Brotherhood; for this is the cardinal principle of human life and cannot be other than sound and permanent. It is the grand trunk highway leading to all that is best and happiest and most permanent for mankind.

And yet people never seem to think of it in their work-a-day plans, or if they do they seem to be afraid of it, afraid it is not practical, when it is the most practical and accurate chart man has ever had, or ever will have, for guiding the craft of humanity. For some reason people seem to wish to try every other path first—all the by-ways and back streets and slums of life. To test and reject is one way it is true, and perhaps a very thorough way, but it is a bit slow and painful, besides being rather foolish when the Happy Highway of Brotherhood is before us all the while.

The present is a moment in history when the opportunity to press Brotherhood upon the attention of the world as a practical basis for all their reorganizations is stupendous, and Theosophists stand in an unusual position in respect of this principle, for they are equipped with something more than a mere sentimental or pious reason for its practice. They have the fullest and most logical reasons to advance for it that can be found, reasons and facts culled from the wisdom of the ages. Hence the very great importance that much intelligent and intensive work for Theosophy shall quickly be done on the hustings, in the press, the salons, the home, the theatres, over the radio and everywhere that an opening can be found. As we rise to the great emergency now, so shall we prove ourselves fit to serve in important junctures in the future. But what is far more worth noting, as we do faithfully Their critical work to-day so shall we witness the results in a happy and progressive world of to-morrow. The World needs Brotherhood and Theosophy and suffers where they are absent.

FIRST CONTACT OF THE LIVES OF THE FOUNDERS AND ANNIE BESANT

By MARY K. NEFF

IN 1882 the Founders, then living in Bombay, paid a visit to Madras, from April 23rd to June 6th ; and while there they organized a Branch of the Theosophical Society, which enrolled among its members the editor of *The Philosophic Inquirer*, a weekly journal of Freethought. Colonel Olcott's public lectures on "The Common Basis of All Religions," April 26th, and "Theosophy," May 2nd, not only drew huge audiences but were also well reported in the city's newspapers.

In his second lecture the Colonel "vindicated the truths of Theosophy against the onslaughts of its enemies, of two kinds as he was pleased to class them, namely, the Bigots of all religions and the Atheists ".[1] A heated discussion thereupon arose in the press between the adherents of Theosophy and of Materialism as represented by the Hindu Freethinkers' Union. The editor of *The Philosophic Inquirer* being a member of both organizations, the debate centred round him and became somewhat personal.

In the May 14th issue of his journal appeared a long article, signed by "V. V. N." and entitled "Olcottism, or

[1] Editor of *The Philosophic Inquirer*.

the Religion of Ghosts"; though he disclaimed any share in it:

> The Editor is not to be held responsible for any opinions expressed by a friend in the article appearing below.

Immediately this article was seized upon by the Hindu Freethinkers' Union and reprinted as a pamphlet for free distribution; and the ball of dispute was set merrily rolling, in spite of the editor's protest.

In the May 21st number of the journal, "V. V. N." attacked Colonel Olcott under the caption, "Colonel Olcott and Materialism". The June 4th *P. R.* (evidently the editor) says:

> A very mischievous report is being spread abroad that, in consequence of our having recently joined the Theosophical Society, we have changed our convictions and our line of policy in the conduct of this journal . . . So much so that active measures are being taken to poison the minds of supporters of this organ . . . What we want at this juncture to impress on the minds of our readers is that we have by reason of our having joined the banners of the Theosophical Society found *no* reason to alter our *atheistic* programme.

Such was the stand taken by the atheistic F. T. S., editor of the freethinking *Philosophic Inquirer*, and many others, including (as we shall see) the Founders themselves; but, on the other hand, a large contingent of Freethinkers declared this to be an impossible attitude, and the leading exponents of Freethought at that time, Charles Bradlaugh and Annie Besant, took the latter position (as will appear).

The leading article of the June 11th issue of the now famous (or infamous, according to its reader's viewpoint) *Philosophic Inquirer* was "The National Secular Society and the Theosophical Society". And now Annie Besant entered the arena with "A Word of Advice to Hindu Freethinkers," in the *National Reformer* (England) of June 18th. As this was her first contact with Theosophy, and represents her first reaction to it, it is worth quoting in full:

> The Theosophical Society seems to be attracting within its pale in India some of those who have been forced to give up ancient

superstitions, but who are not strong enough to rest upon reason alone. The published explanation of its objects and principles conveys no very definite idea of the requirements for membership, beyond a dreamy, emotional, scholarly interest in the religio-philosophic fancies of the past. To India its members naturally turn, finding in Eastern literature satisfaction for their yearnings after mysticism. When the Society appeals, however,

> "to all who, unsatisfied with the vain shows and pleasures of a worldly life, long for glimpses of higher and better things, and are prepared to make the sacrifices by which alone the knowledge of those can be attained,"

one would like a little exactness of definition. If "worldly life" means the round of fashionable dissipation, and "higher and better things" mean intellectual worth and mental pleasures, then the appeal is addressed to all the thoughtful; if the phrases mean depreciation of this world and longings for some other existence, then they can only apply to supernaturalists. The phrases are so closely allied to those of religious cant that I confess to looking upon them with some suspicion. Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of "apparitions" of the dead, and to some existence outside the physical and apart from it. It desires to revive the "ancient religion" of India, and presumably to make it universal, and on this ground Colonel Olcott makes a special appeal to the Hindus for their co-operation. I trust that Hindu Freethinkers will not be led by his appeal, for while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, there is a radical difference between the mysticism of Theosophy and the scientific materialism of Secularism. The exclusive devotion to this world implied in the profession of Secularism leaves no room for "other-worldism," and consistent members of our body cannot join a Society which professes belief therein.

In due course Mrs. Besant's article was copied in the Freethought organ of Madras; but by this time there were two of these, the dispute having been carried to such a pitch that a second journal had been established, dissenting from the *Inquirer* and called *The Thinker*. The copy quoted above (taken from H.P.B.'s Scrapbook VIII, p. 212) has been clipped from *The Thinker* of July 16th.

The next week's issue, July 23rd, of *The Philosophic Inquirer* teems with opinions on the vexed question. "R. J." asks, and answers in the affirmative, "Can a True Secularist be a Theosophist?" and Colonel Olcott and Madame Blavatsky

take up the cudgels; but let us diverge for a moment, in order to understand the situation.

The Founders had left Madras June 6th, returning to Bombay; afterwards they had visited Baroda and again returned to Bombay; and on July 15th Colonel Olcott had sailed for Ceylon, to establish a system of Buddhistic education in the Island. But just before he left, matters had come to a climax in Madras between the Freethinkers and the Theosophists. The Hindu Freethinkers' Union precipitated the trouble by expelling, on the score of his being a member also of the Theosophical Society, the freethinking editor of *The Philosophic Inquirer*! At once the Founders flew to his rescue! The Colonel before sailing issued a letter to all Theosophists, which Madame Blavatsky sent under cover of one of her own to the editor in question, and both appeared in the July 23rd issue of that devoted journal, as follows:

FREETHINKING ORTHODOXY!

TO THEOSOPHISTS:

The Hindu Freethought Union, of Madras, have been seriously, but angrily, discussing the question whether or not "a true Secularist can be a Theosophist". This is an age of surprises verily, but who could have anticipated that a body of Infidels, boasting of their devotion to the principle of Freethought, would have been excommunicating one of their best members for putting their principles into practice? Yet they have done just this in the case of Mr. P. Murugesa Mudaliar, the Editor of that energetic paper, *The Philosophic Inquirer*. This gentleman, whose devotion to the cause of the Bradlaugh-Besant-Bennett party has been amply shown in the boldness of his editorial utterances; whose attacks upon orthodoxy in Hinduism have been so audacious as to bring him under the ban; has, it seems, overstepped the lines of Secular Orthodoxy. Sympathizing with the broad, non-sectarian programme of the Theosophical Society, and seeing in it the promise of moral benefit to his countrymen, he became one of our Fellows. His brother did likewise. Straightway he was abused, insulted and persecuted by his associate infidels, who gave him to understand that he might think as freely as he chose, so that he did not think differently from them. The dispute became so bitter that they have started a new infidel paper at Madras, which they prudently call the *Thinker*—it being apparent to them that the prefix "Free" was a misnomer as regards such a Union as theirs. They are

also doing what they can to ruin Mr. P. Murugesa Mudaliar and his journal; and by some kind of misleading reports to Mr. Bradlaugh and Mrs. Besant, have induced them to announce in the *National Reformer* that a Secularist may *not* join the Theosophical Society! If these foolish young fellows of Madras had their proper share of common sense, in addition to whatever else they may be able to boast of, they would have thought twice before making themselves the laughing-stocks of all sensible men who are in fact as well as in name FREE-thinkers. Our sympathies are with Mr. P. Murugesa Mudaliar—though we stand on different ground as to religious matters—and we hope that our Members will take in his paper, if for no other reason, to show that we are above such petty meanness and bigotry. Though a Secularist may not be a Theosophist, yet a Theosophist may be a Secularist, and live and die one if he likes. In proof of which we may add that a large number of our Members in America, France and Italy are thinkers of the boldest and freest sort as to the religions of the world.

H. S. OLCOTT

Bombay, 14th July, 1882.[1]

SYMPATHY FROM THE FOUNDERS OF THE THEOSOPHICAL SOCIETY

TO THE EDITOR, *Philosophic Inquirer.*

My dear Sir and Brother,

I send you the enclosed letter from Colonel Olcott—who has just left for Ceylon—to be inserted in your journal. It is addressed to "Theosophists," and I hope sincerely, may do you good, were it but by showing them the sympathy their President feels for you—the latest victim of the Expurgatorial Bull of the *Freethought Union's* Pope. I also trust that our numerous Fellows of Madras and other parts of India will not, after reading it, remain indifferent to the appeal, but will endeavour to show that our Society is a real not a nominal "Union"; and that it stands on too high a moral platform for them to permit any of its members expressions and acts so redolent of sectarian intolerance and wretched bigotry as those we find in the abortive little stranger, called *Thinker*, the organ of the Madras "Freethought Union". Yes, as *free*—I fear, as Roman Catholics are to join a Masonic Lodge or take communion in the Methodist Church. Enviable Freedom indeed! Free to move, and think, and have their being, within the narrow circle of that *Union's By-Laws* and *Rules*; but forthwith excommunicated, the moment they dare to step outside that circle, to think for themselves, or forget their slavish allegiance to these great champions of mental freedom. Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting

[1] *Scrapbook* VIII, pp. 257, 258.

in the track of their leading ram! And now your benighted Madras can fairly claim to have made itself a rival to old proud Venice, for it also has its "Dravidian" *Council of Ten*. Fancy only, a Council of hardly bearded Inquisitors and Senators, of lads masquerading as stern judges, inexorable as Fate itself, sitting in midnight Council and *refusing* to accept "the resignation," but "removing"—like a cancer from a healthy body ?—the resigners. Such delinquents as Mr. P. Murugesa Mudaliar, our Brother, who have profaned the sanctity of the Madras H. F. U. by adding to their appellation of Freethinkers that of F. T. S., *i.e.*, who have become real, broad Catholic *free*-thinkers, instead of remaining the humble "personal attendants"—a kind of secular *javan*—of a "V. V. N.," ought to feel more proud than grieved at such a "removing". The word *removing* is good, and really ought to be adopted by all the freethinking "BA's" of the H. F. U. We have several real not *bogus* Freethinkers in our society at Bombay—the most inexorable among whom, as regards "ghosts" and "spirits," is Dr. Dudley of America, now its Vice-President and for two years its President. Upon reading that we were dubbed with the significant appellation of "Pseudo-Mesmerists"—"significant" in its insignificance, of course—they laughed over the H. F. U. to their heart's content; but doubted whether our American Freethinking F. T. S., some of the most prominent among whom have been Fellows of our Society from the beginning, would feel very proud of their Madras Colleagues.

Thus, I hope, Mr. P. Murugesa Mudaliar will survive the shock, and console himself with the thought that there are even more "pseudo" freethinkers than pseudo-mesmerists in this world of *Maya*; for the true Secularist has never yet aped the ways of the Romish Church. And the Freethinking editor of the *Philosophic Inquirer* may well take example from such noble-minded, liberal freethinkers as Mr. H. G. Atkinson; notwithstanding his utter disbelief in *Ghosts*, and spiritual communications,—a disbelief in which the Founders of the T. S. follow suit, and concur entirely with him—this broad-minded gentleman sent to Mr. W. H. Harrison, the editor of the London *Spiritualist, who does believe in Ghosts*—the following which we copy from *Psyche*, formerly the *Spiritualist*. Mr. Atkinson, the author of *Letters to Miss Martineau*, writes for publication:

> "My dear Harrison,—You are quite welcome to use my name; it may indicate that non-spiritists are your friends, and appreciate your scientific purpose and philosophical freedom. I have always said that your conduct in editing *The Spiritualist* was most fair, enlightened and praiseworthy. Wishing you all success,
>
> "Very truly yours,
>
> "HENRY G. ATKINSON."

"Boulogne-sur-Mer, May, 1882."

Our firm belief is that Mrs. Annie Besant and Mr. Charles Bradlaugh, one—whose great intellect and remarkable steadfastness of purpose has made her respected even by her enemies, and the other—himself the victim of unprecedented bigotry—would rather side with Mr. Atkinson than the "V. V. N.'s" and his coadjutors of the H. F. U.

Yours fraternally,

Bombay, H. P. BLAVATSKY,

14th July, 1882. *Corresponding Secretary, Theosophical Society.*[1]

The Thinker took up the query: "Can a True Secularist be a Theosophist?" and, of course, answered in the negative; while on the same day (July 30th) *The Philosophic Inquirer* once more declared in the affirmative. In the latter journal, August 6th, "R. J." considered "The Essential Qualifications of a Genuine Freethinker"; and the August number of THE THEOSOPHIST in a review of *The Philosophic Inquirer* discussed the matter.

And so the conflict went on, till once more *The National Reformer*, official organ of the Secular Society at its headquarters in England, intervened with a pronouncement. This fiat was directly opposed to the attitude taken by the Founders—that a man might be a member of both the Theosophical Society and the Secular Society. Whether or not it emanated directly from the pen of Annie Besant (as did the first warning quoted above), its policy must have been dictated by her and her colleague, Charles Bradlaugh. The copy pasted in H. P. B.'s Scrapbook VIII, p. 364, is a clipping from *The National Reformer* itself (not a reproduction in an Indian journal). It is dated September 3, 1882, and is as follows:

ROUGH NOTES

We have recently received many letters from Madras and Bombay with reference to the position of persons who, being members of the National Secular Society, also join the Theosophical Society.

[1] *Scrapbook* VIII, p. 257.

We should have preferred, if it had been possible, to avoid expressing any opinion, being content that those who sign our declaration of principles honestly intend to abide by such declaration; but, appealed to by both sides, it is our duty to speak plainly. As far as we understand the declarations of Colonel H. S. Olcott, the president of the Theosophical Society, that organization proposes, among other matters, to "counteract the drift of society towards Materialism". K. M. Shroff, the vice-president at Bombay, boasts that the founders there have produced a reaction against "the drifting towards Atheism prevalent there amongst the young men". N. D. Khandalavala, president at Bombay, says that its members "distrust and shake off scientific Materialism". M. Ramaswami Nayudu, president at Nellore, says: "The Theosophical Society has been the cause of making most of our young men in this district who were drifting away towards Materialism to look back at their spiritual selves." M. Singaravelu Mudaliar, B.A., president at Kristna, says: "The Theosophical Society is fast reclaiming this once glorious, but now degenerate, land from the gross Materialism into which it has sunk." Kishen Lall, B.A., president at Chohan, says: "It is stemming the tide of Western Materialism and Scepticism." We do not think that Theistic opponents of Scientific Materialism ought to join the National Secular Society. Theosophy is a sort of mysticism. Theosophists possibly understand their own meaning, but it is not quite clear to us how they can at the same time reasonably profess friendship to, and desire alliance with, us as a Freethought society, and yet declare their efforts to be in the direction of neutralizing and counteracting our work. We believe Colonel Olcott and Madame Blavatsky to be both very earnest and sincere. Our disagreement with their theologic teaching is not intended to imply personal hostility or antagonism to their independent work.[1]

Meantime, notice appeared in *The Philosophic Inquirer* (August 20th) that Charles Bradlaugh had been prosecuted for blasphemy under an obsolete law, the object being to prevent him from sitting in Parliament. Naturally a storm of protest arose among Freethinkers everywhere. In Madras an editorial appeared in the *Inquirer*, and "Anti-Bigot" wrote about "Religious Bigots". A fund was started to enable Mr. Bradlaugh to battle with his enemies, and the Editor of the *Inquirer* organized the collection in India through his newspaper. The Theosophists hastened to contribute to this

[1] *Scrapbook* VIII, p. 364.

fund, and Madame Blavatsky sent the following letter with their first donation :

SYMPATHY OF MADAME BLAVATSKY FOR MR. CHARLES BRADLAUGH

TO THE EDITOR OF *The Philosophic Inquirer.*

My dear Sir and Brother,

I was very ill for the last two or three weeks, and could not therefore attend to business as I ought to. But I have read Mr. Bradlaugh's case, and I feel unable to do justice to my feelings in saying only that I am profoundly disgusted with the shameless, barefaced plot resorted to against him by his enemies. It would be sufficient to turn any honest Christian for ever from Christianity and to plunge him into the deepest "heathenism" and atheism, that bare fact that otherwise he would have to belong to the same creed that actuates such men as Sir Henry Tyler and the *totli quanti*. I respect and admire Mr. Bradlaugh for his fearlessness and the good he does to all who fight for the cause of intellectual freedom ; though of course, I cannot as a metaphysical Atheist or Buddhist sympathize with his and your extreme views. But whether as H. P. Blavatsky I do or do not sympathize with his *all-denying* philosophy, as a Theosophist I am bound—as every other true Theosophist[1]—to help him in his deadly fight against bigotry, intolerance, dogmatism, and especially against those unprincipled men who would make *right* of *might*, and disgrace the majesty of the Law and Justice, by making it serve their own tricky, sectarian ends. Will you then oblige me by adding our humble contributions to those already received for your "Fund to enable Mr. Bradlaugh to fight the Bigots". Our society is poor and has no fund of its own. Otherwise had it but the income the Salvation Army gets in one month, I can assure you, the Theosophical Society would have changed every pound Sterling into £1,000. So far we can do but the following :

From	H. S. Olcott	...	Rs. 10
„	H. P. Blavatsky	...	„ 10
„	Damodar K. Mavalankar	...	„ 5
„	Seven Poor Theists—(Theosophists)	...	„ 10

Bombay,
15th September, 1882.[2]

It is strangely appropriate that the first point of confluence of the lives of these three great F. T. S. (for

[1] This in spite of his verdict against Theosophy.

[2] *Scrapbook* VIII, p. 361.

H. P. B. called Annie Besant in 1890 " Annie Besant—F. T. S. The one and the only one ") should be India, the common field of so much of their endeavour; and strange too that they should be engaged in a common struggle for freedom of opinion, yet find themselves on opposing sides.

All this occurred seven years before the heavy tomes of *The Secret Doctrine* were handed to Mrs. Besant by the late William T. Stead, in 1889, with the remark: " Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." Whereupon she plunged into the subject of Theosophy, the Ancient Wisdom, to emerge a Theosophist. Adhering to her expressed opinion of 1882, she still felt that she could not consistently be both a Theosophist and a Secularist; consequently she said farewell forever to Secularism and joined the ranks of the Theosophical Society, to cast a lustre upon its name equalled only by that of the Founders.

A TRUE STORY

REPEATED BY GEOFFREY HODSON

A CERTAIN American lady instituted in her home music lessons for school children during vacation. Free at first, the response was so great that financial assistance became necessary. The children themselves were asked to contribute one penny—American—per lesson, the work being designated " Joy for a Penny ". Each member (in good standing!) received a polished penny attached to a card which read " Joy for a Penny," and this constituted both badge of membership and card of admittance.

Much enthusiasm was shown, especially for the group dancing and singing lessons. At the close of a demonstration to parents and friends, the organizing Lady Bountiful asked the children (mostly 4 to 8 years old) for a definition of freedom. After a pause a little voice piped: " It sings." Touched almost to tears, she waited and at last the definition was completed by another childish treble: " But with joy."

And so we have a definition of freedom. " It sings with joy." Verily, out of the mouths. . .

WHY I DO NOT STAND FOR PRESIDENT

FOR some time past, I have had requests and appeals that I should stand as a candidate for the post of President of the Society. Some have taken as a matter of course that I shall be the next President. I desire to explain why I do *not* propose to be a candidate.

So far as I am concerned, the matter is very simple. For me, the question is: How can I serve the Cause of Theosophy in the best way? I have been the Vice-President of the Society for seven years (1921-28) and during the last two years and a half I have been the "Deputy" of the President at the Headquarters at Adyar. My tasks have been such as our late President performed at Adyar: first, the supervision of all the departments of the Headquarters Estate and Community, the editorship of THE THEOSOPHIST, advising in the management of the Theosophical Publishing House and the Vasanta Press. So I know fairly well what are the duties of the President.

But while I have performed these tasks as Dr. Besant's Deputy, many other kinds of work have necessarily been left undone. I am the recipient of hundreds of letters each year asking for counsel, guidance or comfort. I am a Theosophist not for myself, but to give what those who need ask of me. But during the last three years at Adyar, all my strength and

time have been so taken up by Adyar duties that I have left undone most necessary tasks. The accumulation of correspondence on my tables has been appalling; yet I had to leave most of the calls for help unanswered, because I had to do my utmost to carry out Dr. Besant's instructions to make Adyar a "Flaming Centre". Were I President, it would mean that one part of my work would be left undone. These appeals for instruction and help come to me in four languages, and except the replies in English, which I can dictate to my helpers, all the others have to be written by hand.

Also, I have been especially directed by Dr. Besant to give all possible help to her successor as the Head of her Esoteric School, Bishop Leadbeater. He is 87 years old, and while still active needs many assistants, for he is not robust.

Furthermore, I am most particularly keen to develop a work which I feel certain will be one of the glories later on of the Theosophical Society: I refer to the wonderful work in Occult Chemistry done by Dr. Besant and Bishop Leadbeater. The latter is willing to do all he still can, but I must be his assistant. For several years the third edition of *Occult Chemistry* has been delayed. I believe that after him I shall myself be able to make direct observations, provided I can be left a little free to work along that especial line.

Dr. Besant worked from 6.30 a.m. to 8.15 p.m., with half an hour's interval for her midday meal, and half or three quarters of an hour for tea and chat. She took her supper at 8.30. If the work at Adyar has to be done efficiently, the next President will have to imitate her in this matter of hours of work. I know I cannot be so herculean. On July 30 of last year, as I put the final corrections on the last page of the Olcott number of THE THEOSOPHIST, and the Press was waiting for my proof, I thought I should fall off my chair, for my heart was doing strange things. Matters since then have

not improved and now many times each day I know exactly where my heart is in my anatomy. Two years ago I put a temporary handrail to the western staircase of Headquarters —the easier of the two—to help Dr. Besant to pull herself up (our simple lift was not then installed). I am thankful that the handrail put up for her still remains. One day, as she was painfully pulling herself up I said to encourage her that H. P. B. used to come up that staircase. She replied in a pathetic voice: "Oh, poor dear!" It is my privilege now to think of *both* as I come up that staircase.

It is not as if to-day no one else were fit for Presidential tasks but myself! To think so would show little realization of what Theosophy has done for our workers.

The above are some of the reasons why I shall not be a candidate. Yet I shall give more fully than ever the best of myself to the cause of Theosophy and the greatness of our Theosophical Society.

C. Jinarājadāsa

IN the place of Mr. Sinnett I nominated as Vice-President Mr. C. Jinarājadāsa, not only for his great personal and individual qualifications, but also because he is the figure known by his visits to more of our National Societies than is any other of our leaders. He has travelled so much, and lived so much in foreign countries; that the circle of his personal acquaintances is, I think, larger than that of any other except my own. From all parts of the world I have received letters of warm congratulation on his appointment, and to myself he will be a helper on whom I can absolutely depend.

ANNIE BESANT in *The Theosophist*, February, 1922

C. JINARĀJADĀSA

By the Rt. Rev. C. W. LEADBEATER

I am asked to write a short biography of my dear friend Mr. Jinarājadāsa. I have been closely associated with him in various relationships during many lives in the past; in his present body I met him for the first time in 1888, when I inaugurated in Colombo the Buddhist Boys' School which has since expanded into the Ananda College. We began with only 55 boys that first morning, I remember, and Mr. Jinarājadāsa was one of them. Though only thirteen years old, he already showed keen intelligence and determination to learn; and two years later he evidenced great courage and independence of thought in his readiness to abandon the life with which he was familiar, and take a plunge into the unknown by accompanying me on my journey to England, in spite of the strong opposition of his family and relations—in spite, too, of a wonderfully deep and beautiful affection which he had for a schoolboy friend. He suffered terribly, I know, in the separation from that friend; he has described something of his feelings in the last chapter of that marvellous little book, *Christ and Buddha*. Yet, as he so truly says, this was for him the beginning of a new life.

We reached London the day after Christmas—a glorious season of happiness and goodwill, no doubt, but hardly the best time of year to transfer a boy from the splendid sunshine of Ceylon to the chilly fogs of London. We were, however,

received at once into the ever hospitable home of Mr. and Mrs. Sinnett, who were then living in Ladbroke Gardens, and we soon settled down into this very different order of things. I was to act as tutor to Mr. Sinnett's son, and of course Raja, as we called him, shared in those lessons, as, a little later, did he who is now Bishop Arundale; and I think we were all very happy in our work together.

At the first opportunity I presented Raja to Madame Blavatsky, who was then staying at 17 Lansdowne Road, and she received her future Vice-President very graciously. A year or two passed quickly and pleasantly, and then came Madame Blavatsky's death, Mr. Sinnett's removal to Leinster Gardens, near Hyde Park, and shortly after that, his ruin through some of the financial operations of Mr. Horatio Bottomley. That broke up our little household, and turned us adrift, and we began a less comfortable existence in various furnished apartments. By that time Raja was beginning to prepare for the London Matriculation, working first with the University Correspondence College, and then with their Tutorial Branch in Red Lion Square.

It was during this period that the cat Ji came into our lives, and was for years a prominent factor in them, for she accompanied him everywhere in all his journeys—to the University, to Ceylon, to Adyar, to Italy, until her death, when her body was buried in the garden of a member of a noble family of Milan, Donna Mina Sala Trotti. All should read Mr. Jinarājadāsa's own account of this episode, on which he writes so exquisitely in the booklet already mentioned, *Christ and Buddha.* It was a most interesting experience, and we both learnt much from it.

In 1895 Mrs. Besant most kindly invited us to join the Headquarters staff, which was then established in her house at 19 Avenue Road, St. John's Wood, and we resided there

until she sold the lease at the end of the century. It was during this period that Mr. Jinarājadāsa went up to Cambridge. He joined St. John's College, and took up the study of Sanskrit and Philology. It was his intention to qualify in Law as well, but unfortunately his health failed, and he was unable to appear for the Law Tripos examination, though he had done the requisite study and had gained a high place in the "Mays," the trial examination conducted by the College. He also bore a prominent part in another side of the University life, for he joined the Lady Margaret Rowing Club, and steered his College boat one year in the Lent races to a fourfold victory, thereby winning for it the headship of the River. He took a very good degree in 1900, and almost immediately afterwards returned to Ceylon, as we had had the idea that his life-work might lie among his own countrymen. He seems to have been well received, for he was shortly made Vice-Principal of the Ananda College, but I fancy he soon found that there was but very limited scope there for his talent, and felt that he could do more effective work in Western countries.

In December, 1901, he attended the Adyar Convention for the first time, and I presume that it was in consequence of several conversations with our great President on that occasion that he decided to take up Theosophical work in Italy. He left Ceylon for that country early in 1902, and spent nearly three exceedingly useful years there. He has a wonderful faculty for acquiring languages, and was soon able to lecture fluently, so that he was of the greatest assistance to our Italian Section. For two years he studied at the historic University of Pavia in the branch of that University, the Academy of Literature and Science, which was in Milan.

In 1904 Mr. Jinarājadāsa was called from Italy to the United States, where he was appointed as National Lecturer—a post which he held until the middle of 1906, when owing to an incomprehensible misunderstanding

(connected with his manly and outspoken defence of one who was unjustly accused) he was actually expelled from the Society for which he had worked so nobly and strenuously. He then returned to Europe, and he and I spent some quiet months together in the lovely island of Sicily. It will be remembered that our President-Founder, Colonel Olcott, died in February, 1907, and shortly after that Dr. Besant returned to Europe. I met her at Brindisi, and travelled up to Trieste with her—a voyage during which many mysteries were explained.

A little later in that year Mr. Jinarājadāsa and I were with her at Weisser Hirsch, near Dresden, and a great part of the very intricate and complicated research in connection with Occult Chemistry was done on that occasion. All through those researches Mr. Jinarājadāsa acted as the scribe, the calculator, the secretary, and his assistance in the work was invaluable to us. In the same year Dr. Besant went to America, where her wonderful power, her keen discrimination and inflexible sense of justice soon corrected the wrong done in the previous year, and triumphantly reinstated Mr. Jinarājadāsa in his true place in the Theosophical Society. In 1908 he returned to the United States as a National Lecturer, and worked there and in Canada with great success until September, 1911, when he left America for a three months' holiday—which, however, was destined to be indefinitely extended, for in November, when in Italy, he was suddenly summoned to Adyar by the President.

He arrived here on December 2nd, and met for the first time Mr. Krishnamurti and his brother, J. Nityananda. He was asked by the President to act as companion and tutor to the two boys during their stay in England, and left for that country with her and with them in February, 1912. He was with them until December, 1913, when he once more returned to India and settled at Adyar early in the following year. The life of a prominent Theosophical worker is rarely allowed to

become monotonous; his destiny seems somewhat akin to that of the wandering Jew; so in 1916 Mr. Jinarājadāsa was uprooted again, and sent to England to assist in the President's campaign to gain Home Rule for India. It was during this visit that he and Miss Dorothy Graham were married.

He returned to Adyar some time in the following year, and remained working there until in 1919 he received an invitation to visit Java, where he had a very successful lecturing tour, passing on afterwards to Australia and New Zealand. He was again in Adyar early in the following year, and was appointed Vice-President of the Theosophical Society in 1921. He reappeared in Australia in 1922, along with Krishnaji, Nityananda and Mr. Fritz Kunz, and a few months later the President also joined them in Sydney. He visited those Antipodean lands almost yearly at this period, for we find him there in 1924 on his way to the United States, and again for a short period in 1925 when he travelled with Krishnaji and his brother. In 1927 he visited Iceland, a place rarely included in Theosophical itineraries.

In 1928 he was again in Sydney, and after the Easter Convention there, he once more departed for the United States. In August he crossed to London to meet our President, who promptly sent him on a tour through South and Central America and the Antilles, which occupied him for twelve months. His lectures in Brazil required a Portuguese interpreter, but with his amazing facility for picking up languages he was very soon able to read his lectures in Spanish to his vast audiences, and from that it was but a step to speaking extempore with fluency. That tour produced an enormous effect on the South American Sections, and awakened a living interest in Theosophy which will no doubt be greatly intensified by the short visit he is now about to pay.

In May, 1930, he accompanied our beloved President to England, and returned with her to Adyar in October, and from

that time remained in constant attendance upon her. His deep devotion to her can be fully appreciated only by those who, living here at the Headquarters in intimate relation with her, have seen it in daily operation during the last two years of her life. Every moment, day and night, he held himself utterly at her disposal; night after night was he called from his bed to minister to her, often twice and three times in the same night, yet he was always ready, always cheery and helpful. Only those who were present can realize the tension and anxiety of that long, long strain; those of us who watched, powerless to help except by thought and sympathy (for in those later days she would have no attendant but Raja) feared that his body must break down under the trial; but his love carried him through even that. That that love was appreciated and returned let the following note bear witness. It was written more than two years ago, before the worst of her illness, in a copy of the little book of her birthday messages which she presented to Raja:

To Raja
with a Brother's love, & with
deep respect for past work &
reverence for future greater
achievements.
Annie Besant

For myself, I can but echo the sentiments she so beautifully expresses; I can but say that I have found him ever the kindest of friends, the most loyal of comrades, constantly

but unobtrusively showering upon me all kinds of little attentions, watching always for an opportunity to give pleasure or help. Brothers we have been in the past, but more than a brother Mr. Jinarājadāsa has been to me in this present incarnation. May all blessing rest upon him!

Now at length comes to him the possibility of a little rest on board the steamer; I am sure we shall all send him our hearty and loving good wishes that the voyage may be prosperous and the rest complete, for indeed he has earned it, if ever man did.

He has written many books, of which perhaps the most important is *First Principles of Theosophy*. Many of us have tried at various times to compose an Introduction to this wondrous system of philosophy and science, but the task is one of exceeding difficulty, and the endeavour even to arrange one's material for it brings us face to face with some thorny problems. Whether any of us have fully succeeded is open to question; Dr. Besant's *The Ancient Wisdom* is magnificently poetical, but can hardly be described as easy; Madame Blavatsky's *The Key to Theosophy* was the first attempt of all—a very fine attempt, though to my mind, if I may venture to say so, it suffers somewhat from the catechetical form in which it is cast. On the whole I have found *First Principles of Theosophy* the most satisfactory work to put into the hands of an inquirer who is entirely unacquainted with the subject, partly because of the scientific form of its presentation, and partly because of the abundant diagrams, which are very helpful to some minds when dealing with these complex problems.

Another exceedingly valuable contribution of his to our literature is *The Golden Book of the Theosophical Society*, which is really a short history of our Society illustrated with portraits of many of its oldest workers and reproductions of various important documents. This volume is a monument of

patient industry, and should unquestionably be on the shelves of every Lodge Library in the world, for it contains a vast amount of information which is not to be obtained elsewhere, or only by laborious research among many musty documents.

Mr. Jinarâjadâsa is a man of intensely artistic temperament, and he has done yeoman's service to Theosophy by showing us its relation to and its expression through Art. This manifests especially in such books as *Art and the Emotions* and *Art as Will and Idea*, but it also illumines every page of the series of exquisite little booklets which he has issued from time to time, beginning long ago with *Christ and Buddha*, to which I have already referred. We have also to thank him for the careful selection and editing of three books containing the letters and early teaching of the Masters of the Wisdom, and for many other interesting volumes which I have not time to enumerate.

He has a style of his own; I know of no other Theosophical writer who shares it, and it seems to me to present an aspect of the teaching which is very necessary in our literature. The art of the world is just now in a parlous condition; never has it sunk so low; and it is surely one of our duties as Theosophists to do what we can to raise it from the mud into which it has fallen—no, let us have the courage boldly to face the facts—into which it has been intentionally *dragged* by those Darker Powers which are just now making such strenuous efforts to throw the net of their evil influence over the world. Mr. Jinarâjadâsa has seen that menace, and in his writings and speeches he has always championed the gospel of beauty, purity and light as against the horrible modern cult of ugliness, sensuality and darkness. May he live long to uplift that banner, to carry on that determined resistance, to remind us that the Supreme Love manifests itself through Beauty as well as through Wisdom and Power!

L'ENVOI—TO C. J.

[On Sunday, October 8th, the residents of Adyar gathered socially, under the Banyan Tree, to bid farewell to Mr. C. Jinarājadāsa, on the eve of his departure for Europe and America. The gathering was under the auspices of the Adyar Lodge, Theosophical Society; there were several entertaining items, and the Secretary of the Lodge read out the following:]

O CAPTAIN true! beneath your rule
We of the good ship ADYAR,
Have weathered seasons, hot and cool,
And grieved at parting sadly are!

We crave your pardon if in aught
We made your burden heavier,
And have not always singly sought
To render service steadier.

At least our hearts have been with you,
Though heads at times might wisdom lack;
And now you turn to labours new,
But don't forget we want you back!

To brothers all in distant lands
We speed you forth fraternally.
Behind you staunchly Adyar stands,
Your earthly home eternally.

H. V.

DISCIPLESHIP: A JOB TO BE DONE

BY ORLINE BARNETT MOORE

THE widespread strife and chaos in the world during the past few years has challenged the thought of all earnest people, but students of the Ancient Wisdom should be in a position to extend their thought to a very penetrating extent, striving to read fundamental causes and to find practical methods of alleviation. Because of this, the Great White Brotherhood is constantly searching for those who can help the onward march through this transitional period of the world's civilization. There are many groups of people who might qualify in one way or another, to be of valued service in the social evolution of humanity. The Theosophical Society is by no means the only group, nor is it particularly more spiritual than another group, nor more "chosen". Its value lies not in comparison, but in inherent qualifications, qualifications which are uniquely its own, as a person's temperament is uniquely his own. It is not a question of whether the Theosophical Society is superior to any other group of occult students, or more brotherly than any other group of idealists, or more cultured, or more favoured by the Masters. It is a question of whether you and I are of any use, not whether our brother, Mr. Jones, is of more use than we, or whether we are of more use than Mrs. Smith.

There are two aspects to consider in the matter of both the world's chaos and our individual chaos. First, the conditions

at hand, and second, the means of alleviation. Out of these two considerations, the immediate problem of ourselves and our relation to these two aspects becomes important.

The principle behind the evolution of a planet and the evolution of a human being is the same. If we reason from underlying principle, we not only get closer to a true comprehension, but we avoid the confusion and complexity of a myriad different manifestations. It is like teaching a child geometry. You present him with a theorem. He memorizes it and gives you an accurate recital of it. You then present him with a problem based on the same principle, but he is lost. He does not know what it is all about, and he says in despair that he cannot work "originals". He did not understand *why* he took a single step in the proof of his theorem; it meant nothing to him although his mind had grasped a jargon of statements that hung together and formed apparent comprehension. Had he grasped the underlying principle he could have proceeded to many expressions of it, even to the invention of different methods of proof from the one in the text-book.

In studying the Ancient Wisdom, we are too often like that child. We contact myriad facts of occultism and are so carried away by their world of wonder that we fail to consider the laws behind them. Hence, the spectacle of people half-baked in occultism, dabblers in the ancient science, glib talkers about Reincarnation and Karma, about astral visions and forces and gurus, about the stars and destiny, about food fads and fetishes! We talk a learned patter and strive to unravel problems by a formula. We go to astrologers and ask them what we should do. We consult clairvoyants to find out who and what we were in former lives. We dump our anxieties on the Master. Everything, anything, to keep from thinking. And through it all, we consider ourselves a superior breed. The Master has called us to be a member of His

Society, He inspected us when we signed on the dotted line, and we are on the high road to direct relationship with the Great White Brotherhood.

If we are honest, we shall, all of us, find that we are tainted with some of the above. "Oh no! my thought is to serve. I love my fellow-man, I only want to lift, a little, the heavy burden of the world." This is probably also true, especially of those Theosophists who have really made sacrifices for the Society. Nobody is purely, or solely, anything. We are mixtures, both of composition and of motive. There is no question but that there is much genuine aspiration, much genuine desire to serve, much actual, spontaneous giving. But there has been too much self-consciousness in all of it. First, because we have concerned ourselves too glibly and too easily with effects, neglecting the underlying causes, taking our Theosophy by the lip method, and second, because we are, at base, self-centred.

The proof of this lies in the fact that when somebody like Krishnaji comes along and forces us, by the sheer clarity of his own thought and feeling, to think the matter through, we are upset. He shows us up, both as individuals and as groups. *He* is not content with effects, with things-as-they-seem, with formulas. Ask him whether or not the Masters exist. He will say: "Why do you want to know?" Ask him whether Reincarnation is a fact in Nature. He will say: "What does it matter?" And the thoughtless questioner will go away and say: "Krishnaji is so unsatisfactory. He does not answer our questions." But the thoughtful questioner will go away and ask himself why Krishnaji replies as he does. And he will discover how much more important it is to know why one wants to know, or to find out of what importance such confirmation is. Is it not obvious that the reason for one's wanting to know whether or not the Masters exist is the important thing? For out of that will flow all

one's thoughts and feelings and deeds, out of the essence of one's nature and interests will come all the reality one can encompass. The existence of the Masters is a fact in Nature, but the essence of *what one is* determines one's place in Nature. One's motive in asking about Reincarnation is the indicator as to whether or not Reincarnation is merely a fact, in one's consciousness like the knowledge that water flows downhill, or whether it is a mental-emotional prop. The chances are that if it stands merely as a fact in Nature one would not ask the question.

But it is very difficult to search out one's motive; it requires too much hard thinking, and far too much uncomfortable honesty. The fact remains that we are individually in chaos; and the world collectively is in chaos. Yet, though we are in chaos, we do not cease to act, to enter into associations with other individuals who are also in chaos, and thus make confusion more confused. The same happens to nations and peoples of the earth collectively. And the hope of a way out lies certainly not in creating more chaos, but less, and we cannot create less until we have greater understanding. Meanwhile, throughout the period of adolescent humanity, there stands the Great White Brotherhood in the rôle of protecting parent, guiding, helping, that the self-willed youngster, Humanity, may not destroy himself utterly.

Now, there is the Brotherhood *as it is*, in itself, in essence, in reality, and there is the Brotherhood *as it appears to us*. What it really is we cannot hope to know until our individual consciousness has come into realization of Life, or God, or Reality, or Truth—call it what you like. Nobody can apprehend anything except to the extent of his powers of apprehension; that is obvious enough, and yet we rashly talk about the Brotherhood and the Brothers when at most we cannot touch more than the fringe of Their consciousness.

The best we can do, in our human predicament, is to understand what the Great White Brotherhood *seems* to be from our present point of view. And fortunate we are if we even know of its existence.

There is one aspect of the Great White Brotherhood that we can comprehend and share. That is its work for humanity in the fabric of the world's civilization of which we are a contributing part, whether we are conscious of it or not. This aspect includes the actual work which the Brothers Themselves do, and all the activity which They inspire. It is a wide field, for it covers, not only the political and social development of the world, but the culture, the religion, the art, even the physical types of races and individuals. *But it is all action in phenomena.* Organizations, groups, wars, famines, seismic catastrophes, culture movements, art, science, invention, economic and trade conferences, explorations—everything among the movements of the world constitutes tools for Their use. One can imagine the Great White Brotherhood regarding the forces engendered on this earth, the forces of collective passion, or of individual passion, of collective devotion, or of individual devotion, of collective effort and ambition, or of individual effort and ambition, considering them, and using them, as means to an end, just as a chemist or a physicist combines and uses forces in his laboratory. Impersonal tools all; tools for an evolutionary work among the manifested "pairs of opposites"; implements for doing a great job.

Krishnaji is not talking about this job; Krishnaji is talking about the reality behind the job and how to realize that reality. We, as Theosophists, aspire to work with the onward development of humanity, to help in the Plan. We want to relieve, if we can, the intolerable suffering which, although born of our own chaos and ignorance, is, none the less, terrible. Suppose, in our eagerness, we have proved that we have some capacity to help, here and there, and that

because of that capacity and the sincerity of our desire, one of the Masters has considered us worthy of His effort toward developing in us a greater capacity to serve. Suppose this Master takes us as His pupil. While our relationship to Him is personal, the work in hand is a job to be done. What he does for us in a personal way is done with an eye to our usefulness; the direct relationship is one of action; the training is for *technique in action.*

If you hire a book-keeper, you require a certain knowledge of figures as a qualification for his job. If the Great White Brotherhood, or an individual Master, takes you on, there is also a requirement for the job. The qualifications must, of course, be of a high spiritual standard, for reasons obvious to all students in the Theosophical Society. But the qualifications are incidental to the job, and if, in the past, we have exalted the personal stature which exists in the relationship, we have erred in perspective, and it is time we corrected our proportions. The realization of Truth, of Life, of Reality, of God is a matter which nobody else can do for you and in which no crutch or Master or friend or beloved can help you. If we examine this to its ultimate, we shall see that it is so. In exactly the same sense, it is impossible to teach Truth to another.

In the meantime, we are by no means resting inactive. We do the best we can where we are. One does not have to have realized Liberation in order to feed a hungry child, nor to have penetrated Reality in order to put out a fire. That the Ancient Path exaggerates the I-sense is true, but only in the sense that it must be fully awakened in order to deal with it. The much-written-about woes of the Path of Discipleship exist because of an exaggerated I-centre. All woe does, because the I-sense arises from conflict. These matters, about which Krishnaji talks, are not technical psychological problems. They are everyday experience. Look at any simple

unhappiness and find out whether it is not, in essence, bound up with one's sense of individuality.

If, as a disciple, one thinks of one's status of discipleship, of high and low, of near and far, of younger brothers and of elder brothers, of privileged and unprivileged, of holy and less holy, of chosen and not chosen, of virtue and weakness, of suffering and of joy, then one has forgotten the work to be done. For that is what discipleship to a Master in the Great White Brotherhood means. A disciple is a Worker who helps to execute the far-flung plans for the races of the earth. The Brothers of the Great White Lodge are Workers. The Great White Lodge itself is an organization, bound together for efficiency in group action because more can be accomplished by many, unitedly serving a common task than by separate individuals who do not consult one another. That is only a part, an aspect, of the reason for the existence of the White Brotherhood, but it is quite true, as far as it goes. There is much more, of course. There is the fact that the consciousness of the Brotherhood is one. Its members, as individuals (regarded from our point of view), know by Their own experience that there *is* only One. And that Consciousness behind its labours places the Great White Brotherhood uniquely in a category different from any other organization in the world. In a similar way, the spiritual awareness of any individual renders that individual proportionately more effective in action and unique among other workers. The important point is that we can only realize the Consciousness of the Brotherhood when our own consciousness has freed itself from the fetters of the little "I," whereas we can understand the work, the activity, of the Brotherhood at once, and share in its splendid scope.

So the conception of discipleship as a "job to be done" by no means excludes a conception of the disciple's growth in consciousness, for work well done implies a worker and the worker must be adequately skilled to his task.

THE DOUGLAS SOCIAL CREDIT SCHEME

AN OUTLINE

By MARY GRAHAM

THIS scheme for the economic reconstruction of the world appeals to many to-day. An engineer has cut through the jungle of figures which confuse the professional economist and has given humanity a sane logical plan for the conveyance of money tokens to all persons. The object of this article is to state the scheme briefly without technicalities, but a study of the works of Major Douglas is urged on all students of present difficulties.

We are faced with a famine of money in all countries. There is no lack of goods, no lack of human beings who need those goods. The only requirement is a proper system of money tokens which would fill the gap between the consumer and the goods he requires. There are three chief causes for the poor distribution of money tokens, as follows :

1. The increased use of machinery together with the introduction of electricity as its motive power. This has resulted in the displacement of human power to work the machine, and millions of workers have been thrown out of the industrial system. Very little notice has been paid to their plight, except in the form of a small dole, which does not

enable them to buy the product of the power-machine to any great extent. Thus the machines do not work to full production for fear of causing a glut of goods.

2. The private monopoly of the issue of money in the form of credit to industry. The sovereign right of a country to issue its own credit to its own people for development of the country has been allowed to pass into the hands of a limited number of persons, who trade in money for private profit, by lending it out at interest. Governments are placed in the position of begging for their own money to pursue their own enterprises, and are forced to pay dearly for the privilege. This usury is exacted from the community in the form of taxation and other evils.

3. The idea to which many stubbornly cling, that human beings are inherently wicked and must not be allowed to have anything free, that they must be coerced into action by working for a wage or otherwise starve to death. This ancient belief fails to take note of the actual displacement of workers by the introduction of the power-machine, which has conquered the age of scarcity when men were compelled to work hard for their living.

Each of the above statements requires much study for a complete re-orientation of our stale old ideas, but when once the light is seen the scales appear to fall off the eyes. Millions are now living in the hope of the new era as planned in a scientific manner by Major Douglas, which, he tells us, will be based upon absolute economic security.

Major Douglas discovered a flaw in the accountancy system of industry, and worked out a method based on mathematics for its remedy, which is the famous A+B theorem. Avoiding technicalities it is briefly this: Industry has to recover all its costs and profits from the consumer, whilst only paying out a proportion of those costs as wages,

salaries and dividends, thus curtailing the spending power of the masses who are *wage-earners*.

The cost of an article for sale has to be arrived at by placing on it a proportion of the labour involved in its manufacture plus the cost of the raw material to the manufacturer, and the wear and tear of buildings, machinery, etc., known as depreciation costs, plus rent, taxes, profits and dividends plus *interest* on initial loans from banks.

Under the present world system the only money distributed to individuals is in the form of wages, salaries, dividends and the manufacturer's own private profits. It is taken for granted that some of the dividends in the form of savings may be put into circulation in a future cycle of production, as a certain portion of money included above has appeared in past cycles of production, before the total sum borrowed from the banks can be returned to them for cancellation.

All money issues as a debt to the banking system, a debt on which interest must be paid. The manufacturer tries to repay his debt in order to lessen his interest charges and when he does so the bank *cancels the amount out of existence*, thereby reducing money which might be available to purchase more goods produced by that manufacturer or another.

The accumulation of *interest charges* by banks on loans represents their private profits, it is money which never was in existence at any time, as no bank issues interest money at the same time that it creates a loan, yet interest charges have to be extracted from the sale of goods. Out of this system has grown the struggle for the world's markets, involving bitter conflict and inevitably leading to war.

The position has been aggravated by the introduction of the power-machine, which ought to be a blessing to man, yet has proved his undoing. By installing power-machines to effect a reduction in working costs as wages and salaries,

wage-earners no longer receive money wherewith to buy the goods produced by the machines. *No one gets the wages of the machine.*

Governments have shown themselves helpless to cope with the situation, for they have allowed the manufacture of credit to slip out of their hands into those of a limited number of individuals, who jealously guard their privilege and keep money in short supply. To enable us to buy goods which machines can produce in abundance, Major Douglas has devised the *Just Price Scheme.*

Consumers are to be allowed a discount of 25 to 50 per cent on their purchases. The difference to the retailer will be made up by the State which will create a new issue of credit to him, on production of proof of having sold his goods. Banks to-day create money out of nothing as stated in the *Encyclopædia Britannica* and by all the leading bankers; therefore the State can create money at will. According to the Douglas plan a unit of goods will be valued at its cost price, taking every factor into consideration, and it will then be sold at a fraction of its cost, which will be known as the Just Price. The difference will be re-imbursed to the retailer as stated. This money will be issued free of interest, and the purchasing power of the community will advance in accordance with its ability to produce goods. Prices will tend to lessen as power-machines are capable of vast production.

It will now become apparent that by the introduction of electric machinery, and the consequent displacement from industry of workers, these latter will possess no money tokens to buy goods even at a Just Price discount. Therefore a new method of providing purchasing power has been devised by Major Douglas known as the National Dividend.

This is based on the inherent right of every one to share in the wealth of the world, as an heir to all the previous ages of development which have resulted in the civilization

of to-day. The world's wealth will increase correspondingly to the development of the earth's resources by hydro-electric schemes, and all new inventions. Opportunity for creating new wealth, new culture and scientific discoveries will be open to all beings, and money tokens of exchange must be so devised that all may share in the new kingdom. The National Dividend will be based upon the commercialized value of the population, which can be arrived at in any country. America worked out the estimate of the value of one citizen to be £10,000. The basic principle of the scheme is Equation of Production by the issue of money tokens free of interest which is usury.

"The banking system will be regarded as an agent handling the community's credit, all loans made by it will be regarded as loans from the community, the banks to act merely as agents in the transaction and to receive a commission. All loans made and repaid to be reported to the National Credit Authority, and the banks to be held liable for the outstanding sum of loans." [1]

A study of the method of releasing money by the banks is essential before one can understand the Douglas Scheme. Under the present system, money is used for trading purposes as if it were wealth-in-itself possessing magical properties, and gold is revered as a Deity. Man has allowed himself to become disinherited from his share of the world's goods, because he has looked upon money as his saviour. Banks keep money, which is the life-blood of people, in short supply, because by so doing they can charge higher rates of interest for the use of it and so reap higher profits, which go into the pockets of a very small number of shareholders.

The masses in all countries are now beginning by reason of their sufferings to question: "Who gave the monopoly of the issue of financial credit to private trading

[1] From *The New Economics*, Australia.

firms to use as they choose, to limit or expand at their whim, causing dislocation of trade and untold misery to millions?" They are beginning to learn that money is not a commodity at all. It is a ticket system representing goods supplied and services rendered, and should be used in such a skilful manner that for every unit of goods produced an equal unit of new credit should be created to effect an equation. This would be achieved by putting the Douglas Scheme into operation, but vested interests are opposed to the introduction as they fear a loss of power.

Once let individuals realize that financial credit, which banks loan to Governments, has no meaning or purpose unless backed by real credit, which is the power of humanity to create and to produce, and they will quickly demand that the local Government should resume its function of issuing money free of interest and of taxation. The Douglas proposals ensure that a scientific system based upon mathematics for the equation of production, by the creation of purchasing power, will replace the present chaotic system, which disregards the needs of human beings and magnifies the power of financiers to oppress and exploit nations.

These proposals are: (1) The cash credits of the population of any country shall be at any moment collectively equal to the total cash prices of the goods on sale in that country, and such cash credits shall be cancelled on the purchase of the goods for consumption. This removes the possibility of inflation of money tokens.

(2) The credits required to finance production shall be supplied, not from savings, but shall be new credits relating to new production.

(3) The distribution of cash credits to individuals shall be progressively less dependent upon employment, that is to say the National Dividend shall progressively replace the wage and salary.

Results: (*a*) Taxation will become a thing of the past.

(*b*) The death-knell will be sounded of interest and usury which form deadly means of exploiting persons.

(*c*) The burden of national and industrial indebtedness will disappear.

(*d*) The inferiority complex set up by the practice of borrowing in order to live will also go.

(*e*) "For the first time since creation man stood up straight before God." [1]

A great improvement in the status of women would follow, as they would be entitled to an equal share with men and the grand vision of Bellamy would become actual fact.

The chief argument in favour of the Douglas Scheme is its simplicity. No revolution is needed to put it into practice, no persons need lose anything they possess in the form of wealth or property. The banks remain, but the accounting system would be changed. Compulsion and coercion are quite alien to the scheme. For the first time in history we find adherents of the cause working in hearty agreement and co-operation.

THERE are many things more valuable than money—time, energy, and material are worth more than money, because they cannot be purchased by money. It is a rather strange arrangement of Nature that only the most precious values can be wasted. You can waste time, you can waste labour, and you can waste material, that is about all—you cannot waste money. You can misuse money but you cannot waste it, it is still somewhere.

HENRY FORD

[1] Bellamy's *Looking Backward*.

G. R. S. MEAD—A RECOLLECTION

A PARAGRAPH in *The Hindu*, Madras, of September 29th stated, without giving particulars, that Mr. George Mead had died. Reading it one was carried in thought to the 90's of last century when Mr. Mead was one of the most prominent figures amongst European Theosophists. His devoted services to H.P.B., and the lustre shed upon the Society by his scholarship and literary researches, entitle him to a high place amongst those who spread the knowledge of Theosophy in the Western world.

Soon after leaving Cambridge, George Mead came into touch with H.P.B., then living in Lansdowne Road, London. His intuition caused him to respond at once to teachings with which he must have been familiar in many lives; he threw up the scholastic profession on which he had embarked, and placed his services at the disposal of H.P.B. who was then wrestling with the first edition of *The Secret Doctrine*. In the preparation of the second edition, which quickly followed the first, George Mead did valuable work, his literary gifts enabling him to verify quotations, and to set right many things which the author had had neither the time nor the training to present correctly. Working as one of the band of pupils whom our Founder gathered round her, and who became part of her household, when in 1890 she moved to 19 Avenue Road placed at her disposal by Mrs. Besant, Mead was undoubtedly a most valuable assistant to H.P.B.

In 1890 he was made General Secretary of the European Section of the Theosophical Society, and after the death of Mme. Blavatsky he revised and prepared for publication a

number of her articles scattered in various books. When in 1891 the British Section was formed, Mr. Mead was elected General Secretary, and was continuously re-elected to that office until 1898.

It was during the last decade of the 19th century that Mr. Mead became well-known to at least European Theosophists, and during those years also most of his valuable contributions to Theosophical literature were made. Who that knew "Avenue Road"—as the British Headquarters were familiarly called in those days—can forget the Lecture Hall, painted with symbolical, mostly Eastern, signs by Machell, one of H. P. B.'s pupils, with its rows of chairs facing the platform, from above which the strong face of our Founder gazed down, and on one side of which the Empty Chair reminded all that though invisible, she might very well be present in our midst.

After 1893, when Mrs. Besant—President of Blavatsky Lodge—started her yearly visits to India, and gradually spent more and more time away from England, Mr. Mead, as Vice-President of the Lodge, took the chair at the Thursday night meetings, giving place of course always to the President of the Lodge on her return.

It was the custom in those days for the Chairman to sum up a lecture after it had been given, and much interesting information came from Mr. Mead in this way, especially when the subject of the Lecture turned upon Gnosticism or early Christian writings. For it was in treating of the hidden Mysteries as revealed especially in Greece, that the true spirit behind the somewhat cold and critical personality, that most people knew as G. R. S. M., found expression. Perhaps not even Annie Besant who, from that platform, transported her hearers into other realms in such lectures as "In the Outer Court," "Birth and Evolution of the Soul," and many another, could more effectively break the bonds of

time and space, and lift the consciousness of those present for the time being into a world of Realities where Wisdom, Love and Beauty appeared as the true expressions of Life.

For this gift to his audiences, and for his untiring zeal in making available to readers of English many of the hitherto untranslated mystic treatises in other tongues, our gratitude as Theosophists is due to G. R. S. M. Of his ingratitude and utter failure to appreciate some, the latchet of whose shoes he was perhaps not worthy to unloose, it is not for us to write here.

In 1908 when, under the Presidency of Mrs. Besant, the British Section refused to be led any longer by an Executive whose policy was based upon defamation of character, and chose as its leader Mrs. Maud Sharpe, known for her fearless defence of truth, as well as for her loyalty to the President, Mr. Mead withdrew from any attempt to control affairs, and shortly afterwards—on the reinstatement of Mr. Leadbeater as an F. T. S.—resigned from the Theosophical Society.

He had married Miss Laura Cooper, another of H. P. B.'s immediate circle, and with her help he started the Society and Magazine called *The Quest*. Many people interested in Occultism, but not wishing to join the Theosophical Society, associated themselves with his work, and the magazine did good service in making known amongst cultured English people hidden traditions of other Religions. His books included translations of Gnostic and allied literature, such as *The Pistis Sophia*, *Thrice Greatest Hermes*, *Orpheus*, *The World Mystery* and treatises on Plotinus and Porphyry. He also collaborated with a Sanskrit scholar Mr. Chattopadhyaya in translating some of the Upanishads, and has left translations of Chinese, Buddhist and Hellenistic writings, which form valuable contributions to the furtherance of our Second Object.

E. M. WHYTE

THE RELATION BETWEEN THE RAYS

By LEONARD BOSMAN

In every individual, quite apart from the nature of the Ray he may be on, there are three Principles: Will which makes for independence and gives the very power to exist as a being, Love producing in him the idea of union, modifying the otherwise independent and separative nature of the Will, and Mind which brings understanding and comprehension. Thus man learns, as he evolves, not to overdo his separative tendencies, nor to lose himself in the flock or herd, to exaggerate neither independence nor conventionality. These three produce in the well-evolved man that balance which it is the purpose of evolution to develop, so that ultimately perfection may be gained by every individual.

The Ray, however, is something different—for it is not his own power which has produced it, but the Cosmic Life modified by some very great Being—the stream on which the human soul comes forth into manifestation and which, as it were, colours all his existence. The Ray expresses one particular quality above all others and this, even when the three qualities of the evolved human being are well expressed, or perfectly manifested in the individual, will somehow dominate his whole nature, his way of working in the world, showing the line upon which he will express his three qualities. The Ray will dominate or colour the whole tenor of all his lives.

It should not be imagined that each Ray expresses but one characteristic, for in every Ray there are the qualities which are found in all seven, termed sub-rays by H. P. Blavatsky. Thus though each Ray expresses definitely one particular quality, it yet represents in its sub-rays the qualities of the others, so that an individual has the power of understanding another on a different line by virtue of the sub-rays in his own Ray. By dwelling in thought upon the particular aspect in his own Ray, which he seeks to understand in another, he will thereby reach a kind of diagnosis of the individual he seeks to understand and help. If this were not so, there would be no power of linking up with others, and the world would become chaotic because of the static nature of the differences produced by the Rays.

As all Rays come forth from the One Life, so each holds within itself all the qualities of that Life, for each is really part of the One, and is only said to be separate for purposes of description and human understanding. In God's "Mind" there is no such separation, the One remaining always the One. Separation is, practically, an illusion, the Great Illusion which produces the "heresy of separateness," an illusion caused by the temporary obscuration of human life whilst the human mind and emotions are imperfectly evolved.

Though there are Seven Rays there are only Three Principles in all Nature. Hence it will be reasonable to understand that these Three Principles give rise to and manifest in the Seven Rays.

The Three Principles of Will, Love and Mind dominating the Rays convey thereby their particular qualities. These Rays are usually the 1st, 2nd and 3rd, and show forth respectively the qualities of the Three Principles, so that the 1st is the Ray of Will, the 2nd that of Love and the 3rd of Mind. They also show themselves through the 7th, 6th and 5th Rays in a kind of reflected or opposite manner.

Thus in the first three Rays we find Will, Love and Mind very definitely manifesting, but they are more "inward-turned," more brooding and not directed to matter, and are sometimes almost inclined to ignore it. The individuals on these Rays seem to will, love and think meditatively, rather than outwardly, not necessarily applying their powers to matter though using them in a conscious fashion.

The three Rays which reflect these same qualities, the 5th, 6th and 7th, show them in a different manner, as outward-turned and entering into definite relation with matter.

Thus there is a relation between the work of the 1st Ray individual and that of the 7th Ray man, for both represent primarily Will and so will sympathize and understand each other. Both express the Will-aspect of things, but each in his own way, the first using his Will regardless of obstacles, sometimes even ignoring them, the Will working almost blindly, brooding and determined, though very definitely directive, especially in its early stage in the unevolved man. The 7th Ray type, likewise using Will, relates it to form and matter in an outward-going manner, arranging, ordering, planning and acting with matter. The latter sees no obstacles, as it were, whilst the former sees them but makes of the very obstacles steps up which to climb, or forges instruments from them which he uses to clear the way.

Thus it is that the 7th Ray individual is the ceremonialist above all. In this connection Professor Wood states that this Ray is that of the artist and the craftsman, but he would seem to be in error, for these words have connotations connected with another kind of technique usually associated with the 4th Ray, which is said to be the true Ray of the artist. The artist may, of course, appear on any Ray, but there will always be a very great difference in his art according to the Ray on which he is evolving, and there will be one particular Ray

which will enable him to express imagination more perfectly than any other, the 4th Ray itself.

The individual of the 1st Ray generally expresses Will in Self, that is, as the idea "*I* can and *I* will," the capacity of being able. The 7th Ray man expresses Will in connection with Nature, co-operating with her and impressing his Will upon matter to produce the forms he needs for such co-operation. The 1st Ray individual relies more upon the Self within him, but the 7th Ray man though doing this depends more upon the forms he produces and through which he expresses his Will. He *uses* the form to attain his ends, whilst his brother of the 1st Ray *ignores* the form to attain his ends, though both definitely use the same quality of Will.

Thus the 1st and 7th Rays both express the Will-aspect of the Universe, though acting in opposite ways, the first more in Consciousness or Self, and the 7th in form. Each may easily work upon the line of the other by a determined effort of the Will.

The 2nd and 6th Ray individuals are similarly connected, even though very different in their way of manifesting Love which is common to both. The 2nd Ray man does not depend much on the form of the beloved, whether it be that of a human being or the Christ, whether God or man. The man of the 6th Ray, even when highly evolved, seems to need the focus in matter, relating his Love to form, bringing God down to earth. No one can say that either is wrong or right, for each has his perfect method and each is right in his own way, along his own line, and both will eventually attain to a perfect understanding of the point of view of the other.

The 2nd Ray individual at his best will express that Love which is wisdom, a kind of detached though still very affectionate feeling for all. The 6th Ray individual will likewise express the same quality of Love, but more in the sense of devotion to an ideal, a person or a great Being. He will not

care so much for the essential wisdom of the Love, but will rather appreciate the goodness which it may express in a world of forms. He applies his Love to the world and must see it expressed, seeing even God as Man, the Word made flesh and dwelling amongst us, God who is not aloof from His creation but actually sends His Son to take charge of it and become one with it. The higher type of this Ray is the Saint, who despite his high evolution still thinks in terms of form along his 6th Ray line of applied Love and sees God appearing to him in the form of Christ.

The 2nd Ray man's Love is expressed in a more abstract manner. The 6th Ray man may work towards union and co-operation by establishing Churches, Missions, Societies and all forms through which Love *may* be expressed. The 2nd Ray individual will not need any of these outer forms, being satisfied to express the Love which he has realized in the abstract. His Love does not have to be made into brotherhood, for it is already there, a fact in Nature. By his wisdom he realizes that Love *is*, and he seeks, therefore, to show the ideal of Love to all and does not attempt to build images or make concrete expressions of that Love.

A similar relation may be noted between the 3rd and 5th Rays, both of which represent Mind, definitely working in its dual ways. The former shows it in its contemplative state, the brooding, understanding Mind, whilst the latter expresses it in the Mind going forth as intellect, entering into and examining all things, turning itself outward and becoming acute and scientific in an analytical way rather than in the philosophical or contemplative manner of the 3rd Ray.

The 4th Ray stands apparently alone and unrelated, but careful thought will show that it is not really so, for it will be seen to partake of both natures, the inward and the outward-going. It is indeed an intermediate stage, balanced between both worlds, and connected with consciousness as well as with

form, with the world of the spirit as well as with ordinary everyday existence.

The 1st, 2nd and 3rd Rays are, as it were, reflected in the 7th, 6th and 5th, the reversed order showing the idea of a reflection. The 4th is a kind of no man's land, neutral or common ground between the two and related to both, showing both ways of manifesting, both qualities of inward and outward-turning in one Ray.

It should be noted that these are the three main characteristics of the Rays themselves, and one of them will always dominate the individual. On the other hand, it will be remembered that each individual has within him the three aspects of the Life of the Universe; as he evolves he will be able to use them in their inner or outer aspects, in terms of consciousness or in their application to form.

There are then three qualities of Will, Love and Mind. In their "abstract" working they are expressed in the first three Rays, and in their "concrete" activity they show forth in the 7th, 6th and 5th Rays.

The 4th being related to both the "positive" and "receptive" modes produces something different in its working to that manifested by the other Rays. It is probably for this reason that the Teacher Djwal Kul stated that the 4th Ray had as its characteristic the "Birth of Horus," the Son of Isis and Osiris, the result of the interaction between the world of spirit and that of matter. The 4th Ray man does, indeed, have to pass through a kind of marriage between the two called in this symbolism Isis and Osiris, Nature and Life. This relation gives rise to a new birth, a child who belongs to both worlds, as does the 4th Ray individual. This is the only explanation so far of the strange idea of the "Birth of Horus" which appeals to the present writer, who has had to evolve it himself as the authorities do not seem to know its meaning, or knowing it will not tell.

A MESSAGE FROM DR. ANNIE BESANT

(A week after the passing of Dr. Besant, Mr. D. K. Telang of Benares, the General Secretary of the Indian Section of the Theosophical Society, was at Adyar, and while here asked a number of us to contribute articles for the next number of his magazine, *Theosophy in India*, each to have reference to the life of our deceased President. We all seemed to have understood properly except Bishop Leadbeater, and in his case the misunderstanding occurred because of the way Mr. Telang asked for the article. He said he would like a *message* from him, meaning literally from *him*. But the modest Bishop was deceived by the word "message" and thought he meant a message from Dr. Besant, who had been a beloved co-worker with Mr. Telang in the political field for many years; and so he actually asked his departed friend for a message for Mr. Telang, an extremely rare thing for him ever to do, and the following is what he received.—ED.)

YOU ask for a message from me; what message can I send you but that which I have always given—that of brotherhood, goodwill and earnest work for our Masters? The Jews thought of themselves as a chosen people; no doubt they were; but so are *you*, for *every* Nation is a chosen people, chosen by our Lord the Manu to exemplify some virtue, to emphasize some quality which He sees that the world needs. India—my India which I love so deeply, my true Motherland and that of my Master—is she not also a Nation, are not her people a chosen people? Chosen, yes; but for what? Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life. Are they doing this glorious duty? There are still many who are but feeble and half-hearted in their pursuit of

it—many who are trying honestly but wrong-headedly, who seem to seek unity through disunion, brotherhood through hatred of their brethren. Assassination is not progress; senseless obstinacy is not progress. The true path to progress lies straight before you, and it is open to all; but it lies not through the morass of silly squabbling nor over the precipice of barbarous outrage, but through the smiling fields of tolerance, conciliation, goodwill and brotherly love. On *that* path you should every one of you be shining lights to clear away the mists of ignorance, bigotry and prejudice; on *that* path I say to you all, my comrades, press forward more strongly than ever, bearing aloft the radiant banner of Theosophy under which we have fought side by side so long; forward, ever forward; onward to victory; JAI MANAVE JAI!

"MODERN KNIGHTHOOD"

FROM time to time a Knight is born into the world, one whose very nature is *chivalry*. From the seeds he scatters spring up fair flowers of gentleness and courage and protection for the weak. The Order of the Round Table owes its existence to the inspiration of one such true Knight who has just passed from our vision—the Protector of the Order, Dr. Annie Besant. But she leaves behind her those whom she fired by her greatness. Amongst these are some who are trying to quicken in boys and girls the spirit that aspires to serve and to protect, and one fine effort in this direction is made by Mr. Ray W. Harden, of San José, California, Chief Knight of the Round Table in the United States. In his monthly paper, *Modern Knighthood*, Mr. Harden publishes pictures and information concerning the Order, the September issue giving the first of a series of articles, written some years back, by the Protector of the Order, and according to her instructions held over until the time came when funds admitted of the issue of the paper.

"Keep the articles; all will be well. You will need them" were her words in that time of depression, to the would-be editor. As he comments in the number under review: "Evidently she knew."

This little monthly should do much to quicken in the hearts of young people that aspiration to do knightly deeds,

and that desire to protect the weak and to be active in service, which are so often innate, waiting only to be aroused. May the Order of the Round Table play an ever greater part in such quickening!

The Order of the Round Table is active in India also. The following is part of a letter from Mr. Kevalram Dayaram, the Organizing Knight for India:

DEAR COMPANIONS,

You must have all heard by now of the passing away of our Great Protector, Dr. Annie Besant, which event took place on September 20, 1933. I think many of you must have seen her at least once when she was amongst us. If so, you are not likely to forget how great she was. She was a worthy Knight in every sense of the word. She was lovingly called by thousands of people "Mother," and, as you know, a mother is one who is full of love and devotion. Her love extended to every living creature and she rendered service to all those who were ill-treated, injured, or insulted in any way, because she felt that to do so was to follow in the footsteps of the King, who is the ideal Knight.

Our debt to her is, indeed, very great. It is she who inspired us many years ago "to hitch our wagon to a star," to use a well-known phrase of Emerson. It is she who made us servants of the ideal, the ideal of Brotherhood. She blessed our Order when it was founded in London on July 5, 1908, by Knight Lancelot and ever since then, she remained associated with our Order as Protector. We who have not seen the King could form an idea of His greatness, although in an infinitesimally small way, from the life led by our Protector. She was so gentle yet so strong, gentle in her love for all, strong in her resolve to seek truth. Through her we have learnt that the King is Love as well as Truth.

What memorial shall we raise to her? Shall we build a statue and keep it on the shelf, or shall we get a picture of hers and hang it on the wall? Such memorials last but for a day. We can raise a lasting memorial to her in our hearts by trying to be like her. She was a flower of all the world, so should we aspire to be, for our Order was intended to be:

> "A Table Round
> That was to be for love of God and man
> And noble deeds, the flower of all the world."
>
> —*Tennyson.*

Our Protector is not dead. She lives, and will live for ever in our hearts. Long live Annie Besant!

E. M. W.

THE OXFORD GROUP MOVEMENT

By W. WADE BROWNE

HAVING read in the July number of THE THEOSOPHIST, editorial comments on the failure of Religion at the present time to have any regenerating effect on people's lives, I wish to draw attention to a movement in the Christian Church, which *is* working very remarkable changes both in individuals and communities, not in one country or continent only, but over the whole world. I refer to what is known as the Oxford Group Movement.

It was started, some years ago, by Dr. Frank Buchman, an American, and first took root among University students at Oxford and Cambridge. As in every religious "revival" there have been elements of fanaticism and emotionalism, but these have not been excessive, and they appear to diminish as the movement gathers weight. While it is easily open to criticism, the fact remains that thousands of lives have gained, and are gaining through it, a new orientation. Families which had been estranged are drawn together; antagonisms between employers and employed are broken down; and, (especially in South Africa,) the terrible bitterness between black and white races has been in some places largely wiped out.

This latter fact has drawn Mr. C. F. Andrews (a well-known friend of Theosophy) into the movement. In England it is confined to no one denomination. Some of the clergy stand aloof from it, but many (including several Bishops) are being drawn in.

The teaching put forward by the groups is the need for a personal surrender to Christ, and for a life of honesty, unselfishness and love. Its methods are a fearless sharing with others of spiritual needs and experiences, and a faithful dependence upon God's guidance in daily life.

While one may not personally care for the methods of the Groups, it is impossible to take part in one of their large summer gatherings at Oxford (lasting three weeks, and comprising a changing company of five or six thousand people) without realizing,

with some measure of awe, the amazing transformation which is being wrought in a vast number of lives.

Many orthodox Christians scorn the movement, but it does (to use a somewhat vulgar colloquialism) "deliver the goods" in a way that orthodox Christianity has conspicuously failed to do.

In case the reader should think that this slight account of the movement may be merely a personal and prejudiced point of view, I refer him to the Supplement to the British Weekly, of July 6, 1933, on the Oxford Groups, which gives views upon it by many people from many lands.

ABOUT THE WORLD'S FAIR, CHICAGO

A CORRESPONDENT writes:

You will see by the programme enclosed what representative men and women are gathered here. The Maharaja of Baroda, India, won all hearts by his noble face, his cosmopolitan manner and his masterful speech.

When Dr. Arundale spoke he must have been closely en rapport with his beloved Chief, for one had only to close one's eyes to hear and feel Dr. Besant and to follow *her* argument!

Manly Hall declared, amidst great applause, that the one man in the whole world who is consistently and honestly exemplifying brotherhood is Gandhi.

The Hon. Chaudry Zafarullah Khan, President, All-India Moslem League, gave a telling speech which was received with real appreciation.

The Buddhist Bishop from Japan had, to my thinking, the most pious and saintly face of all; I was deeply impressed by him.

And so I might go on!

There must be a great blessing over Chicago—if only we aspiring occultists had power to turn it in full measure to the service of the Great Ones!

CORRESPONDENCE

The Persecution of Jews in Germany

The last three copies of THE THEOSOPHIST (June, July, August) contain polemics about the so-called " persecution of Jews " in Germany, which have awakened severe protest among many members of the German Section of the Theosophical Society. The judgments expressed in these articles depend on inaccurate and wrong information, and the sharpness of several terms (brutal atrocities, brutalities!) is in no way justified.

Therefore I feel it my duty as acting General Secretary to call your attention to the fact that, on the one side, nobody will help by such polemics the Jews who are supposed to be treated unjustly in our country, but on the other side the members of our Society are brought into danger, for they may be made responsible for your publications and be called to account (or even to be imprisoned) because they do not oppose such disaffirmations or belong to a movement which makes such official publications.

You may be quite sure that the moment the German Government gets knowledge of these writings, the German Section of the Theosophical Society will be dissolved and Theosophical work no longer allowed. Therefore I ask you very urgently to omit such further publications with a view to the welfare of our movement in our country for which we have worked so many years.

Extremely dangerous too seems to me the plan of the Canadian friends, which has been published in the August number of THE THEOSOPHIST, to address a protest against the " persecution " of Jews in Germany to the League of Nations in Geneva in the name of the Theosophical Society. This step would without any doubt mean the end of our German Section and its work. So please use your whole big influence to hinder this plan!

I should be very much obliged to know that you understand me, and I thank you heartily for all the help you will give us in the above-mentioned direction. With all good wishes and kind greetings,

MARTIN BOYKEN,

Acting General Secretary of the German Section, T.S.

Some Suggestions

With reference to the invitation considerately extended to the members by you while closing the last Convention and recently repeated in the pages of THE THEOSOPHIST, I beg respectfully to present the following points for consideration:

1. The idea of Brotherhood should be allowed to occupy a prominent and foremost position in the Society's programme and announcements; thus our themes should be presented in some such manner as World-Problems in the Light of Brotherhood, the World in Distress: Remedy seen by an aspirant to Brotherhood. The public will thus be enabled to view us in our true light and not be led to regard us as one of the numerous religious bodies, with a crystallized creed. Moreover, the ideal of Brotherhood is relatively more objective than that of God-Wisdom, and one that can be tested in our conduct.

2. We may not claim, even indirectly, to be custodians of Theosophy—the fountain-head of all wisdom and knowledge. Let us be contented with the aim of studying the Science and Art of Brotherhood—our leading Object—to the best of our capacity and ability. We should lay stress on the value of understanding the Science of Brotherhood, and on the possibility of practising the Art thereof, by acquiring discernment through the comparative study of religions or the unfoldment of our own potentialities.

3. The loose and indiscriminate use of the word "Theosophist" leads to many complications and raises many obstacles in the path of our progress. Fellows should be advised to be precise in its use. This word may not be divested of its true meaning: it should not be synonymous with member or fellow of the Theosophical Society. We may remember, with benefit, that we are at most "philo-theosophists".

Vaccination

May I occupy a little of your correspondence space to commend the article on vaccination by D. Srinivasa Iyengar in THE THEOSOPHIST for June, 1933, and to say that your note at the end thereof makes difficult the task of such of us as are trying to carry on Dr. Besant's animal welfare department in the Theosophical Order of Service.

The doctrine of Ahimsa, with which anti-vivisection is bound up, is founded of course upon the necessities of the divine and not of the animal man. To "think of calves," as you stated it, only when we are safe and to acquiesce in their torture when we think ourselves in danger would be to negative Ahimsa by expediency, a doctrine which can always be invoked by the personality when its empire is threatened. If I do not think of calves when smallpox actually

threatens, then I need not think of my wife when the raft seems too small for both of us.

Vaccine is prepared through the torture of calves, and even if it were proved to be the only preventive, to use it would be to acknowledge that there is no higher law than the protecting of our physical bodies, and no avenue to knowledge save through cruelty. The protection of other people does not change the situation for us, and if we allow them freedom to use vaccine if they wish to, we have gone as far as we need to go.

As to the five unvaccinated children of Theosophists who were pock-marked, it does not follow that because five unvaccinated people get smallpox therefore all unvaccinated people get smallpox, nor because those patients are pock-marked that all unvaccinated patients are pock-marked. Marking depends upon the treatment during illness and not upon the violence of the attack and even a mild case will leave marks if the skin is not kept oiled and unscratched.

As a matter of fact very many vaccinated persons, vaccinated not in childhood only, have had smallpox. See *Horrors of Vaccination*, by Chas. M. Higgins, pp. 202-206, and *Vaccination a Curse*, by J. M. Peebles, M.D., pp. 56-88, where among very many other cases of smallpox in vaccinated persons there are mentioned the records of St. Saviour's Hospital, Montreal, in 1885, and the Bromley Hospital, London, in 1881. In the former, out of 13 smallpox patients 9 had been vaccinated; and of 45 patients in the latter, 16 of whom developed confluent smallpox, all had been vaccinated, and 3 re-vaccinated.

The matter is one of extreme importance, for if Theosophists are blindly to accept a remedy which Dr. Creighton, Professor Crookshank, and Alfred Russell Wallace, after long scientific investigation, all pronounced a superstition and a hoax, it is useless for them to pretend to be pioneers; and if they make use of a method which violates their own teaching of the law of harmlessness and the law of Karma, according to which evil cannot be overcome by evil, then they nullify by example the force of their precepts.

I do not see personally how anti-vivisection and anti-vaccination can be divorced, and I should be glad if you could remove to some extent the contrary impression made upon our workers by your recent articles and foot-notes. With all good wishes,

ROBERT R. LOGAN

[In the "Note by the Vice-President" (October number) I brought out two points: (1) that there is a duty to hold up the future ideal to be worked for in the present, and (2) that there are times when one is called upon to sacrifice oneself and one's ideal for the sake of others. But I might well have added that when that sacrifice is made, one deliberately takes the Karma of it without, in principle, receding from the ideal one otherwise is trying to live. This too one does in going to war.—ED.]

THE FIFTY-EIGHTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-eighth Annual Convention of the Theosophical Society will be held at Adyar, from December 25th to 28th, 1933. The programme will be announced later.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of Re. 1.

Requirements.—Delegates, both European and Indian, should bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lanterns.

Payments for registration, accommodation, or special huts, to be sent with the order to Mr. B. Ranga Reddy, T. S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. H. Frei, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

The arrangements for both Indian and European delegates will hold good from 18th December to January 8th.

Arrangements for Indian Delegates and Others desiring to live in Indian Style

Rooms in Bhojanasala and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft., at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft., at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappatti meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

Arrangements for Europeans and Others desiring to live in European Style

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th October, 1933

H. Frei,
Recording Secretary.

REVIEWS

Culmination, by John Furnill. (Elkin Mathews. Price 7s. 6d.)

This book is in a way a sign of the times. It is on the one hand an attempt to forecast the immediate future; there have been many of those, mostly more or less catastrophic; among the best of them are Bellamy's *Looking Backward*, published half a century ago, and Wells's *In the Days of the Comet*. On the other hand, *Culmination* presents a new feature, in that it premises direct communication with the astral world, not through a medium, who may not invariably be trustworthy, but by means of a machine which anyone may use, to which all kinds of tests may be applied.

I am told that an endeavour is being made to realize this idea—that experiments are now being made in exactly this direction, with considerable hope of success. If, such a machine is really produced and if the price is at all reasonable (which it is not at all likely to be!) I shall purchase an early specimen. I hear that the instrument is called a chastaphone, and consists (in its present imperfect condition) of a closed box, with a circular hole at one end, and an oblong hole at the other. The interior is closed against inspection. The theory is that an ectoplasmic larynx is formed within the box—a kind of telephone-receiver by which etheric or perhaps astral vibrations can be transmuted into sound-waves. But surely ectoplasm demands the presence of a medium. However, the thing is not intrinsically impossible; I have myself seen a materialized form play upon a piano and operate a typewriter—but always in the presence of a medium, which is of course the weak point. I have also heard a recognizable voice (which I knew very well) speak from the air above our heads in the middle of a large field; but—I was walking with a medium! He could by no possibility have produced the sounds, but his mere presence would invalidate the phenomenon in the mind of the sceptic.

I do not see, however, that the discovery of such a machine as is suggested would necessarily cause such a world-wide upheaval as is described in the book; and the tremendous earthquakes and

general extinction of the wicked by providential interposition, though no doubt eminently convenient and desirable, seem a trifle improbable! Still, Lemuria and Atlantis were extinguished. Anyhow, the book is striking, though rather long and diffuse.

Another aspect of the volume is the endeavour of "John" (the spirit-guide or mentor) to explain in a quasi-scientific manner the conditions of the astral world, the existence (or non-existence) of the ether, his conceptions of space and time, etc. Several books aiming in this direction have been published lately, generally representing attempts by dead people to communicate to the world the new theories on these subjects which they have formed since passing over. We cannot always endorse all their conclusions, but at least they are coming much nearer to facts than did the old hypotheses. And science from its side is making remarkable advances from its previous materialistic and atheistic attitude. Some leading men are now convinced of the existence of the Great Architect of the Universe, and if they have not yet accepted Plato's Grand Geometrician, they recognize Him as a Grand Mathematician, which after all comes to much the same thing. The latest attempt at a definition which I have seen is that of Sir James Jeans: "The universe can best be pictured, although still very imperfectly and inadequately, as consisting of pure thought—the thought of what, for want of a wider word, we must describe as a Mathematical Thinker."

On the Edge of the Etheric, by Findlay, is not a story, but I mention it here because it is another of these recent spiritualistic efforts to explain super-physical science; from our point of view, its author misuses his terms, and only half understands; but at least he approximates to facts, and therefore his book has done good.

C. W. L.

Gitā Sandesh, by Ramdas. (Anandashram, Ramnagar. Price As. 12.)

There are 18 chapters in this book summarizing the 18 chapters of the *Bhagavad-Gitā*. The language is easy and the book will prove useful to those who cannot read the original and cannot study the bigger commentaries. It will not help much a deeper student.

P. B. N.

Finance and Economics. (The World Chaos and the Way Out Series, No. 1), by Ernest Kirk. (Author, Bangalore. Price Re. 1-8 or 2s. or 50 cents.)

This is the first of a series by the same author which he entitles "The Way Out Series," the second being on Science, the third on Art, and the fourth a work of fiction.

"Finance and Economics" is what everybody is interested in to-day, since the collapse of the essentials of daily living invites all to do some fundamental thinking and to propose plans that will hereafter prove reliable. This little book approaches the subject from a truly fundamental standpoint by showing that there is an inner solution for man himself that must go with the outer if there is to be success. The author holds that "much of the muddle in man (the basic cause of the muddle without him) is due to his failure to square his actions, in relation to the outer part of the problem, with what he *knows* to be the highest and best within him"; and that this inner and outer must go hand in hand, else there will always be failure. When a great expert in finance like Mr. Montagu Norman, Governor of the Bank of England, can say, as he did at a recent bankers' dinner: "The economic problem is too great for me," it shows that some great and important factor is being lost sight of, the absence of which has brought on the world chaos. Can it not be this inner side? Since the author has dealt with the problem as having an inner as well as outer side and has insisted that they are really parts of one problem, he can readily say: "The inner or more human factor . . . is pushed far away into the background. That of course effectually queers the pitch for finding a solution."

The author tackles his thesis in a way that reminds one of the Four Noble Truths of the Buddha—sorrow, the cause of sorrow, the ceasing of sorrow and the way to that ceasing: for first he deals with the problem, then the cause of the problem, and finally the remedy thereof. The table of contents shows the titles: Introduction; The Problem in Perspective; False Values; Economic Spiders and Cobwebs; True Wealth and Its Measure; Nature's Measure of Wealth; Failure of Mechanistic Methods and the Russian Experiment; The Basic Remedy; How the Solution Works; Some Objections Answered.

The reader will find in these titles much to arouse his interest if not enthusiasm, and the prayer of the reviewer is that more and yet more writers may soon tackle the problem from the same basic standpoint.

A. P. W.

Purusha-Sūktā, by Dvijadas Datta, M.A., A.R.A.C. (R. R. Chakraborty, Comilla. Price Re. 1.)

The author tries to prove that the *Rigveda* is the oldest and true Veda and that there is no caste in it. He holds that the two verses

in the *Purusha-Sūktā*, "Yat purusham," etc. and "Brahmanosya mukham asit," etc. are spurious. He says that the verse "Chāturvarnyam mayā srishtam" was written by its Brahman author for his kith and kin. He argues that "Svapaka" or Chāndāla is placed lower than a dog because he is mentioned after the word "dog".

Readers of this book will not be prepared to agree with all that the author says. The Orientalists agree that the Brahmans took great care and adopted various means to prevent interpolations in the Shrutis and succeeded in keeping them pure. But one may agree that the verses have been wrongly interpreted and that there was no caste in the present sense in early Vedic times. The *Bhagavad-Gitā* verse refers to the natural divisions due to qualities and professions found everywhere. The Manu Smriti expresses the feelings of the Brahman Empires before the Christian era. The age of authority is passing away and the sacred books have little appeal.

The book will interest people as revealing a beautiful passage in the *Rigveda* which shows the symbology of the self-sacrifice of the Great Spirit in bringing forth this manifested universe.

P. B. N.

The Uttara Gitā. Text and translation and notes by B. K. Laheri. (T. P. H., Adyar. Price As. 8.)

The translation appeared in *Lucifer* in 1892. It is too free; a more faithful translation would have made the text clearer in places. The translation in verses 1-3, 5, 36, 46, and a few others is faulty, as either a part of the original is not translated or the translation does not convey the exact sense of the original. Proof-reading has sometimes been defective, for instance, सारस्य on p. 44 should be भारस्य and प्रातरमुत्र on p. 47 must be प्रातर्मूत्र, तत्वं on pp. 23 and 45 should have been translated as "Truth" and not as "Tattvas". Yet the book places a rather difficult Sanskrit text within the reach of English-knowing readers who can study the teachings of Yoga and Vedanta with its help.

P. B. N.

Yoga-sāra-Sangraha of Vijñāna Bhikṣu, Sanskrit text with English translation by Gangānatha Jha, in Two Parts. (T. P. H., Adyar. Price: Boards Rs. 2-8. Cloth Rs. 3-8.)

The learned translator truly remarks: "In the whole course of my study I have not come across a better treatise to be placed in the hands of either students of or aspirants to Yoga." The original book

is a very illuminating and authoritative essay on the main points of the Yoga Sutrās of Patānjali, mostly in easy Sanskrit. The translation is good. Every student of Yoga Philosophy will find new light on his subject in this book. The book is recommended for perusal by all interested in the study of Yoga.

P. B. N.

MAGAZINES RECEIVED :

The Advance Australia News Service	September.
The Beacon	September.
Boletin de la Sociedad Teosófica Española ...	August-September.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	August and September.
Buy Indian	September.
The Calcutta Review	October.
Gnosi	May-August.
The Indian Review	October.
The Kalpaka	August.
The London Forum	September.
Machinery	July-August.
The Maha-Bodhi	October.
The Modern Review	October.
The Non-subscribing Presbyterian	September.
Persatoean-Hidoep	October.
De Pionier	October.
Stri Dharma	October.
The Suddha Dharma	September.
Teocoockh Becth	No. 3.
Theosofie in Ned.-Indië	October.
O Teosofista	July-August.
Theosophy in Central South Africa	August.
Theosophy in India	August-September.
Toronto Theosophical News	September.
The Vaccination Inquirer	September.
The Vision	October.
World Theosophy	September.
The Young Builder	October.

BOOKS RECEIVED :

A Survey of Mystical Symbolism, by Mary Anita Ewer. (S.P.C.K., London.)

From Intellect to Intuition, by Alice A. Bailey. (John M. Watkins, London.)

Report of the South Indian National Association and Ranade Library, 1929-32. (Pamphlet.)

The Twelve Healers, by Edward Bach. (The C. W. Daniel Co., London.)

Into the Sun, by Frieda H. Das. (J. M. Dent & Sons, London.)

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THE THEOSOPHIST



Statues of Founders of the Great Religions, in the Hall of The Theosophical Society, Adyar, Madras

IV. ZOROASTER

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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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Christmas

Joyful all ye nations rise,
Join the triumph of the skies.

Let no one think of Christmas as an exclusively Christian celebration. It is really a festival of the rebirth of the Sun-God from the clouds and storms of winter. It is an occasion of almost universal joy, goodwill and brotherhood. The Angel Hosts know this full well, and they know therefore that man is at that time more open to their influence than usual, and they take full advantage of it. Let us then respond to their feeling of love, and let that response show itself in increased love for our fellow-men. Heaven and earth are met together; let all the people rejoice and be glad.

C. W. L.



ON THE WATCH-TOWER

By A. P. WARRINGTON

I SEND to all friends and co-workers throughout the world my heartiest Christmas greetings. May all blessings be yours and may your work for "the noblest Society on earth" during the New Year bring greater results than ever before. The Recording Secretary, the Treasurer and the Outer Head of the E. S. heartily join me in this Christmas greeting.

Greetings.

***

Foundation Day was celebrated quietly at Adyar. The usual small mound of flowers was placed in the Hall; and from this members throughout the morning, as they came into the Hall, took a handful and placed it before the statues of the Founders and the portrait of Dr. Annie Besant. In the evening Bishop Leadbeater spoke on the early days of the Society and the causes leading up to its foundation. The President *pro tem* read the following telegram from Dr. Arundale:

November 17th, Foundation Day.

May our Society ever continue worthy of blessing of Founders by steadfast devotion to great ideals proclaimed in Objects and loyalty to spirit of Blavatsky, Olcott, Besant.

***

25 Years Ago.

Twenty-five years ago, on November 17, the title deeds to the estate formerly owned by the Prince of Arcot and now known as Blavatsky Gardens were handed over to the Society by the President, Mrs. Besant; and also a tablet to be inserted in the wall of the bungalow, bearing the inscription:

> Presented to the Theosophical Society, in loving memory of H. P. Blavatsky, by some of her grateful pupils to whom she brought the Light.

A part of the bungalow is now being remodelled into a little theatre with funds bequeathed to the Society for such purpose by the late Mrs. Isabella Stead; and we hope to have the work finished by Convention time. Henceforth there will be a meeting-place within the grounds nearer to the "centre of population" and especially a place where radio, amplified gramophone, piano and Indian musical entertainments may be given, as well as little plays and pictures. Mr. Schwarz bequeathed to the Society, besides a generous gift of Rs. 15,000, his piano, gramophone and all his fine records and screen pictures. Mr. Zuurman, who is an expert electrician and who with his wife will hereafter be the custodian of the building, will see to it that there is no lack of interesting entertainments, even if the instruments are not very modern. This all means more to us in this quiet end of the world than perhaps it may to you who live so intimately in touch with the best gifts of our closely packed civilization in the cities of the West. Recently we were promised the very latest model of phonograph with all the most useful improvements of the times; but without doubt we may not now look for the fulfilment of this promise because of the world-wide "depression".

***

The Mysore Dasara.

The article in the present number entitled "Angelic Co-operation" by Miss Kellett with notes by Bishop Leadbeater will, I am sure, prove most interesting to many. It was particularly interesting

to me for the reason that one year ago I also attended the gorgeous Dasara celebration in Mysore, and had on the opening evening what might be called a mystical experience that proved very striking to myself at least.

I had been seated in the gallery looking down upon the colourful throng below when my attention was arrested by the quiet entrance of the Maharaja and his attendants. As the Maharaja became seated upon his throne, I suddenly felt the impulse to give a certain blessing, which I believed I had the right to do. Before I could finish it, I seemed possessed by a flowing force which seemed to come down from above and pour out through me and down upon the gathering, with a special focus upon the Maharaja. This of itself was not unusual, for I had felt such a passing of force many times before. But in this case, in some strange way, the force itself seemed to be articulate, although I heard no words or sounds. Let us say it was permeated with thought. As I now recall and unravel the thought it would seem to have been somewhat as follows:

"The Maharaja is a spiritual man, an example of what the spiritual Rulers in the far-off past were—full of devotion to the Highest and ardently desiring to do the best for their people. Mysore as a State promises to be an example to all other States in India, and if it rises to its highest opportunity it may have a profound effect upon them. In so far as Mysore grows in spiritual power and in practical efficiency, so will India grow and will thus have an assured influence upon the statesmanship of the rest of the world. So that, what is occurring before you is evidence of a spiritualizing process in statesmanship that bids fair, in course of time, to spread over the world at large."

Later during my visit, I had the honour of being received by the Maharaja and told him of my impressions, which he received most graciously. To show the kind of

man he is as a Ruler I shall quote below his reply to an address delivered to him by the Catholics of Mysore on the occasion of the laying of the foundation-stone by the Maharaja of a new Church in Mysore to be dedicated to St. Philomena.

> I believe with deep conviction that religion is fundamental to the richest and strongest life of the nation. There are divers religions in this land of ours, and frequently there exists a most irreligious hostility between them. But we have gradually been coming to understand that the unity is much deeper than the differences; that while in creed and custom we are far enough apart, in worship and in aspiration we are one. This being so, the creed and custom of each religion among us is surely worthy of reverent study by the followers of every other.

One great problem in India is the communal problem between the Muhammadans and Hindus; but in this State it is at a minimum, for the Maharaja's Prime Minister or Dewan is a Muhammadan and was a schoolmate of his, and the friendship between them is strong. The Dewan is an able and admirable statesman, one whom I feel it an honour to have known. There is much promise for the future in this State of Mysore.

* * *

A Press Correction.

The General Secretary of the Theosophical Society in England informed me recently that Reuter's agency had stated in forty papers that the future of Theosophy was uncertain. I brought this information to the attention of a prominent Theosophist in Bombay, who at once saw the proper representatives of Reuter's in that city. They agreed to contradict this erroneous information with regard to the status of the Society, and I hope the contradiction will appear in the same papers as the misstatement referred to. The contradiction agreed upon read as follows:

> With reference to a Reuter message issued in London from Bombay to the effect that the future of Theosophy was uncertain, that prominent Theosophists in Bombay believed that it was now at its lowest ebb, and that without Dr. Besant's activity the number had dropped in the last few months by thousands, Mr. F. J. Ginwala, President, Blavatsky Lodge, and Chairman, Bombay Theosophical

Federation, states: "The future of Theosophy is as certain and clear as before, none of the Theosophists in Bombay believe it is at its lowest ebb and the numbers have not at all dropped even by hundreds, much less by thousands without Dr. Besant's activities. There is not a single resignation since the passing away of Dr. Besant, so far as Bombay and Blavatsky Lodge, the premier Lodge of Bombay, are concerned. The number has kept up and we are receiving fresh applications for memership. All Bombay members are standing solid behind Headquarters at Adyar."

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The American New Deal.

Every one is watching the operation of President Roosevelt's new deal in America. For it there is either to be success or failure, and whichever way the trend shall take, it will affect every land of the world. In so far as the President shall aim towards erecting a structure wherein hereafter no man, woman or child shall ever suffer from want of food, shelter or clothing, so shall he build soundly; otherwise there will be no real cure for the world's perennial illness.

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"The Gloomy Dean."

Dean Inge, according to *The Madras Mail*, preaching recently in England, gave the British people his idea of how their personal lives should now be formed to meet the emergency of the future. His warning, which I quote in part, may well be considered by all peoples:

A grim time lies ahead of us (he declared) which will test our national character perhaps even more severely than the War itself. In every field it is difficult to predict what the future will bring forth.

The next 30 years must be a time for recuperation. We must keep our eyes not so much on the immediate future as on the generation which will inhabit England when we are gone. For them we must make sacrifices.

To take one example, we must work out a reform of education which will place the choicest treasures of our ancient glorious civilization within the reach of all who can appreciate them.

Even the richer class must realize for their own sakes (the Dean proceeded) that if they are to exist at all it can only be by

continuing those habits of self-denial which most of them learned to practise bravely and cheerfully during the War. They will have to choose between simplifying their mode of life or withdrawing altogether. Artistocracies that fall upon evil days generally die out.

I earnestly hope that our upper and professional classes will choose the better way.

When one visits a public school or university and looks at the boys—perhaps the finest specimens of the human race that can be found anywhere—one feels what a loss to the country, and the world, it would be if their class were to disappear. But the danger exists, as all know who have studied vital statistics, and the causes of it will go up. The only remedy for it is to adopt, voluntarily, a standard of living suitable to the changed conditions under which our children will have to live.

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World Fellowship of Faiths.

We have no information from the World Fellowship of Faiths—a Second Parliament of Religions—recently concluded in Chicago, save in the form of a programme that has come to hand covering the Culminating Convention Period, August 27 to September 17. In examining this, one notes that Srimati Rukmini Arundale spoke on "India, Her Past Contribution and Present Power for World Progress"; the Rt. Rev. Charles Hampton, Bishop Auxiliary of the Liberal Catholic Church in the United States of America, on "Religious Strife Mocks World Peace"; the Rt. Rev. George S. Arundale on "Theosophy, Its Light on Living To-day"; Mr. L. W. Rogers, Past National President of the American Theosophical Society, on "The Evolution of the Soul"; and Dr. F. Homer Curtis, B.S., M.D., President of the Universal Religious Foundation, Inc., (1) on "Mysticism," (2) on "Creative Thought," and (3) on "Survival after Death," the latter two illustrated. The East seems to have been well represented. Not only did the Maharaja of Baroda deliver the opening address, but there was Raja Jai Prithvi Bahadur Singh, a Prince of Nepal; and among others, seven Japanese names, ten Indian, one Persian and one Korean. And of course

there were very many speakers from the West on aspects of the one great theme of Unity.

It is said there were nearly 45,000 attending the first twenty-seven lectures. The audiences read regularly the Prayers of the Eleven Religions and sang such hymns as

The Anthem of the Universal

One Cosmic Brotherhood
One Universal Good,
One Source, One Sway,
One Law Beholding Us,
One Purpose Moulding Us,
One Life Enfolding Us
In Love Alway.

Anger, Resentment, Hate,
Long Made us Desolate,
Their Reign is Done.
Race, Colour, Creed and Caste,
Fade in the Dreamy Past,
Man Wakes to Learn at Last:
All Life is One.

It would be difficult to exaggerate the importance of such notable gatherings as this: the World Fellowship of Faiths has done "a big thing," one deserving all praise and support. The world is still angry inside, and all confused and without true leadership in most countries. The steadying spiritual hand, such as this significant world gathering, is needed everywhere that it may help to hold back from utter collapse a staggering civilization, whose opportunity now is to shake off the selfish shackles of old and to come forth into a new day of Brotherhood wherein the rights of man will be more universally assured.

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A Memorial Meeting.

I recently attended a public meeting in Madras called by the Sheriff and presided over by the Mayor of the city. The announced purpose of the meeting was "to express the citizens' appreciation of the services rendered to the country by the late Dr. Annie Besant and to take steps to perpetuate her memory".

The programme was rather full, with many prominent speakers; but no speaker impressed me so much as Diwan Bahadur A. Ramaswami Mudaliar Avergal, M.L.A., who in

an eloquent address said that although he was not a political associate of hers, nor a follower in her religious work, it was fitting that he, a political opponent, should express the gratitude of the men and women "of this country" to Dr. Besant for her great services. He then proceeded to pay her one of the finest tributes I have heard or read. The meeting unanimously passed a resolution that the Honourable Raja Sir Annamalai Chettiar of Chettinad, Sir C. P. Ramaswami Aiyer and over sixty other prominent citizens of the city form themselves into a committee "to take steps for raising a suitable memorial in appreciation of the services of the deceased lady and to invite and collect subscriptions therefor".

The meeting took place in Gokhale Hall for which Dr. Besant herself had provided the funds and in which her ringing voice had been heard many a time, teaching, pleading, or urging understanding or action in some cause she held dear to her heart. And now that great voice is silenced, in her place there was this array of well-known speakers, friend and foe alike, "singing her praises". One wondered if the effect of the gathering were not to draw her to the meeting and if she were not pouring out blessings upon the people as she was wont to do in the past.

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"The Secret Doctrine at First Hand."

In the last paragraph of Miss Neff's article in the November issue, she quotes Mr. Stead's remark to Dr. Besant, made when he gave her *The Secret Doctrine* to review. In a publication afterwards issued by Mr. Stead, entitled *Portraits and Autographs* (1890), there appears a photograph of Dr. Besant under which, in her own handwriting, is the following: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb: 'She has gone to investigate the Secret Doctrine at first hand.'"

ANNIE BESANT

ADDRESS AT THE FELLOWSHIP OF FAITHS MEMORIAL MEETING IN THE CITY TEMPLE, CHICAGO, OCTOBER 2, 1933

By L. W. ROGERS

STRONG evidence of the inherent Divinity of the race is that humanity venerates greatness. We revere wisdom and virtue, we are attracted by nobility and devotion, because they are attributes of the Deity from whom humanity springs. And so by a common impulse we have come together to-day to testify to our appreciation of the saintly qualities in human nature that are leading the race onward and upward in the eternal quest for a higher and more abundant life. As lofty mountain peaks rise above the hills in the valleys below, so some human beings evolve virtues so far above the average in human development that they kindle the flame of reverence in the multitude. When such a soul lays down the heavy burdens of a useful life and passes beyond the veil of time, we can reduce our loss by drawing inspiration from the record of noble deeds well done.

Some human beings are born to be a light for others—to illuminate the way, to demonstrate the unconquerable power of the soul, to prove the mastery of the mind, to show that truth can triumph over error, to destroy enslaving superstition,

to dispel the gloom of death, to light the tomb with reason's torch. Such a soul was Annie Besant.

She was destined to a tragic life. With a deeply religious nature, with remarkable breadth of view, with keen sympathy for all suffering, with the spirit of sacrifice and a passionate devotion to truth, it was inevitable that she should pass swiftly from ultra-orthodox belief to Free Thought, and then onward to Theosophy where she found that a return to the simple faith of her childhood was consistent with the truth she sought and with the reason and logic that her great intellect demanded.

Born just 86 years ago, she took up the serious problems of life at an age when most human beings are still children. At twelve she was reading Milton's works and was memorizing hundreds of lines of *Paradise Lost*. At sixteen she was studying deeply the works of the Christian Fathers and the New Testament.

Her very eagerness in religious studies and the reasoning of a logical mind led to perplexing problems, of which the contradiction of the love of God for man and yet eternal punishment after death seems to have been the most difficult. When she took her troubles to a learned churchman only to be sternly told that her very thought was blasphemous, that she must not reason but accept, that she must remember that "blessed are they that have not seen yet have believed," there could be but one course for the passionate seeker for truth unable to blindly believe what reason denied. For nearly a dozen years she had been the most exemplary of devotees, venerating the saints, fasting and praying, ardently conforming to all the usages of the ultra-orthodox Church; and now at the age of twenty-six the rebellion of reason, the revolt against the monstrous teaching of eternal pain, had grown to the point where she must make a tragic choice: she must renounce reason, she must accept the

impossible belief of a vengeful God, if she was to remain in the Church. Worst of all she must be a traitor to the truth she was seeking and must, at the very least, become a silent witness against it.

It is not easy to-day to picture the power and the intolerance of religious opinion in England sixty years ago. In many things the Church was more powerful than the Government. It shaped the trend of thought in literature and determined policies in national affairs. To be outside the Church was to lose respectability and to be regarded as " lost " by friends and relatives. The distracted young woman saw her world suddenly reshaped into two worlds, of which she must choose one. In one of them was the Church, her home, the pleading face of a dearly loved mother,—but also the living of a lie that would perjure her soul and mislead others. In the other was the loss of relatives and friends, the anguish of separation from all she had held dear from childhood, social ostracism, the scorn of respectable people, unknown poverty and hardship,—but also the satisfied conscience of the unfaltering devotee of truth. With the courage of the martyr she followed the white flag of her conscience and entered the world of Free Thought.

For eleven years she was associated with the National Secular Society, writing and lecturing, and the gist of her teaching was the ethical growth of humanity and the duty of man to man. She taught an exalted morality of practical application. She clearly saw that ethical evolution must be emphasized in a materialistic philosophy. She declared that the elevation of the human race and a lofty system of ethics was more important than a logical conception of the universe. The condition of the working people in those days was dreadful almost beyond belief. Collective bargaining was then almost unknown. Unions of workmen were being slowly organized with utmost difficulty. In London, women

in the sweatshops were earning the equivalent of from a dollar to two dollars and a half a week in badly lighted and ventilated rooms in an environment as terrible as their wages. Annie Besant became their champion on the platform and in the press.

She cared nothing for politics except in matters of human welfare. She drew no lines between the masses in England and those of other nations and against all foreign aggressions of her country she spoke fearlessly.

It was contact with the bitter problems of life that proved to Annie Besant that the philosophy of materialism is not sufficient. Again she was at the parting of the ways. Again she must be false to the truth as she saw it or she must lose some of her nearest and dearest friends, the comrades with whom she had worked since leaving orthodoxy behind her; and she unhesitatingly paid the bitter price.

The persistent seeker for truth always at last reaches the goal. She met Madame Helena Blavatsky and thus came into touch with Theosophy, which is sometimes called the wisdom-religion of the East. Annie Besant says of *The Secret Doctrine*, Madame Blavatsky's monumental work on Occultism: "As I turned over page after page the interest became absorbing . . . In that flash of illumination I knew that the weary search was over and the very truth was found."

In the brief time to which each speaker is necessarily restricted it is quite impossible to even outline the astounding number of achievements that Annie Besant crowded into the sixty years of her public life. Eleven years she gave to Free Thought, five to Socialism and forty-four to Theosophy. She aroused India to a sense of national greatness, drafted a proposed constitution for India as a member of the British Commonwealth with the same status as Canada and Australia, and founded several schools for the education of India's young men and women.

Annie Besant was essentially the iconoclast. With the weapon of her logic she shattered the idols of ignorance and freed men's souls from the slavery of superstition. She was always upon the unpopular side as pioneers in thought must be. Her love of truth, her sympathy with suffering, her pity for the oppressed, brought her the hatred of the cruel and selfish—but also the undying love and gratitude of the lowly.

That eloquent voice is silent now, but in the minds it enlightened and in the hearts that it won Annie Besant will be immortal. There is no need of a monument on which to write the story of her good deeds, for the love and gratitude that so great a soul creates will live when all monuments are dust and all languages are forgotten.

MORE THAN MOTHER

It is but a few hours since the sacred fire consumed the physical frame of one so inexpressibly dear to us. Dr. Annie Besant, friend of humanity, fighter of forlorn causes, inspirer of great thoughts and noble deeds, is no more. In a beautiful spot near her Indian home, where the Adyar river rushes to join the sea, we watched the flames shoot up from her perfumed bier. Yet, it is difficult to realize that her voice has been stilled in death, that she will soon be a memory. Many of us have lisped her name in childhood, and, through boyhood, youth and early manhood, learnt to love her as more than a mother and to reverence her as a leader. She was the mother of a nation, nursing it into strength and tenderly watching over its destiny. Many tributes are being paid her, and many memorials will be erected. With every Indian her memory will abide as a precious possession. Her constant regret was that she was not born an Indian; but which Indian could claim that his love for India was greater than hers? During the long months that she waited for the call, like Bhishma the warrior of ancient India, her one desire was to be reborn in India and carry forward to a crowning triumph her great work for India. May she soon return!

Triveni (Madras)

A GREAT SOUL PASSES

WHEN Annie Besant left the frail but lovely shell, which for months past had held her spirit by the slenderest of threads, many over the world, in and out of the Theosophical Society, felt the thrill of a great event. Her passing cannot have an association of sadness for any. For her joyous way has been to live fully, strenuously, to do that which appealed to her conscience as right and then to take the change of death willingly, happily, as a prelude to further and more satisfying activity.

Her appeal to thousands upon thousands was as many-faceted as her marvellous array of talents. Author, educator, psychologist, lecturer, political leader, mystic—she directed her vast energies into many channels for the betterment of the human race—"the Great Orphan, Humanity"—to whom she dedicated her life at an early age. Her brilliance as a statesman is internationally acknowledged. Lloyd George is quoted as having said that if India ever gains her freedom she will have Annie Besant to thank. She ranked as one of the greatest orators of the day. As a champion of free speech she fought battle after battle in the English courts, always with perfect courtesy, with entire impersonality but with the determination to establish one of the fundamentals of human liberty. Sister of the poor, she lived the plain and strenuous life of one of them, owning nothing, not even the house in which she died, but holding all things entrusted to

her for the good of the work which she believed would alleviate man's misery. When the oppressed needed a champion—be they London match girls or Hindus deprived of national rights—Annie Besant was ready, as a stalwart warrior.

Her social, literary and political achievements, however, were dimmed by the lustre of her bravery in declaring in a materialistic age her experiences in higher realms of consciousness than are known to the general run of men and women. Simply but with a dignity and conviction which shook the scepticism even of those who could not bring themselves to believe, she gave out the teachings of those whom she called the Masters—and whom she described as graduates of the human race. She who had borne ridicule and persecution for many causes did not flinch when the world at first mocked. For dearer to her than all else—friends, family, fame—was the support of that which she believed right and true. She tried many things and held fast to that which she found to be good. A hero soul and one beloved and reverenced the more for its beautiful humility. She once said that the finest epitaph she could hope for would be these words: "She tried to follow Truth."

The Ojai (California)

I DO not think that we should grieve
When such great story ends at last;
A future grows from every past;
If for a time our work we leave,
We shall return with greater zest,
After a time of sleep and rest.
And so, dear Mother, dream awhile
To see each hope you hoped come true,
Until new morning dawns for you.
All that occurs is for the best,
A greater task is your reward,
And for all servers of the Lord.

F. H. A.

SIR TEJ BAHADUR SAPRU'S TRIBUTE TO DR. BESANT

[Sir Tej Bahadur Sapru's tribute to Dr. Annie Besant is reproduced here, not only because of his eminence as a political leader in India but also because of his close personal association with her. She regarded him with much affection and had trust in his political judgment. Whenever she went to Allahabad, where Sir Tej Bahadur has his home, or to Delhi or Simla during his sojourn there as Law Member of the Government of India, she made it a point to stay with him as his guest.—N. S. R.]

THE death of Dr. Besant marks the disappearance of a world figure of unprecedented vigour, intellect, physical energy and beauty of character. For us, Indians, it is difficult to think of her as anything but an Indian, so completely had she identified herself with Indian life, Indian thought and Indian aspirations. A richer life it is difficult to conceive. Whether we look to her achievement in the realm of thought or in the realm of politics, we are bound to admit she exercised a profound influence upon contemporary history, both in England and in India, particularly in India. Nearly seventeen years ago, it was she who lit the torch of Self-Government or Home Rule in India. She was a great deal more than a mere agitator. She was a teacher and a prophet. Those who were privileged to come into close touch with her recognized that hers was the faith which no defeat could shake, and a voice which nothing could drown. Her place in the history of the struggle for political freedom in India is as secure as it is in other departments of national life. I mourn her passing away as a national loss.

IN MEMORY OF DR. ANNIE BESANT

THE Kashi Tattva Sabha[1] held a meeting in the Hall of the Indian Section on the morning of October 1st in memory of Dr. Annie Besant, to which the members of the Arundale and Youth Lodges were also invited. Dr. Besant's portrait was placed on the platform surrounded with garlands; and Mr. D. K. Telang, who had arrived from Adyar the evening before bringing her ashes for immersion in Ganga, placed them on a small table in front of the portrait, covered with flowers.

There was a large gathering of members and friends, including some of the older members of the Theosophical Society, notably Mr. Bertram Keightley, who was not only one of Mrs. Besant's oldest friends, but who is also well known to all as having been the first General Secretary of the Indian Section. In a brief but forcible address he paid tribute to the great services Dr. Besant had rendered to the Society in its early days, when by her magnificent eloquence she won a hearing for Theosophy, breaking through the bitter prejudice and hostility that then existed against it. It was her work in those early days that completely changed the position of the Society, gaining for it the respect of the more thoughtful and broad-minded, and making possible the influence that it has exerted during the last forty years on the thought of the world.

[1] The oldest Theosophical Lodge in Benares, where Dr. Besant had her home till 1907 when she became the President of the Society.

After Mr. Keightley's address the President of the Sabha gave a message to the members from Sryt.[1] Upendranath Basu, one of Dr. Besant's closest and dearest friends, who was unable to be present owing to illness. He said that he associated himself fully with his fellow-members in paying homage to this great soul, and that they could best show their gratitude and love to her by trying to realize in their lives the ideals she had set before them, as indeed she herself had always striven to do.

Sryt. Bireswar Banerji, who was one of the original Professors of the Central Hindu College, spoke of the way in which she brought back to the youth of India an understanding and appreciation of their Scriptures and their ancient traditions; and of her work for education, especially in connection with the Central Hindu College, which owed its prosperity, if not its very existence, to the help she gave to the small band of Hindus who had conceived the idea of it.

Tributes were paid to other aspects of her character and her work by Pandit Jagadish Chandra Chatterji, who is well known for his services in Oriental research, and by Sryt. N. S. Rama Rao, Principal of the Theosophical National School for Boys. Dr. Phansalkar, Secretary of the Arundale Lodge, expressed the reverence felt for Dr. Besant by the members of his Lodge; and Sriman[2] Gurudas Phansalkar, President of the Youth Lodge, told how her sweetness and purity had influenced the young people who were fortunate enough to come in touch with her, calling out the best that was in them and inspiring them to high endeavour.

Miss Edger, President of the K. T. S., referred to Mrs. Besant's work for the uplift of India, especially the emphasis she laid on the need for combining the ancient ideals with the modern movement for reform, so that India

[1] Sryt. is a contraction of Sriyut, an Indian equivalent of Mister or Mr.

[2] Sriman is a variant of Sriyut.

may fulfil her true function as the spiritual teacher of humanity.

The following resolution was passed in silence, all present standing while it was read :

We, the members of the K. T. S., wish to put on record our deep sense of the irreparable loss sustained by the Theosophical Society and by the world at large through the passing of Dr. Annie Besant. The purity and nobility of her character and life, no less than the self-sacrificing work she has done for the uplift of humanity, and especially of India, place her apart as one of the great souls of the world; and we offer her our loving homage for what she has been and for what she has done. We especially, in whose midst she spent so many years, feel her passing as a personal loss, for her long residence in her Benares home, her membership of our Lodge and constant attendance at our meetings brought her very close to our hearts, and her loving and tender care endeared her to us more than any words can express. We rejoice that she has lived, and look forward to the time when she will come again to continue the work so nobly begun for the land she loved so well. May we prove ourselves worthy of all she has done for us, and of the inspiration her example has been to us, and so live that when she comes she may find her way prepared.

The members present also authorized the President of the Lodge to send to Miss A. J. Willson, who had served Dr. Besant for many years in various capacities, and was in constant attendance on her in her last illness, their loving sympathy and gratitude, which was embodied in the following resolution :

The members of the Kashi Tattva Sabha, Benares, wish to express to their dear old comrade, Miss A. J. Willson, their deep and loving sympathy with her in the present sense of grievous loss, which affects her so much more personally and intimately than anyone else, leaving, as it must have done, an utter blank in her life; and also their keen appreciation of and heartfelt gratitude for her selfless and devoted service for so many years to our beloved President.

The meeting closed with the offering of flowers by those present to the portrait of Dr. Besant, and also to her *asthi*.[1]

LILIAN EDGER,

President, K.T.S.

[1] Ashes; strictly translated, bones.

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN, 1933

(*Continued from p. 173*)

Fifth Talk

MOST persons in their lives seek the help of another. They seek it either to cover up their sorrow or conflict, or to find a solution to their problems, or to gain a satisfaction of achievement. And then they proceed to bring others to the particular point of view which they have obtained, which they consider as helping the world, though in reality they are but concerned with transmitting to others their own attitude of mind. Help thus sought is transient and worthless, and life thus lived is but a copy, moulded to an external pattern.

In such action the main concern of the mind is with the result, so that action loses all significance in itself. This is the process of formation of a sect, whether it comes to be visibly crystallized as such or not. Whereas, if your basket is full, and your hands are full, you are concerned only with the sowing, not with the result of sowing. Your basket and your hands are the harmony of mind, heart and action—not isolated feverish energy, nor the inaction of a recluse which captures the imagination of others. To be occupied with the

manner of sowing, in order to reap a certain result, indicates a limited mind and an incomplete action; hence, there is no swiftness of wisdom.

True action is infinite; the result of action is ever transient. To seek a solution is but to run away from the central cause of the problem. Hence, if you come here either to gain something, or to seek a certain result, or to get a solution to a definite problem, you will be disappointed. All striving after achievement is founded on the desire for comfort—a sense of security. We call it search after Truth, but it paralyzes action and robs it of all its intrinsic worth.

The search for the result of action arises from emptiness within oneself. In completeness there is no idea of the result. Because we cannot meet life, that is, the experiences and incidents in everyday living, completely, spontaneously, with freshness and eagerness, therefore we seek achievement, which has a finality.

Our minds are jaded with the memory of the conflict of yesterday; hence, in meeting life with minds thus burdened, our actions are but the ready-made reactions born of that conflict. In action itself is contained its own worth and significance. That is wisdom.

Wisdom is not contained in books, nor can it be transmitted to another. It is born in the freshness of action in life, when mind and heart are free from craving for a result, that is, when action is not urged by motive.

Do not say to yourself: "I must not seek a result, a shelter, an achievement." Thereby you merely emphasize the opposite, remaining ever in duality, by creating a new security in "I must not". Become aware fully in action, with your mind and heart intense as in a crisis, of the fact of your craving and search of a result; this is not self-analysis—self-analysis is destructive. Your action now is based on a motive, so become fully conscious of this fact

which holds the mind and the heart in chain. In that awareness of the cause of suffering, the mind and the heart in action will be free of the result. Thus, action itself will reveal Truth.

In completeness there are no opposites. A mind that is caught up in duality cannot understand life. In freedom from opposites there is enduring action. We create the opposites because we live continually in choice, and since all choice is based on like and dislike, there is no direct discernment.

When we are caught up in a sensation, a joy, a happiness, we endow the world with that particular sensation, hence all seems well with one's self and with the world. That is, we look at the world through that film happiness.

Most people have their minds filled, like a wastepaper-basket, with worthless rubbish, and hence, their action is futile. So, in becoming conscious, fully aware of the rubbish, and action born out of it, you discover true value in that rubbish itself. You do not take up another wastepaper-basket to fill up with new rubbish.

I say there is eternal or true value in life, in freedom from slavery to any standard. But no one can transmit the comprehension of that Reality to another: When you have removed the barriers to its comprehension, then you will act with an ecstasy from that aloneness, sufficiency and wisdom, which is swifter than all action that is limited.

Sixth Talk

Confronted as most people in the world are by sorrow, suffering and the ache of insufficiency in themselves, they go out in search of Truth or God. From my point of view, this very search is inherently not true, because it is always away from that which we are. For instance, because we feel our

troubles and sorrows in life unbearable or impossible to cope with, we conceive of God as possessing the characteristic of omnipotence ; because we feel greedy, possessive in ourselves, we conceive the idea of virtue as consisting in the opposite, and assign to it a divine quality. That is, our search for Truth is born in our conflict with life, out of the opposites, hence that which we discover can never be true ; because Truth is without qualifications. Hence, from my point of view, the man who seeks Truth, and the man who describes it, are both caught up in illusion.

All search is but an escape, and action born out of an escape from conflict cannot yield the comprehension of Truth. Conflict arises out of fear and conformity, which create the problems, and our whole life is directed to the search for the solution of those problems. Hence our living has no inherent value, being ever based on a motive. That is, we look to the effect of our action rather than to action itself, to the sensation derived from our action—of gain, achievement, success, recognition, praise or reward ; whereas in action itself, which is free from all motive, is contained the whole of Eternity.

This desire to seek a reward out of our actions, creates the conflict of suffering and the many escapes we invent in order to forget or overcome it. Therefore discipline, righteousness, love of another or of one's country, service of mankind, etc., are valueless, since they are based on a desire for reward. Truth cannot be known through these nor through anything else. In discipline and analysis there is ever present the duality of the observer and that which is observed, and the more one analyzes action, the less complete and spontaneous it is. Likewise do not seek shelter in the opposite, because the opposite contains that from which one tries to escape.

Will is but the exertion, the effort to overcome conflict. Conflict arises through the false idea of progress, success,

and of perfection through a series of achievements. Conflict also arises through the consciousness of loneliness; hence, reliance on another for one's own happiness, hence also choice. Therefore will, which is created through the resistance of choice, cannot lead to true discernment, which is choicelessness. In wanting to develop character, and possess qualities and virtues, there is effort and hence will. A man of character and will cannot understand Truth, because he always meets life at an angle, not wholly and fully. In him is always a sense of distinction, and where there is distinction, choice, there is no comprehension. To develop virtue, or character, is to dam the waters of life. In removing the dam there is the free flow of water. Choice is calculation. When in a crisis we do not weigh and calculate, but act vitally with a full heart. So in living always as in a crisis our actions are free of choice, hence there is understanding and the cessation of conflict.

To me there is no remedy away from the conflict itself. No panacea can lead to the understanding of Truth. So I say, become aware, fully, with mind and heart as a whole and undivided, of the fact that our actions at present are thus actuated by motive, ever seeking a reward of one kind or another, and that consequently they are always conditioned, limited, incomplete. Then in that awareness, with the whole of one's being and not as a mere intellectual conception, the mind and the heart become free of both the cause of the conflict as well as the effect. This awareness is not arrived at merely by mental effort, *e.g.*, through self-analysis or the analysis of the subconscious, but in action itself, in the very movement of our actual living. In that awareness the past memories and hindrances as well as the sub-conscious come into activity, without the effort of analysis, and the hindrances dissolve and disappear. Thus, in the moment of action itself—and by action I mean the interplay of thought and emotions taken

together, and not the outer or visible act alone, if there is one—with the full consciousness of all the significance of action, lies the understanding of the inherent value of action.

Seventh Talk

There is Immortality, an eternal ecstasy of living, a timeless becoming. It can be comprehended by the mind and heart that are free from all limitations. As long as there is self-consciousness, or the consciousness of individuality in time, which is a limitation of the heart and mind, there can be no realization of Immortality. Self-consciousness is the sense of duality, the actor as apart from action. In duality there is a motive, a strain and an effort, which is conflict. And thus we live for the greater part of our existence. Hence we conceive of Immortality as the continuous prolongation in time of the "I," the particular.

From my point of view, the "I" is but the result of resistance, conflict, selfishness; and to perpetuate the "I" in time is to live ever in conflict, which we hope somehow will cease or become transmuted into something else. Now selfishness cannot be perfected, nor conflict replaced by harmony, merely by prolonging it in time; hence our conception of Immortality and our pursuit of it are utterly false and must remain false as long as the cause of the conflict itself continues. We cannot mentally conceive of Immortality or theorize about it. It must be understood and felt.

Liberation is an infinite becoming, which is impossible of comprehension by a mind conditioned by the idea of time; and time must exist as long as there is effort and the battle of choice born of the conflict of opposites in self-consciousness, which places a limitation on the understanding.

To understand the transient is to realize the Immortal. A mental picture of Immortality or Liberation cannot give an

understanding of the transient. So, do not seek the permanent, but become fully aware of the significance of the impermanent, the transient. Lack of awareness causes the mind to cling to an occasional glimpse of the Reality, which is but a way of escape from true understanding, because that to which the mind clings cannot yield its significance. In the transient lies the cause of the conflict which prevents the understanding of Immortality.

Hence we must face the transient in which we live; that is, sorrow and conflict, desire for mental and emotional sensation of comfort, our longings, hopes, fears and anticipations, craving for possession and exploitation, the pursuit of success and achievement, the idea of progress, reliance on another, the glamour of the unknown. In the understanding born of the fulness and harmony of mind and heart, of the true value of all these, which at present make up the conflict of our daily lives, lies true discernment and the comprehension of Immortality; because Immortality lies in the freedom from the transient values which are in the present, not away from it. To discover true values in life, the mind must be extremely alert, pliable and subtle, and feelings must have the great profundity of detachment. For wisdom is swift.

Self-discipline is born of memory and consistency. An experience in the present, not fully understood, creates memory, which acts as a standard for future action. The self-disciplined mind always acts as a guard, a watcher who dominates, and the resulting action becomes thereby limited and without any intrinsic significance; whereas in living in each experience wholly, with thought and feeling, action is ever fresh, open and spontaneous, without the scar of memory or the idea of consistency to a past or a future. As long as the mind is occupied with the result of action, or is being moulded through consistency and imitation, or escapes

through fear, there will be effort and struggle and hence discipline.

Where there is unrighteousness, there ceremonies arise. From my point of view ceremonies have no true significance, they merely act as a drug, as a means of escape from understanding of conflict. They are created out of fear and supported by the desire to be sentimentally elevated and gratified, and a secret hope that somehow they might lead to Truth.

Eighth Talk

Most people in the world are impelled by the desire to seek a certainty in life, and this establishment of certainty creates the necessity of constant choice and thereby increases effort. All action, all decision in one's conduct in life, is measured and judged by the standard established through this certainty. That is, all present action is continually referred back to this standard and actuated by it, with an eye to the result which is ever in the future. Hence all action oscillates between the past and the future and is never wholly in the present. And this differentiation between the essential and the unessential, through continual choice, we call progress, evolution. Evolution, from my point of view, is nothing but a ceaseless process of gathering in, through incomplete action, and therefore without understanding—both in the material sense and in the psychological; because that which is not completely understood becomes a burden which vitiates thought and emotion.

As a consequence of this accumulation, whether of material possessions or of virtues, qualities and ideas, we are afraid of losing the result of that which we have assiduously gained. This is one of the main reasons of the

fear of death and of comfort in the idea of the hereafter. Out of fear and its complement hope, we create the certainty or the security in a mental picture of the opposite—divine peace, harmony, light, the higher consciousness, intuition, truth—which acts as a goal.

This certainty prevents doubt and questioning. By doubt I do not mean suspicion, which is smallness of the mind, but a pliable condition of the mind. In doubt there is no choice; doubt prevents choice. To seek a certainty is to keep doubt in abeyance.

The desire for certainty also leads to a spiritual guide, a guru or a priest, and above all a method by which to be assured of attaining Truth. To me, Truth has nothing to do with certainty, because it has no method, no technique, no way to it. Out of certainty also arises discipline, which encourages the idea of security. Certainty petrifies and destroys the constant renewing of thought and emotion, and their pliability, subtlety, swiftness and harmony in which lies the discovery of wisdom. This applies equally to the man who accepts a security in life, as well as to the man who offers it. Certainty is an illusion, inherently false. Time, fear of death, a longing and an end, are involved in the idea of security. It creates a shelter in which the mind stagnates through crystallization.

To understand completely the illusoriness and worthlessness of certainty, mind and heart must come together. Now they never meet, hence there is effort. Do not let either become identified with the idea of certainty or its opposite. To seek the opposite is also an effort. There is no process, no technique, for true awareness. The difficulty is our excessive knowledge. The man anchored to the certainty of knowledge can never discover wisdom. You can only know that which is static, not the dynamic; and Truth is dynamic, ever moving, infinite. It cannot be known or put into a

frame, because it is not an end, a goal, a finality, but a continual renewing. So I say, beware of the man who says he knows; that is, beware of yourself, because it is you who create him as your exploiter.

The idea of tolerance is a subtle invention of the mind. When you love someone, you love him—you do not tolerate that person. Out of tolerance you create the idea of brotherhood, and invent the theory that all paths lead to Truth, and in that theory you take shelter. We are only tolerant towards one who thinks differently from us.

From my point of view understanding has nothing to do with tolerance. There is either illusion, or Truth which is the absence of illusion. A man who understands Truth is not tolerant with regard to illusions. To him they are illusions. Each one wishes to pursue unhindered and to safeguard his individualistic point of view—whether as a nationalist, a communist or a priest. Hence the invention of the word tolerance in order to keep within decent bounds. To believe in, and practise brotherhood, or to be tolerant to another, is to love with the mind. In that there is no real kindness, pliability, true affection or love.

To me, religious ceremonies have no validity. They are born of fear, the search for consolation and sensational gratification. I do not hold that they can have value to some temperaments though not to others. To me, they are an illusion. A man of temperament and particularity cannot understand Truth.

Life becomes simple if treated simply. It is only when one tries to get something out of it that it becomes complicated.

The idea of disciples—of Master and pupils—is utterly false from my point of view. Whether the Masters exist or

not is of very little importance; but the idea of discipleship fundamentally implies the wish to be assured of the desired effect of our efforts, of guidance by another to Truth.

In former times they butchered an animal to please a God, now we do it differently: we butcher our own integrity of mind and heart to gain a reward.

Where there is authority there is no understanding; whereas, if you understand authority—which is not to throw it overboard and escape to its opposite—then action is no longer born out of authority—whether in the material world or in thought and feeling. Because we are not rich, complete in ourselves, we are afraid that external authority will hinder the integrity of our own thought and feeling. In understanding the true significance of our pursuit of security, there is freedom from authority, as well as from its opposite, humility.

(*To be concluded*)

THROUGH joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

H. P. BLAVATSKY

SOME THOUGHTS ON MR. KRISHNAMURTI

HIS METHOD AND HIS MISSION

By NETTIE E. OCKENDEN

IF you sit down to read Mr. Krishnamurti's writings or listen to his Talk with a set, logical, argumentative mind you find little you can understand; but if you try to clear your mind of preconceptions, prepare yourself to listen to a new presentation, refrain from mental argument during the period of the lecture, and open *your* mind to *his*, you find your mind raised to a slightly higher power. His fine abstractions *live*, they become more real than the people and things about you; for he is not only a lecturer and teacher—he is a *Helper of the People*. His mission seems to be of a double nature—he teaches with his words, but also he assists his listeners to understand his words by stimulating their power of Intuition. He places before you a mode of life that to the ordinary mind is impossible of achievement, yet helps you to feel you can achieve the impossible.

Mr. Krishnamurti is a Reformer; and when we wish to perceive the value of a Reformer's teaching we must become acquainted with the conditions he tries to reform. Obviously a Reformer's work is *determined* by the conditions of his time. So if we would grasp the meaning of Mr. Krishnamurti's utterances, we must understand the minds of the

people to whom he addresses himself. We all know that members of the Theosophical Society formed the majority in all his earlier audiences, so let us for a moment turn to the teachings of the Theosophical Society that we may know something of the minds of the people he addressed.

We must keep in mind that most of us were born into a very different set of philosophical and religious ideas and had to pass through a crisis before joining the Theosophical Society. In some cases it was the death of a loved one that forced us to search for something more than the Church could tell us about the life after death. In others, it was the apparent injustices of the Creator. Was God either impotent or merciless? If not how could these things be? But whatever the form of the crisis, many of the people, immediately preceding their study of Theosophy, had been affronted intellectually and consequently starved spiritually; but *they were more aware of the intellectual affront than of the spiritual starvation.* So they were hungering for *knowledge.* They wanted to know about consciousness in super-physical forms, the laws of super-physical Nature, the condition of the "dead" and, above all, their own past and their own goal. They found information on all these and many other subjects in our Theosophical literature. At last the *mind* was satisfied. Reincarnation and Karma enabled "justice" to be seen; humanity's past and future lay as an open book, and the great company of Perfected Men became known. What more could one ask?

Surely nothing, if through all, the students had been able to maintain a balance between *knowledge* and *experience.* This was the weak point upon which Mr. Krishnamurti put his finger. He found himself speaking to thousands of people versed in the processes of Creation; able to explain the Trinity; acquainted with the history of Atlantis and Lemuria, and able to speak of the Offices in the Superhuman

Hierarchy with terrible familiarity. May it be that such easy familiarity with such mighty facts tended to keep the knower of all these things from a realization of LIFE—the Life which *is* every humble thing about us, is All? So to Theosophists Mr. Krishnamurti came. He said he had identified himself with Life, that he had reached Liberation from all limiting forces. He came to *help his hearers* to a fuller realization of Life, but could he help those who were *saturated* with knowledge? If Mr. Krishnamurti's mission had been to help people to believe what is true, his task would have been easy, for his first listeners were indeed well instructed. But this was not his aim, it was not to help people to *believe* what is true but to help them to *discover* what is true. If belief and discovery had kept pace with each other, if the perfect poise had been maintained, then no doubt Mr. Krishnamurti's mission would have taken a different form. But things being as they were, his fundamental effort during the years of his mature work has been to take from his listeners the prop of *authority*. Here was a teacher challenging us to forswear authorities and to *identify* ourselves with Life, the Divine Principle, which is universal, so that we might never again be separated from any living thing!

On one occasion, when trying to help one from whom death had taken her life-long and devoted companion, he showed how these two (artists) had unwittingly shut out the world because of their own complete affection, and had thus allowed a wall to separate their life from the Great Life. Then, in his inimitable way he spoke of Life—that informs alike Humanity and Nature, the Angel Kingdom and the several Planes, the living and the "dead"—and he showed his questioner that she was identifying her friend with a certain astral body and herself with a physical body, but that if she would identify both with Life, *then there would be no death.*

This incident *illustrates* the whole of Mr. Krishnamurti's teaching. Any other person, knowing the conditions of the life after death between one incarnation and the next, would probably have comforted that sorrowing questioner by describing her friend's probable state of consciousness—the beauty of her surroundings where she could still pursue her art, the certainty of meeting her at night while the body slept. All this would have been true and probably more comforting—certainly more immediately practical, but Mr. Krishnamurti makes no effort to give one comfort, he disregards all that is subject to birth, decay and death. Nothing interests him that is not Eternal and Indestructible. Yet he would not lead one away from the practical duties of life, rather he would have you discover the hidden element of Immortality in all the activities of daily life. Thus he leads one to see the immense importance of Action. Contact with Mr. Krishnamurti makes one more practical, not less so, but it helps one to perceive the Life hidden within all people and all things, and urges one to identify oneself with it.

Many people are distressed because Mr. Krishnamurti challenges many beliefs that are true. In this way he has challenged almost every belief held by members of every religion. He has spoken in this challenging way of the value of Meditation, of Reincarnation, of the Great Hierarchy of Perfected Men and a score of other points that he knows are true. When we feel distressed at this we forget that his effort is not to help men to believe what is true, but to *discover* what is true. He and we know that there are some things that he cannot knock down; but he hurls his challenges with great force, knowing that any belief that he *can* knock down was, for us, only a belief based on authority. When you have practised meditation you *know* its value and no one can persuade you that it is useless, you

have the knowledge of experience. In the passage where Mr. Krishnamurti discloses his attitude he says :

> For me Reincarnation is a fact and not a belief ; but I do not want you to believe in Reincarnation ; on the contrary reject it, put it out of your mind.

The method of the Theosophical Society has been to teach men what they did not know ; to explain to them the facts and laws discovered by occult investigation, to show the reasonableness of the statements and how they solve the great problems of life, and then to ask people, if they find the theory logical, helpful, practical and *inspiring*, to adopt it as a working hypothesis until they have themselves the power to prove it true. And who shall name the thousands whose faith in Divine Justice has been restored and whose lives have been transformed by the teachings of the Ancient Wisdom ?

But Mr. Krishnamurti found people too prone to be satisfied *without* proving for themselves, and it seems as if his work is to awaken a higher power than Logic—the power of Intuition. His position is made clear in the words :

> I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain.

Truly Mr. Krishnamurti's standard is too high for us to reach, and to have it presented to us startles and disturbs us. Yet even though we may see it only as a goal towards which we may work, I venture to think that henceforward we shall be ashamed to feel afraid, ashamed to react to flattery and blame ; we shall be somewhat more *aware* of Life, and a little more sensitive to essential things. Above all we shall try to make our home (as Theosophists try to make their Lodges) a place where the intellect is free from authority, where Life is reverenced, and where Love and Understanding combine to enable us to lighten the burdens of one another.

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

By C. JINARĀJADĀSA

(*Continued from p. 155*)

THE third script in which letters exist, stated to have been written by one of the Adepts, is in many ways the most important, regarding this question whether Madame Blavatsky was the real author or not of the Mahatma letters. This group of letters was received by Colonel Olcott, and the writer signs himself "Serapis," or by the initial "S" written over a triangle. The larger number of letters in this script were received by Colonel Olcott in the year 1875, in New York; a few short notes were received by him in India after his arrival in February, 1879.

The Serapis letters are especially important because they deal with the affairs of Madame Blavatsky in 1875, and strict injunctions are given to Colonel Olcott by the writer Serapis that Colonel Olcott is not to show them to her. In my book, *Letters from the Masters of the Wisdom* (Second Series), I have narrated the story of these letters, partly from the letters themselves, and partly from what Colonel Olcott has written about them in his *Old Diary Leaves*. Briefly summed up, Madame Blavatsky at this time was in desperate straits; she

had gone to the United States to start a spiritual movement (which later became the Theosophical Society); she had come to the end of her resources; she had married an uncultured Albanian whom she detested, but who had professed a devotion to her, claiming from her nothing but the privilege of making for her a home, where she could write and gather round her a circle of friends interested in Spiritualism and Occultism; this second husband was about to desert her and leave her stranded; the ruin of all her plans stared her in the face and she was in deepest depression. She had already met Colonel Olcott, and, as is narrated in *Old Diary Leaves*, he had promised to help her in her work. The individual signing himself "Serapis" now enters upon the scene to help Madame Blavatsky, through Colonel Olcott. The greatest tact was required, as she would have rebelled were she to know that help was being provided for her; it is for this reason that Serapis orders Colonel Olcott to maintain secrecy as to the instructions received by him regarding her affairs. I need not continue the further history of the letters, because we are chiefly concerned with their calligraphy.

How difficult the Serapis handwriting is to decipher will be seen from Fig. 15, which is a reproduction of the conclusion of one letter. In Figs. 16 and 17 the handwriting is easier to read. There is at Adyar a long memorandum of Colonel Olcott's, and written across it by Serapis; it is almost impossible to decipher the Serapis script in parts, for it is so narrow and close-packed; as the red ink of the script is now faint, it is impossible to reproduce it, without much re-touching. The three Serapis letters which I reproduce are in black ink, two of them on green paper, and one (Fig. 16) on white parchment.[1]

[1] In the book already referred to, *Letters from the Masters of the Wisdom* (Second Series), I reproduced the conclusion of another Serapis letter received by Colonel Olcott.

The letter of Fig. 15 is as follows; I have placed an asterisk to mark where the first word of the reproduction appears in the letter.

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and *try* to utilise thy time. Brother John will see to the Philadelphia problem[1]; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened [*sic*] circumstances be tempted to return to Philada. and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila. and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed to bring her out before the world in her true light, not of an adept but of intellectual writer and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for,[2] fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, *try*, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them

[1] Madame Blavatsky, before she left her husband, was living in Philadelphia, at 3420 Sansom Street.

[2] The two sons of Colonel Olcott.

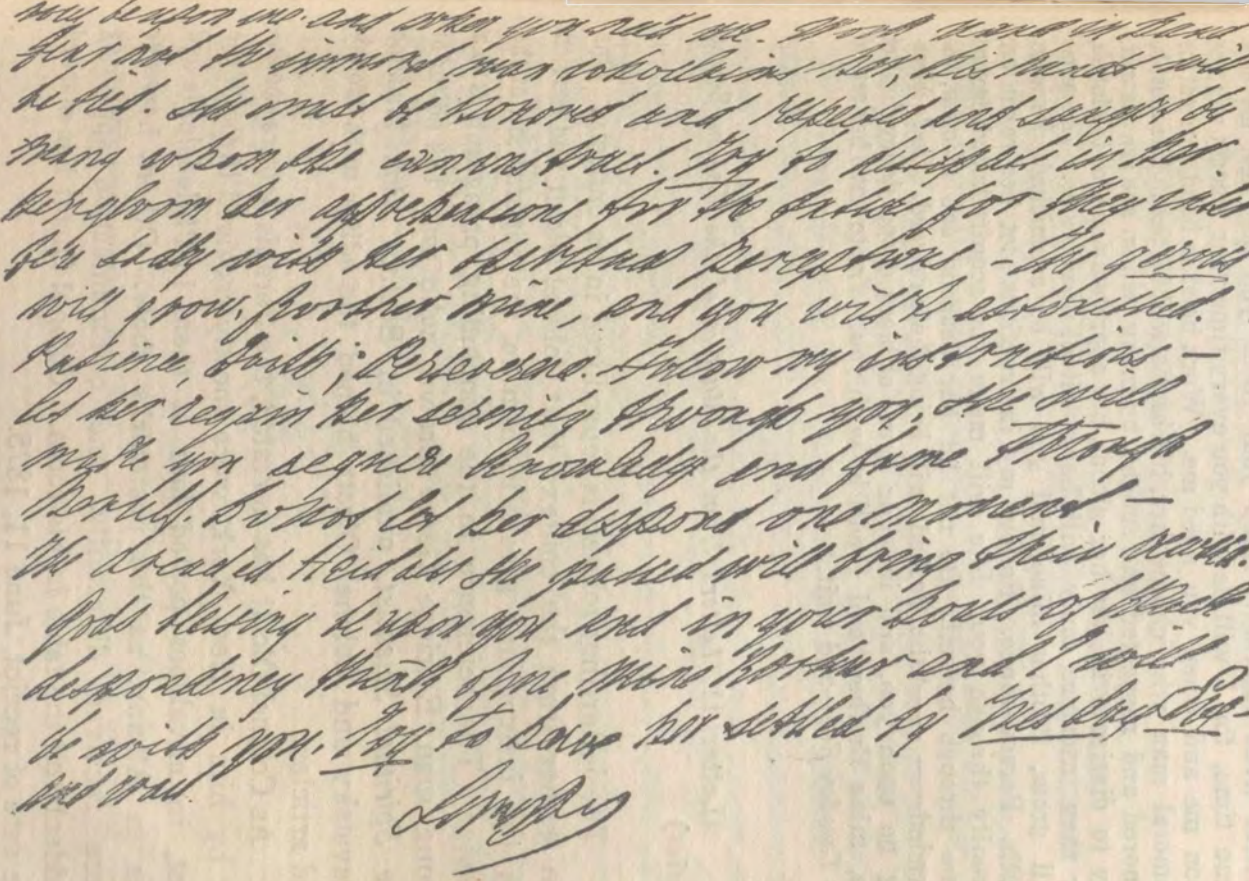


FIG. 15
Serapis Letter received by H. S. Olcott in 1875
(reduced to three-fourths)

as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will * be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. *Try* to dissipate in her her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions—let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment, the dreaded—— ——[1] she passed will bring their reward. God's blessing be upon you, and in your hours of black despondency think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

(Letter 11, *Letters from the Masters of the Wisdom*, Second Series)

The letter that follows is reproduced in its entirety. One can gather from the context that Colonel Olcott had carried out the instructions given to him to the satisfaction of the Master. The reference in the concluding paragraph is to a young man, Elbridge Gerry Brown, who was the editor of the *Spiritual Scientist*, published in Boston. Both Madame Blavatsky and Colonel Olcott helped the editor with money and articles.

As Colonel Olcott has narrated, the Serapis letters received by him in New York were mostly received through the post, in envelopes posted four of them in Philadelphia and one in Albany, as the postmarks show. Others however were received differently, one communication appearing suddenly on the table in his room. Colonel Olcott has marked the date of receipt, June 11, 1875.

* This is the first word in the reproduction.

[1] Two words follow which I cannot decipher.

Brother Henry—Greeting!

....! "Be courageous and hopeful!".... Blessed words! The divine, ever working Law of compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and Evil—The above words will come back to the brother. Thou hast created—happiness—and happiness must be created unto thee. Thy seed will grow and thrive—and render the beneficent shade of the heavenly shrub planted by thine own hands with thee one day seat thyself with thy beloved boys—and may be find rest for thy weary head.:

Brother—wise beginnings ought to grow exactly as in botany. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.:

June 11/75

FIG. 16

Serapis Letter received by H. S. Olcott on June 11, 1875 (slightly reduced). The memorandum "June 11/75" is in Colonel Olcott's handwriting

Brother Henry—Greeting!

. . . . . "*Be courageous and hopeful*" . . . . Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of Good and Evil. The above words *will* come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands wilt thou one day seat thyself with thy beloved boys[1] and may be find rest for thy weary head ∴

Brother—wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages ∴

S.

(Letter 7, *Letters from the Masters of the Wisdom*, Second Series)

The third Serapis letter which I reproduce (Fig. 17) is a short communication; it is easily legible, once one is accustomed to the handwriting. In it Madame Blavatsky is referred to as "Sister". The "English seer Emma," who is there mentioned, is Mrs. Emma Hardinge Britten, a lady well known then as a voluminous writer on Spiritualism. On the evening when the Theosophical Society was founded in New York, she and her husband were two among the seventeen present at the meeting.

I pray thee, Brother mine, to take necessary steps to adjourn the meeting until Saturday which will be. Sister has a labour to perform. Be *friendly* to the English seer Emma, for she is a noble woman and her soul hath many gems hidden within it. Begin not without our Sister. Unto the regions of Light I send for thee my prayer.

SERAPIS

(Letter 20, *Letters from the Masters of the Wisdom*, Second Series)

(*To be concluded*)

[1] The two sons of Colonel Olcott.

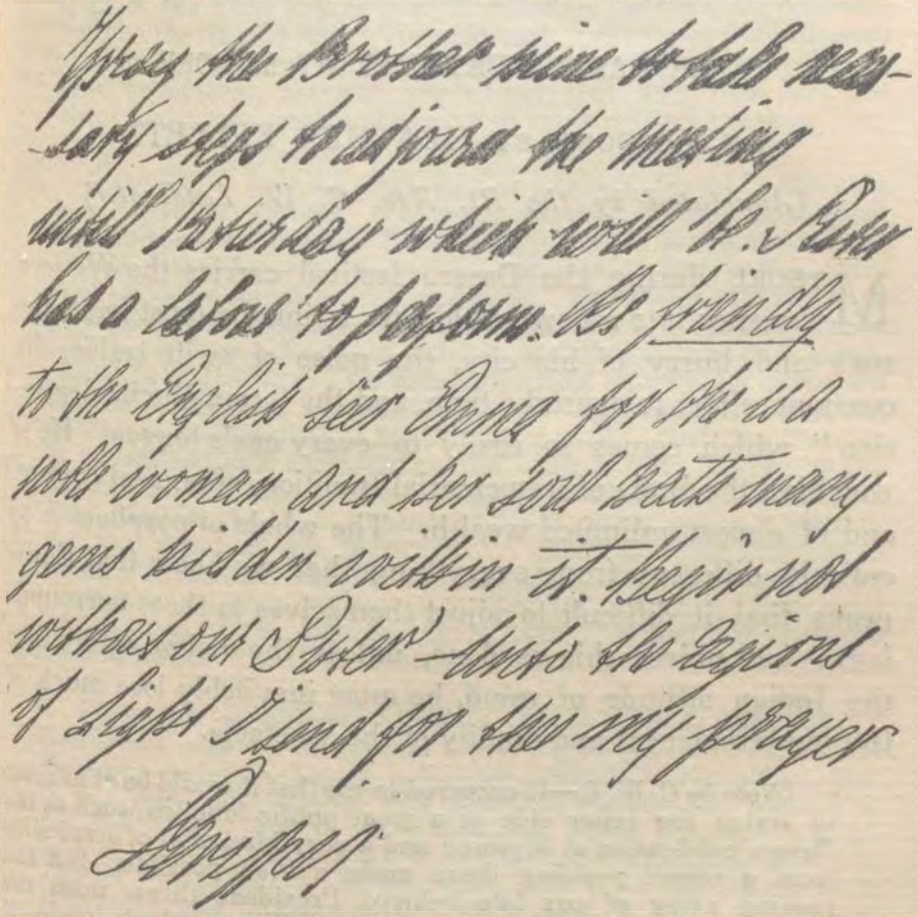


FIG. 17
Serapis Letter received by H. S. Olcott in 1875 (exact size)

ANGELIC CO-OPERATION

THE DASARA FESTIVAL AT MYSORE

AN ACCOUNT BY HEATHER KELLETT

(*Annotated by the Rt. Rev. C. W. Leadbeater*)

MYSORE during the Dasara festival carries the Western visitor into a new world; for a time he must forget the rush and hurry of his city, the noise of swift traffic, the constant effort to overtake time, and the "commercial depression" which comes so easily to every one's tongue. He is watching the India of immemorial tradition, of ancient culture, and of almost unlimited wealth. The whole atmosphere is so entirely different from everything that we know that Europeans find it difficult to adjust themselves to these surroundings; but unless this is done, unless the visitor enters into the Indian attitude of mind, he must inevitably lose much of the impressiveness and dignity of the spectacle.

[*Note by C. W. L.*—It occurred to me that it would be of interest to watch the inner side of a great public function, such as the Dasara celebration at Mysore; and a very kind offer of hospitality from a friend residing there made a visit possible. But the passing away of our late beloved President threw upon my shoulders certain additional responsibilities which made it inconvenient that I should be absent from Adyar at that time, so I asked my secretaries, the Rev. H. Frei and Miss Kellett, to be so kind as to represent me on that occasion, and to take full notes of all that happened on the physical plane—I undertaking, on my part, to be present astrally whenever I could, and to report the effects on the inner side of things. The account which follows is the result of our combined labours.

I ought perhaps to premise that what most especially engaged my attention was the fact that a reigning monarch took a leading part in all the ceremonies. Having studied occultism for half a century, I have learnt that there is a tremendous inner reality behind the idea of "the divinity which doth hedge a King," and that, though probably he hardly ever realizes it, he is just as truly set apart and consecrated for his position under the august Head of the First Ray as is an Archbishop for his quite different work on the Second Ray. Through each there flows the influence peculiar to his Ray; for each there is the same distinction, so little understood, between the power that *may* flow and the power that *must* flow. Let me try to explain what I mean.

I can do so best by employing an analogy, drawn in this case from Christian sources. The great majority of Christians accept the doctrine of Apostolic Succession; that is to say, they know that in order to perform certain ceremonies and to do certain work a Priest must be duly ordained. The power effectively to perform those ceremonies and to do that work is conferred upon him by a duly authorized official, and that power, once given, *cannot be withdrawn*. An ordained Priest may be, for sufficient reason, deprived of his position and its emoluments, if any, but he cannot be deprived of his priestly power. That this doctrine is understood and accepted by the Church may be seen by the perusal of the 26th of the Articles of Religion of the Church of England "On the Unworthiness of the Minister, which hindereth not the Effect of the Sacrament". This may seem startling to some, but is really logical and reasonable; he who wishes for an explanation of this is referred to *The Hidden Side of Things* or to *The Science of the Sacraments*, in both of which this matter is treated fully.

From this it follows, however strange it may seem, that a Sacrament may be effectually administered by a Priest who is far from understanding it, or is even of doubtful character; that is the power or influence that *must* flow through him because of his ordination. But it is obvious that along with this a great deal more *may* and indeed must flow through a really good and earnest Priest who is devoted to his holy work, and does it with full heart and understanding. Still more is this true of his superior officer, the Bishop or Archbishop; indeed, it is expected of the Bishop that he shall be a perpetual fount of blessing wherever he goes—a true follower and representative of the Head of the Second Ray.

What I wish to emphasize is that a precisely similar attitude is expected from a King—that he has a similar consecration (at the time of his coronation), a similar power, a similar duty; but with this very important difference, that his work lies on the line of the First Ray instead of the Second.

His function is to rule, to guide, to guard, and when necessary to restrain; the virtues on which he lays most stress are truth, justice, strength and courage, whereas those emphasized by the Second Ray are love, gentleness, and compassion. One is concerned principally with physical life and its circumstances, the other chiefly with spiritual development. Wisdom is equally necessary on both lines.

The special work of the Priest or the Bishop constantly brings him before the public in the exercise of his power to bless, so I have frequently had the opportunity of watching the mechanism of the Second Ray in action, even apart from my own work in the Church; but it is not so frequently that the chance comes in one's way to see the royal function in operation on a large scale. Also, not every King is aware of the full scope of his power, and so he may not use it intentionally.

The tongue of good report, however, had universally been heard in favour of His Highness the Maharaja of Mysore; every one spoke of him as an enlightened sovereign, religious by nature and anxious to do his duty to his people; so it occurred to me that it would be of interest to observe the play of forces around him on the occasion of this great public function. "Man proposes, but God disposes," as Thomas à Kempis tells us (though I believe the expression is far older than his day) and, as I have already explained, matters did not eventuate quite as I expected; and here is our joint report.—C. W. L.]

The Dasara is commemorated to some extent in many parts of India, but nowhere with such splendour as here, for, in addition to its religious and social aspects, it celebrates the uniting, in the 17th century, of a neighbouring State with the Kingdom of Mysore. The festival, however, is very much older than that, for it dates back through many centuries, and its original meaning is somewhat lost in the mists of antiquity. It serves now as an opportunity for all his subjects to see the Maharaja at close quarters, and to offer homage and loyalty to him.

In the old days offerings of gold or money were made by the dignitaries of the State to their monarch; but to-day this is merely a formality; as each passes before him and offers his tribute, the Maharaja, according to the graceful Indian custom, "touches and remits"—that is to say, he lays his hand upon the gift in token of acceptance and courteous

acknowledgment, but remits it again to the giver. Part of the semi-religious observance of this festival is that reverence is paid to books of learning, to the State elephant and horse (considered to be the special property of the Head of the State) and to all weapons, vehicles, machinery in general and even tools, as a kind of recognition of their usefulness to the human kingdom. For example, in the printing department they hang garlands on the presses, and in the office we are expected to decorate our typewriters.

Somewhere in the background there is another religious tradition, but as no two people seem to agree as to exactly what it is, one can hardly speak of it as popular opinion. The theory held in Mysore is that a certain Deity named Chāmundī, who is believed to be an aspect of the Goddess Pārvatī, the wife or *shakti* of Shiva, once manifested in the physical world and for nine days fought with the demons of vice, conquering them finally on the tenth day, which is the culmination of the Dasara celebrations. Behind the city of Mysore is Chāmundī Hill, which is supposed to be the site of this traditional struggle; a temple has been erected on the summit, where His Highness performs *pūja* regularly, and naturally it is visited by hundreds of pilgrims during this festival time. In the evenings during these ten days this hill is outlined with electric lights, forming a very picturesque background to the performances at the Palace.

[In the June number of this magazine I wrote some comments upon Chāmundī and her hill in an article entitled "Some Aspects of the World-Mother". I need not therefore repeat those comments here, but will ask those readers who have not read them to be kind enough to refer to that article.—C. W. L.]

The central figure in the whole festival is undoubtedly the Maharaja; not so much, it would seem, as a person, but rather as the holder of the office of Head of the State, and therefore as the representative of Divinity to his people, and yet at the same time as *their* representative before the face of Divinity.

Mysore city is built round the royal Palace, and is a city of wide streets and splendid buildings. During these celebrations the whole place had a very festive appearance—the buildings were decorated, and the streets crowded with visitors, all obviously in holiday attire. But it was at night-time that the city looked its best. Its electricity and water supplies come from the Krishnarāja-sāgara Dam some miles outside the city—one of the largest dams in the world, so Mysore can afford to be lavish with electricity. The Palace Square and the Palace itself were illumined by thousands of electric lights, and the effect of the Oriental architecture outlined in light against the dark sky was quite indescribable.

The principal daily ceremony of the festival took place in the evening in the form of a durbar or reception, when the State officials and a large number of Indian gentlemen offered personal homage to their monarch. The reception hall is like a huge gallery of a theatre looking down on a courtyard immediately below, and beyond that we see the long approach to the Palace, with the entrance-gate in the background. The throne is placed in the centre of this gallery, and on either side the durbaris are seated on terraced steps also enjoying the same view.

From our seats in a gallery we see the crowd of State and Court officials and attendants waiting below. One is immediately struck by the vivid colour everywhere; the hall is carpeted in red, and the velvet hangings are of the same hue, with a background of gilded and brightly-tinted pillars and ceilings. The Palace attendants are clad in red, and move about swiftly and silently, barefooted of course as always. Other officials appear in many and various uniforms, but all brilliant, and the whole place wears an air of joy, festivity and expectation. Outside in the courtyard and beyond it is gathered an enormous crowd of people, mostly, no doubt, from Mysore State, though I think there must also be many visitors from

elsewhere, who come to see and share in the general celebrations.

Punctually as seven o'clock strikes, the whole assembly rises to its feet as His Highness enters, accompanied by his brother, the Yuvaraja, and an escort of attendants. On the side which he is approaching are steps leading up to the seat of the throne. At the foot of these he stops, offers flowers and incense, circumambulates the throne, sprinkling flowers as he goes, returns to the steps and bows on the first of them in recognition of the responsibility of his office; then, mounting them, stands on the throne facing his people while the National Anthem of Mysore is played. (European readers must not be misled by the idea of a man awkwardly stepping up on to a high chair, for the Oriental throne is only a few inches above the level of the highest step, and the action described was simply that the King remained standing where he would a few minutes later be seated cross-legged). He is dressed in a long, tight-fitting coat and trousers of gold cloth, and a gold turban, showing the sparkle of many jewels. The throne is made chiefly of gold, and is beautifully carved and lavishly inlaid with silver and jewels. Above it is a circular canopy also of gold, resembling an umbrella.

[This entry was exceedingly impressive. The Maharaja certainly had an escort—in fact he had a double escort, one visible to all, the other and much larger probably seen by few. First, a distinct aura or wave of influence preceded him. He has a very fine aura of his own, this monarch; but it is not to that that I am referring. He was attended by various Devas, and the effect produced at the time of this entry was as though these Devas had thrown an enormous extra faintly luminous aura around him like a great cloud, so that it extended far before him, and as it were pushed its way into the vast crowd waiting for him. It seemed for the moment to absorb, or perhaps better still to infiltrate, all the auras of those present—not so much changing them as vivifying, intensifying, one might almost say electrifying them, undoubtedly preparing them more readily to receive other influences more personal to himself. He could have had no personal volition in manipulating this; it was done for him by those attendant Devas, but

it sent a thrill through the whole of that vast crowd, although some of those present were much more strongly affected by it than others.

When he himself came in sight, it was at once observable that he and his double escort (physical and astral) were walking in the midst of a globe of light of the same nature as the aura which had preceded him, but far more brilliant. This globe moved with the party, but was entirely distinct from the individual auras of the sovereign and the Angels and men surrounding him. Those auras are of course permanent, whereas the globe gave the impression of being specially formed for the occasion. When the Maharaja reached the foot of the throne he paused for a few moments, and then walked round it, which seemed slightly to check the flow of the force, but on the other hand produced a strong magnetic effect—a sort of preliminary cleansing.

Then he ascended to the throne, and as his gaze swept over that vast assembly, one felt that he was as it were entering into his kingdom, making a strong personal link with all who could respond to him, in an intimate way which had been rendered possible only by that preliminary action of his Devas in sending out the influence before him. One felt that thereby he held his audience within his grip, so that the active beneficence mentioned could be applied and materialized in their hearts. His Angel escort was industriously co-operating in all this, and its members contrived to keep up something of this feeling in many of his subjects all through the long ceremony which followed. Having made this link with their help, and sent a real wave of enthusiasm sweeping through the hearts of his people as they heard their National Anthem, the sovereign seated himself, and the crowd gradually settled down also.

Then the proceedings began as described by Miss Kellett; but meantime the Deva attendants who had been floating round and above the throne brought into action a curious astral construction, the like of which I have not hitherto seen. They produced an object which I can only compare to a gigantic, sparkling, diaphanous crown, perhaps six feet or thereabouts in diameter, the base of it being the usual circular ring, but the upper parts rising apparently into a number of points resembling rather an earl's crown than that of a King. This strange shape they held in the air some distance above the head of the ruler, so that it interpenetrated the golden canopy or roof of the throne. Into this there seemed to flow from above what I can describe only as a kind of stream of soft, liquid light, which seemed to be absorbed by—to charge as it were—the form seated on the throne. When the Maharaja stretched out his hand to touch something, a flash of this soft light passed from him to the person or object touched, and in the case of some of the recipients it evoked a certain

outpouring in reply; but this varied greatly in volume, in colour and in brilliance with different people—I imagine according to their receptivity. It was evidently this scheme which enabled him to endure the fatigue of the ceremony, and yet "to give unto the last even as unto the first".—C. W. L.]

As the Maharaja is seated, his lap is piled high with flowers, so that he looks like an image of some Deity rather than a living being. I am told that he is a very pious man, and that during these ten days he lives the life of an ascetic, eating only one meal daily to assert the dominion of will over the physical body; remaining unshaven in token of the comparative unimportance of personal appearance, and performing many religious ceremonies. He is very dignified in appearance and carries with him a distinct influence for good —an influence of active beneficence and protection. As he greets his dignitaries one feels that he is able, through this attitude, to form a very close link with them.

During this time a number of side-shows have been in progress in the courtyard below—wrestling, sword-fighting, torchlight displays, acrobatic feats and so on. A number of bands, both Indian and European, have arrived here also, and one or other of them plays during the whole of the ceremony, for no words pass between the monarch and his subjects. Now His Highness's regiments approach from the entrance, advance down the courtyard, salute as they near the throne, and pass on. Most impressive they look, especially the cavalry, each regiment mounted on horses of exactly the same colour. The chief of these are the Mysore Lancers, on coal-black horses, with saddles mounted on beautiful leopard-skins.

Then come several elephants, their legs and trunks elaborately painted, wearing trappings of gold and richly embroidered silk. Behind them walks the State elephant, by far the most gorgeous of them all. In his trunk he waves coloured plumes, but relinquishes them as he approaches the throne. He plants his two front legs on a kind of platform,

and tosses into the air a mass of flowers as a salute, which is gravely returned by his master. Behind him comes the State horse, a beautiful white creature, wearing anklets and bridle of gold and rich hangings, who prances down the courtyard and bends his knees and bows his head as he reaches the front.

In the meantime the dignitaries in the hall have been garlanded, and presented with *pan supari* (betel-nut) to chew, a very ancient and universal custom of Indian hospitality. At the end of the ceremony these durbaris again pass in front of their monarch, and each receives a flower from the pile on his lap. When they have all dispersed, the Maharaja rises, as does the whole assembly, while the National Anthem of Mysore is repeated, after which he descends from his throne and silently leaves the hall.

The Durbar on the ninth night is the only one in which European guests participate. On this occasion they are presented to His Highness and receive from him a gift of flowers—garlands for the men and bouquets for the ladies. This night is more specially than the others a mere social function—there is about it less solemnity, because the Western element is so foreign to the surroundings.

[I can well understand this feeling of "less solemnity," for there was practically no inner side to this part of the function. The sovereign was attended by his usual Deva escort—I presume that is always with him—but that strange sparkling fairy-like, floating crown was not made, and the wonderful living light of yesterday flowed very sparingly, and received scarcely any response, save in one or two cases. The Maharaja was still every inch a king, but it was obvious that he was not *their* king, though quite genial and kindly disposed towards them.—C. W. L.]

The tenth day is the culmination of the festival—the word Dasara itself means the tenth—and is celebrated by a State procession from the Palace to a suburb some three miles away, ending in a torchlight parade in the evening. Crowds of people were gathered in the square outside the Palace

gates, and along the main streets. The procession was about a mile in length, and included elephants, camels, bullocks with gilded horns and rich trappings, cavalry, infantry, clowns on stilts, carriages of all sorts, from the ancient palanquin of Tippu Sultan to the State carriage of the present day, richly decorated with gold and crimson. Towards the end of the procession comes the State elephant —a figure of especial importance to-day, as he carries the Maharaja, the Yuvaraja and his son in a gorgeous golden howdah.

[This concluding procession was again a most interesting example of the whole-hearted co-operation of the Angel kingdom with the human. I do not know exactly from what point of view His Highness the Maharaja regards that procession, but I am able to say that the Deva helpers look upon it as a great final demonstration intended to impress permanently on the minds and hearts of the people the lessons which they have been trying to inculcate. Their efforts are always directed to the general upliftment of the masses whom they are trying to help, and they regard the affection and devotion which the people feel for their ruler as very important factors through which they can be influenced for good. All through the ten days of the festival they have been trying to strengthen such feelings where they already exist, and to awaken them where they do not, and they hope, through the emotion excited by the magnificence of this final procession to stamp these ideas so deeply upon their people that they will not fade out until the next great festival comes to revivify them.

In trying to understand the work of the Devas, we have always to bear in mind that selfishness is absolutely unknown among them; they regard its frequent manifestation by humanity as a kind of terrible disease which must be eliminated at all costs. Therefore they are always working to increase contentment and fraternal feeling in humanity, and it is in that direction that they have been moving through all the days of this prolonged festivity. They see readily that there is much in the hardness and the competition of the daily life of man which by its constant pressure tends to deaden these finer feelings and gradually to erase them, and so they wish to use this culmination of the feast to retain the level just gained. Therefore the promoters of the movement call together a vast host of minor Angel friends to hover over and increase the joyousness of the procession, so that amidst a very surfeit of physical-plane attractions a shower of benediction may be poured out through it as it passes along. There is also the

idea of strongly magnetizing the road which is taken, so that it may continue to influence those who use it. Once more the Maharaja is the centre of all this influence, and it is through him that the greatest of the blessings are outpoured.—C. W. L.]

After the whole procession had left the Palace Square, the crowd dispersed, to reassemble at the grounds where the torchlight parade was to be held. The Maharaja appears for this function on the State horse, and with various high officials inspects his troops, after which they march past the saluting point before their monarch. The whole field is illumined with electric lights, throwing the performers into high relief against the dark background. Finally, after various ceremonies, the Maharaja returns to the Palace, and now four spotlights are carried by the side of his elephant, so that the occupants of the howdah are seen as clearly as at noonday, standing out in brilliant contrast with the surrounding darkness. So the ten days of festivity are brought to a close, remaining with us only as a pleasant and treasured memory, as of a glimpse into the olden times.

[What is there that we can learn from all this? Happily most of us are not called upon to bear the heavy burden of a royal crown; yet there are many among us who are kings in a small way—employers on a more or less extensive scale, heads of departments or offices. We cannot hope to wield the widespread influence of a monarch, but we can make happier or less happy the lives of those over whom we find ourselves temporarily in control, and we know of the promise that he who is faithful in small things will presently have the opportunity to extend that faithfulness to something greater. If we find ourselves in a position of authority, it is assuredly our duty to see that the work for which we are responsible is properly done; but that can be achieved far more efficiently by kindness and persuasion than by roughness. We must learn to work not through fear but through love; so shall we deserve the angelic co-operation, and, deserving it, be sure that we shall receive it.

It was extremely interesting to me to find so marked a case of this angelic co-operation. It seems to me to show that if ever we are happy enough to reach a stage in which all the world will work together in that way along similar lines, the help of the higher evolution will undoubtedly be extended to us in many ways of which at present we have no conception.—C. W. L.]

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 180*)

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ ३३ ॥

33. Thence, even the attainment of inward consciousness and the destruction of obstacles (to Yoga).

"Yoga" is the act of coalescing the separate *Ahamkṛtis* or "I-nesses" in the various vehicles, beginning with the physical, into one "breakless consciousness" brought about by their purification and perfect attunement to one another. In an ordinary person, the "I" in the Physical Body does not know anything of the "I" in the Astral Body, or of the "I" in the Mental Body, although the higher "I" always includes the lower. The proper utterance of the Sacred Syllable calms and tunes the various vehicles of consciousness, making the practice of Yoga easier and more successful. Its careful and repeated utterance shifts the Centre of Consciousness to a higher vehicle and protects the neophyte from the "dwellers on the threshold," and ensures his safety during his unconscious passage through "the Laya centres" in the early stages of Yoga.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थित-
त्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३४ ॥

34. Disease, heaviness, vacillation, negligence, idleness, incontinence, glamour, disappointment, unsteadiness—the distractions of the Mind, they—the Obstacles (to Yoga).

Heaviness is the grossness of the constituent particles of the various vehicles or bodies. This may be removed by pure food, pure emotions and pure thoughts so far as the Physical, Astral and Mental Bodies are concerned.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३५ ॥

35. Grief, worry, tremor of the limbs, (irregular) inbreathing and outbreathing—the accompaniments of agitation.

These originate mainly in the Astral Body of man. Patañjali considers both emotions and thoughts as functions of the Mind. And he is right inasmuch as the Mental and Astral Bodies of ordinary persons act in unison, and the Mental Body gets entangled with the Astral Body. Further, the Heaven-life of most people is intensely emotional as a consequence. But it should not be forgotten that each body expresses all the three characteristics of the Self, Action, Emotion and Thought, though in each a particular quality predominates. For instance, in the Physical Body, the Body of Action, Thought works through the cerebro-spinal system, Emotion through the sympathetic and Action through both. Hence each body is a complete expression of the Self limited by the conditions of the plane to which the body belongs. This fact makes *Yoga*, or perfect co-ordination of the various vehicles, a possibility.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३६ ॥

36. To keep these off, the practice of (concentration on) a single Truth [Ideal].

The Mind becomes dominated by the ideal and distraction is kept off successfully by the constant practice of maintaining the ideal.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-प्रसादनम् ॥ ३७ ॥

37. The attitude of friendliness, pity, delight and indifference, respectively towards (another's) happiness, sorrow, virtue and vice; thence, cheerfulness of Mind.

This should be the guiding principle of the Yogi in his daily life which should ever be a life of "affectionate detachment," which alone brings lasting happiness to the individual.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३८ ॥

38. Or, by "the throwing out" or "the holding in" of breath.

Reference is here made to Prāṇāyāma, the control of breath—an indirect method of gaining control over the Mind. This is a mere physical exercise and does not belong to Rāja Yoga proper. (See II. 49.)

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धना ॥ ३९ ॥

39. Or, the arising of sensory perceptions holds the Mind steady.

These sensations are produced when the Mind is fixed on the terminal modifications of the appropriate sensory nerves. Though they do not induce Yoga, they may serve as incentives to Yoga by instilling faith into the neophyte. A few days' practice will convince anyone of the truth contained in the aphorism.

विशोका वा ज्योतिष्मती ॥ ४० ॥

40. Or, (the experience of) "the Joyous Light".

This experience is produced by fixing the Mind within the heart or on "the twelve-petalled lotus"—"the Cardiac Cakra"—opposite the heart on the surface of the Etheric Double or *Prāṇamaya-kośa*. This should never be attempted without definite instructions from a qualified teacher. This experience is the result of the astral consciousness of the Yogi coming into direct touch with the Buddhic consciousness or Intuition by sympathetic vibration or "resonance".

वीतरागविषयं वा चित्तम् ॥ ४१ ॥

41. Or, the Mind intent on Those devoid of desire.

By fixing the Mind on the Masters of the Wisdom and Compassion.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ४२ ॥

42. Or, clinging to knowledge (gained) in dream or sleep.

This refers to the teaching received by the disciple when out of the Physical Body during sleep, from his Guru or His representatives. The Physical Body falls asleep when the Centre of Consciousness shifts from it to the Astral Body. If the disciple, after the usual momentary lapse of consciousness, wakes up in the astral world, he carries the memory of his physical life with him and his Physical and Astral "I's" coalesce into one. His astral experiences, while his Physical Body is asleep, can be considered as similar to "the Samādhi Prajñā" of the Yogi. If he succeeds in impressing on his Physical Body his actual astral experiences, as he wakes up in the physical world, these impressions would constitute his *real dream knowledge*. It is the lack of continuity of consciousness caused by the momentary "breaks," as the Centre shifts from body to body, that creates the distinctions of "the waking" and "the dreaming" states of consciousness. "The memory or impression"

in the Physical Body of a higher "waking" consciousness is dream-knowledge. When the Centre of Consciousness shifts from body to body without any "lapse or break in the continuity of consciousness" (*Prajñāviccheda*), there are no distinctions such as waking, dreaming or sleeping states of consciousness. There is only one continuous "waking state". For example, the unification of the physical and the astral consciousness would maintain a continuity of consciousness in a man "till the second death" or "the pre-devachanic lapse". Such a man is said to have conquered sleep. Perfect coalition of consciousness is only brought about by the vivification of the "Cakras," which are "the connecting links" between bodies, by rousing the power of "Kuṇḍalinī" that lies latent at the base of the spine. Patañjali scrupulously avoids reference to "Kuṇḍalinī," being fully aware of the grave dangers of the premature awakening of this tremendous power. It is "the Force" that creates and maintains the atoms and gets liberated in the "radio-activity" of the elements. The mutual behaviour of atoms which are maintained by "Kuṇḍalinī" manifests as electricity on the Physical Plane.

यथाभिमतध्यानाद्वा ॥ ४३ ॥

43. Or, from meditating as one likes [chooses].

But the beginner must be careful to choose aright. Otherwise he may find himself on "the Left-Hand Path" or *Savyamārga*. The object chosen should be pure and lofty.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४४ ॥

44. (The range of) his control extends from the smallest to the greatest.

From the atom to the Solar System.

(*To be continued*)

DIARY OF COLONEL OLCOTT

1878

Jan. 8. H. S. O. wrote Ammi Brown ack. receipt of $6 for T.S. dues for 1878.

Jan. 15. H. P. B. wrote Dr. C. Carter Blake, 32 Great Ormond St., W. C. London, in answer to his of 3rd Jan. announcing his appreciation of *Isis Unveiled* and fact that he had written reviews in *Public Opinion* and *Pall Mall Gazette*.

Jan. 19. Sent Otho Alexander, Corfu, Greece, his diploma as Cor. [responding] Fellow. Letter by H. P. B. Ans. Edgar Williams about comparative antiquity of Zend Avesta and Vedas. H. P. B.

Jan. 21. Sent H. S. O.'s reply to Carpenter to Emily Kislingbury as registered letter.

Jan. 25. H. P. B. answered Oxon's brief note enclosed in Emily K.'s.

Jan. 29. Rec'd letter from Colby [1] about revival of *Spiritual Scientist* and authorship of attack on Miss Kislingbury [2] and us in *Religio-P[hilosophic] Journal* of Jan. 22nd. Also about propriety of an union between all Liberals against the common enemy—Theology. Answered by H. S. O.

[1] Editor of *The Banner of Light*.

[2] See following article, "Emily Kislingbury on H. P. B."

Rec'd letter from Jas. M. Stewart, Ed. *Franklin Register*, about publication of H. P. B.'s and Sotheran's letters. Ans. by H. S. O.

Feb. 1. Ans. Oxon's plaintive letter about " platform " he must construct. Rec'd. letter from Colby. Wants H. P. B.'s stories for *Banner*. Indignation against Emily K.

Feb. 2. H. S. O. rec'd letter and two copies of *The Rosicrucian* from Capt. F. G. Irwin, Bristol, Eng. Notifies H. S. O. he will be elected Hon. Mem. Rosicrucian College of Bristol, Eng. Evening. Visitors. Major Alfred R. Calhoun, F. G. S.[3], late U.S.A.[rmy] and wife. Major C. presented Zuni Indian bowl; 3 arrows of which one killed a mail-rider named George White; Indian medallion in buckskin; and medicine pouch containing an herb the fumes of which staunch the blood from wounds. Note. Bought this Journal to-day, so that the record prior to this is very meagre.

Feb. 3. Visitors. Leon Hyneman. C. Sotheran (stayed the night). Evening. Went with C. S. to hear Col. Robert Ingersoll lecture on " Hell ". Crowded house, people turned away from doors. Paid $1 each to speculators for seats, and some paid as high as $2. Ingersoll an eloquent American stump-orator. Witty, forcible, logical, but not scholarly.

That fiend of destruction, the negro servant Katy, broke my cup that was presented me by . ⅓ .[4]

[3] Fellow of the Geographical Society.

[4] Probably one of the " Brothers " who visited the Founders in New York.

Feb. 4. Rec'd letter from Aksakof of 4/16 Jan. Wants me to have Bloede show that Home authorized him to print his (H's) letter in Boston *Herald*. A. exceedingly friendly.

Visitors. M. Marble (day); D. A. Curtis (reporter) to dinner; and N. Le Clear (painter) and W. O'Donovan (sculptor) evening. Mr. Le Clear in love with H. P. B.'s Muscovite nose at first sight. Wants to paint it in oil. Charmed with the artistic appearance of the parlor.[5]

Feb. 5. Wrote letter of instructions to Mooljee Thackersey for organization of Bombay Theosophical Society. 11.35 p.m. went to Boston for Union Mutual Life Insurance Co.

* Feb. 6. Shut up in the room H. P. B. and Isal. Mitra.[6] Sotheran brings Richard Harte of the N. Y. *Echo*, insists upon H. P. B. writing an Editorial for Wednesday following. Entrance and visits forbidden. H. P. B. writes her correspondence for Russia.

Letters received: From E. K.—to Moloney—sends back the astral letter. Dr. Bloede acknowledges his error as to his pitching into H. P. B. for accepting diploma,[7] and Sotheran writing his letter to the *Banner*.

* Feb. 7. H. P. B. writes letters all day. Letter from M.'. Jun[ior][8] from Boston. Announces return home early on Friday morning. Wimbridge brings the *London Illustrated News*. Letters

[5] The Founders were living at this time at "The Lamasery".

* This sign means: Written by H. P. B., not H. S. O.

[6] The latter part of the word "Mitra" is not quite certain, as the writing is very cramped. Probably another of the "Brothers".

[7] Masonic Diploma from John Yarker. See page 315.

[8] One of H. P. B.'s names for the Colonel.

from N. A. Fadeew—Odessa. Package of Sat Bhai from Yarker.[9] Pope dead. Panic in England. Russians at Constantinople. Gortchakof hoodwinked Disraeli. I ...[10]

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*Feb. 8. Mol[oney][11] home, brings grips from Boston. Holkar's first visit. Mol.'s indignation at the profanation of the Elephanta caves.

Feb. 9. H. P. B. added P.S. to the letter sent to Hurrychand Chintamon. Enquiry about Holkar and Bhortpure. Letter from *Franklin Register*, to say St. sends 50 copies !! of H. P. B.'s answer to Masons.[9] *Rel.-Ph.* full of letters which pitch into us. H. S. O. mailed as registered letter Diploma of Hurrychand Chintamon, Charter for Bombay Branch ; grip, signs, etc. ; H. P. B.'s letter to H. C.

Feb. 10. H. S. O. returned to Boston. H. P. B. finished 4th *feuilleton* for the *Pravda*.[12]

*Feb. 11. D. Curtis called at 6. Had dinner at 4. Rosetta washing the whole day. Answered Emily and N. A. Fadeew. Curtis and Mrs. Mitchell.[13] Harrisse brought his portrait. Went away at ten, and Dr. Wilder came in. Remained the

[9] It had been announced in the papers that H. P. B. had been made a member of the Memphis Rite of Masonry, and the Freemasons had promptly denied the possibility of this. Her answer mentioned above to the *Franklin Register* will be found in THE THEOSOPHIST for March, 1923, p. 645. For the text of the Diploma see page 315. John Yarker had moreover sent her the Rituals of the Order of the Sat Bhai and had asked her as an occultist for comments and corrections.

[10] Probably another " Brother ".

[11] Another name for the Colonel, its counterpart for H. P. B. being Mulligan. For their origin see *Old Diary Leaves*, I, p. 457.

[12] Serial chapter for the Russian paper of that name, to which she was a contributor.

[13] Colonel Olcott's sister, Isabelle, who occupied another flat in the same building.



THE LAMASERY

Where *Isis Unveiled* was written. Corner 47th St. and 8th Ave., New York

whole night. Mr. Mitchell came down sick. First day of seamstress.

* Feb. 12. Letters from Franklin—sent in clips from papers and advertisement for H. P. B.'s fight with Masons. Second day of seamstress. Visits evening. Sotheran. Mrs. Winchester. Mrs. Ames. Mrs. Oliver. Wimbridge and Miss Bates stopped till 3.

* Feb. 13. Olcott arrived at 8 in the morning. Bothered H. P. B. with fixing bells. H. P. B. went out with I. B. M.[14]

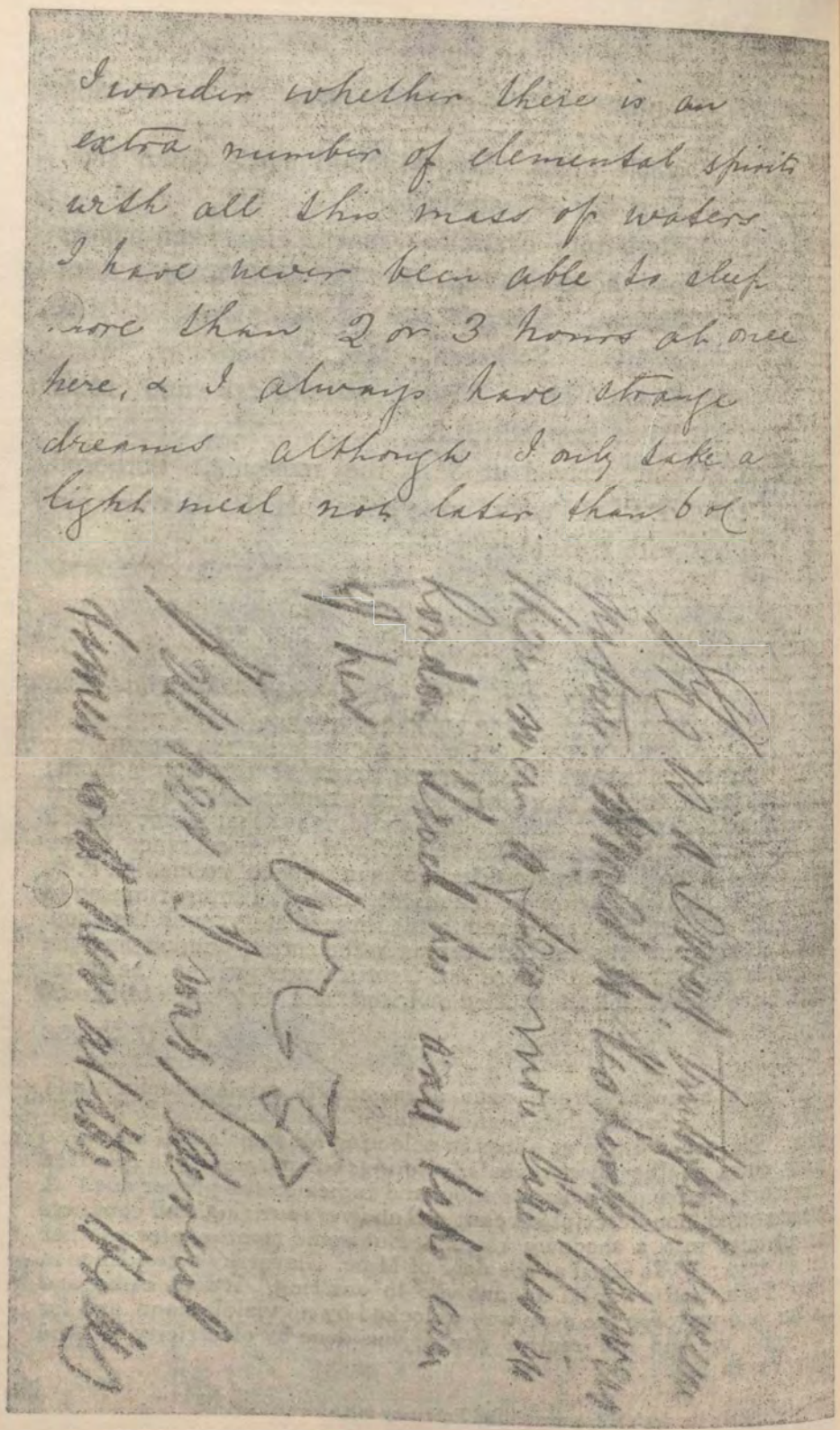
THE LAMASERY

"THE illustration shows the narrow front of the house facing Eighth Avenue, which is a business street running all the way from lower New York to 155th street. The building is what is known as a double flat, with a shop on the street level. The entrance to the apartments is on 47th street under the rear suites of rooms. H. P. B. had the flat which begins in the middle of the building, running to the front on Eighth Avenue and being immediately over the shop. Her writing-room was in front, taking in the corner window and the next two over the shop. Here *Isis Unveiled* was written, the astral bells were heard, and the stuffed owl stood and sometimes blinked."

W. Q. JUDGE

"On a business street, near a mammoth carriage factory, and next door to a barber shop, stands a large house dedicated to French flats. We are a little at a loss in selecting Madame's bell among so many rows as the door reveals. Noting our perplexity, a coloured man darts in from the barber shop, and indicates the proper one. A good-natured, non-descript servant girl answers our ring, and conducts us upstairs into a shadowy room." But some months later another caller says: "We stood at the door of Mme. Blavatsky's residence in New York, and awaited an answer to our ring. It soon came, and in an odd way, for the door was unlocked by no visible hand, and for a second we did not realize that it was done by electricity." And this was in 1878!

[14] Probably the Isal. Mitra mentioned February 6th.


I wonder whether there is an extra number of elemental spirits with all this mass of waters. I have never been able to sleep more than 2 or 3 hours at one time, & I always have strange dreams although I only take a light meal not later than 6 o(

Facsimile of page of Emily Kislingbury's letter to Colonel Olcott, with message from a Master below

EMILY KISLINGBURY ON H. P. B.

[Emily Kislingbury was Secretary of the British National Association of Spiritualists, London. As a result of overwork, she was given a holiday of some months, and went to the U.S.A. in August, 1877. She had been in correspondence with the Founders for some time, and they had made her a Corresponding Fellow in February of that year. From Niagara Falls she wrote to Colonel Olcott to announce her arrival in New York; and when the letter was received, he found in red pencil on a blank portion the message: "She is a sweet, truthful, sincere nature. Would to heavenly powers there were a few more like her in London. Teach her and take care of her. Tell her I was several times with her at Hdqrs." She returned to her work in London in November, and in December was asked to address the National Spiritualists' Association. In this speech she compared Spiritualism in England and in America, to the disadvantage of the latter; hence the attack on her and the Founders. The following article is the concluding portion of this address.]

Address delivered by our friend and Brahmabodhini, Emily Kislingbury, before the British National Association of Spiritualists in London, December, 1877. Complimentary bits from it—to poor H. P. B.[1]

And now I think I have told you all my lesser experiences—at least, those relating to Spiritualism *so called*. The

[1] Thus H. P. B. has written above the clipping in her Scrapbook IA, p. 60, to which Colonel has added in blue pencil: (Poor Violet !).

greatest and most wonderful experience, perhaps, of my whole life, one of which it is impossible for me to speak here in adequate terms, is my acquaintance—my friendship—a friendship to last I hope for life [2] and for ever, with the being called Madame Blavatsky. I can designate her neither as a woman nor a man, for she combines in her nature the noblest attributes of both. For the proofs of her astonishing wisdom and her exhaustless stores of knowledge, I can only point to her great work, *Isis Unveiled*; and when you have fathomed some of its depths, I will ask you to imagine what its author can be like. The geniality, richness and the generosity of her character, joined to its uprightness and severity, are only equalled by the breadth, freedom and boldness of her thought. By her magical power I have seen her produce, irrespective of the hour, company or place, some of the effects for which mediums require certain given "conditions," and others which are unlike anything I have seen in the presence of mediums. Those who have known Madame Blavatsky longer than I have done, have related to me many striking instances of her marvellous power; but as a rule she objects to exercise it for the mere gratification of her friends. Two instances will, perhaps, suffice for the present occasion.

A gentleman (who related the facts to me) had been writing at a little table in Madame Blavatsky's room, and had laid his handkerchief at his side on the table. After a time he observed that there was a movement under the handkerchief. He raised it up, and there darted towards him with a hissing sound a small snake, apparently of a venomous kind. In his surprise and terror, the gentleman started backwards so suddenly that he fell over, with his chair, on to the floor. On rising he

[2] It did. Read her Tribute to H. P. B. in *In Memory of Helena Petrovna Blavatsky*, by Some of Her Pupils.

saw no more of the snake, and it was nowhere to be found. How did it come? Where did it go? Was it an illusion? Whatever it may have been, Madame Blavatsky claims that it was a magically produced phenomenon. The *modus operandi* is the magician's secret.

The other instance is of mesmeric power exerted upon myself. I was reading, in a position from which I could see into a mirror on the opposite side of the room, and I remarked to Madame Blavatsky that the wall which was reflected in the mirror appeared to be moving up and down. She said: "That is an atmospheric effect," and went on reading her Russian newspaper. I then began to watch the mirror intently, and I saw Madame Blavatsky look at me once or twice. I was aware that she had her eye upon me, but that was all. I continued to gaze, and presently the mirror became clouded, and I saw distinctly though momentarily, two different scenes. The first was that of a sea in motion, covered with ships, and might have been a port or harbour. This faded out, like a dissolving view, and was succeeded by a picture representing a group of men in Eastern costume, turbans and long garments, such as are worn by Hindoos.

The men seemed as if alive and conversing together. When I told Madame Blavatsky what I had seen, she said: "That is right; that is what I wished you to see; I am sorry I did not write it down, that you might have had the proof to carry away with you." Now, I have very slight mediumistic powers of any kind, and have never been *clairvoyant* in my life. It would seem, therefore, that some very strong power must have been exercised by her in order to produce such an effect the first time of trying.

And now, as to my conclusions in regard to that which I saw, heard and read in America, I think, first, that we may congratulate ourselves that certain wholesome checks have operated in England to prevent such catastrophes in

Spiritualism as are enumerated in an article in the last number of the Chicago *Religio-Philosophical Journal*; checks to be traced, I fancy, to the different social conditions existing among us generally, and to the more severe standard of criticism amongst English Spiritualists. Secondly, that we must continue rigidly to sift and probe our own facts, and to institute such measures as shall protect our mediums from the public, the public from the mediums, and the mediums from themselves. Thirdly that we must not rest content with explanations hitherto given and received, but must examine and question every new theory which promises to throw light on the sources of the phenomena, and above all that we must *mis*trust all communications which we have no means of verifying, coming from sources which have often proved to be deceptive and illusory; and lastly, I feel more strongly than ever that the phenomenal side of Spiritualism as we know it now, separated from the Spiritualist philosophy as it has been known from the most remote ages, is but a new form of materialism, and that the worst danger we have to guard against is a divorce between these two.

On the other hand, I am more than ever convinced of the important nature of our inquiry, of the worthiness of its pursuit by the best minds, of the necessity for their application of the best methods, and of the ennobling effect on human character of the truths brought home to us even by its objective facts, when these are seriously studied, rightly presented, and applied in the direction of self-culture and in the service of the spirit in its struggle for complete ascendancy over every form of matter.

MASONIC DIPLOMA

OF

MADAME BLAVATSKY[1]

To the glory of the sublime Architect of the Universe: Ancient and Primitive Rite of Masonry, derived through the chapter of the Sovereign Sanctuary of America from the Grand Council of France.

Salutation on all points of the triangle.

Respect to the Order.

Peace, tolerance, truth.

To all illustrious and enlightened Masons throughout the world—union, prosperity, friendship, fraternity.

We, the Thrice Illustrious Grand Master General, and we, the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand star of Sirius, etc., etc. Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim, our illustrious and enlightened Sister H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

John Yarker, 33 Degree, Sov'n G. M.
A. Caspari, 33 Degree, Grand Chancellor.
A. D. Loewenstark, 33 D., Grand Secretary.

H. P. B.'s Scrapbook III, p. 60.
From the *New York Sun*, May 19, 1878.

[1] For facsimile of Diploma, see *The Golden Book of the Theosophical Society*, p. 40; also THE THEOSOPHIST, March, 1923.

NOTES ON THE FIRST STANZA OF DZYAN

By ERNEST WOOD

The Meaning of Dzyān

THE word dzyān is stated by Madame Blavatsky to be equivalent to the Sanskrit dhyān (dhyāna), which means meditation. Dhyāna is the central term of three, which are described by Patañjali as covering the entire process of meditation. That complete process is called sanyama, which means control. Sanyama begins with dhāranā, which means concentration, proceeds through dhyāna or meditation proper—the thinking part of the meditation—and goes on finally to samādhi or contemplation. I do not say that it *concludes* with samādhi, because one should never deliberately terminate a process of contemplation, but on rising should try to carry away the effect.

Now, the Stanzas of Dzyān given in *The Secret Doctrine* describe a period of evolution. The knowledge thus given in the Stanzas may be regarded as "obtained through meditation". But that is only a part of the truth, for *all* experience results ultimately in knowledge. So the Stanzas are also "about meditation". The term dzyān may thus be taken also to inform us that what appears to be an external process of evolution is *really* a psychological process or, more precisely, a process of meditation.

As everywhere and always there are cycles and sub-cycles, or wheels within wheels, the smallest operation of meditation by any person gives us a clue to the nature of a large cycle of meditation, or "evolution," solar or presumably even cosmic. Examine the three-fold act of meditation in your own experience and you will see that the first portion, concentration, is an act of voluntary limitation of attention, and the purpose of that act of narrowing the field of attention is to obtain greater luminosity than before with regard to that limited field. Sometimes we hear quoted, with regard to somebody newly born: "Out of the everywhere into the here." That is concentration.

Let your mind wander, and observe it while it is wandering, and you will find that you cannot discover a boundary to it. Material things are known by their outline or boundaries. The difference between a table, a chair and a bookcase lies in their form or external limitation. But thought reaches out in all directions, sometimes farther, sometimes nearer. Its centre at any time is where the will puts it, and the extent of its reach is also limited by the will. It has its centre anywhere (not yet everywhere) and its circumference nowhere. The beginning of the process of meditation is the establishment of a centre and a limit by an act of voluntary concentration, and that is true of a cycle of "evolution" as well as of a fifteen minutes' meditation by an ordinary person who knows how to meditate.

But the meditation that one does with the eyes shut and the hands at rest is not quite the real thing. Meditation should proceed together with action, as it does for example when an artist paints a picture. First he brings his attention to the subject in hand; then he works at it and perfects it as fully as possible within the limits of the subject chosen; finally, when he can improve it no more, there is a kind of

contemplation in which he realizes something of beauty, or whatever it may be, which was not real to him before he began this piece of work-meditation. Later, when he commences another cycle of meditation upon another piece of work, there will be some quality in it which was not there in the previous cycle, and so it goes on. And so also in a solar or cosmic cycle the meditation is practical; it may be called work-meditation.

The object "created" in the course of a work-meditation seems so solid and definite because it contains the greatest degree of self-limitation by the will, something that can stand up against the rest of our psychic or mind process as an object of space and time, or in other words as a karma. There is no essential difference between ideas and objects, or between thought and work; their difference is only in degree. There is no essential difference between a game of chess played in the mind by a blindfold person, and a game played out upon the board, or between a musical composition flitting through the mind of a composer and the same played out upon an instrument; the difference is only in degree.

In the physical world we have the duality of action (or work) and objects (or karmas); in the mind there are similarly thought (or mental activity) and ideas (which also are karmas). In Sanskrit grammar it is the objective or accusative case that is called karma. In practical life it is the object set before us which is our karma. What is made is karma, not what makes. Karma means only effect, never cause, nor is karma "cause and effect". The cause is in the will alone, always.

So let us understand at the beginning that these Stanzas relate to meditation, that there is no such thing as external or material unfoldment or evolution, but only the will as cause of both the material thing and the apparent though delusive material change. Truly, if a painter makes one

picture after another, each involving a cycle of work-meditation, and if those pictures are set up one after another in a long gallery, and if then you study them in series, you will find something continuing in them. But the material thing is not self-sustaining, and it does not propagate itself into a continuum; further, it does not change, being by its very nature inert. The biologists have set up a series of skeletons just like such a set of pictures, and have found a continuum. But between each picture and the next there is a perfect material hiatus, an impenetrable darkness, a retirement of the creator to his base—as absolute as the black shutter which must come fifteen or twenty times per second between the static pictures of a cinematographic film, which seen in series give one the impression of motion. It is not that one form gradually unfolds or evolves, but that there is the shuttle of death and birth flying between the end of one meditation and the beginning of the next.

Truly, to understand either the doctrine of the monads or the doctrine of the worlds, the nature and operation of either life or form (which, however, are relative things), it is necessary to study them metaphysically, that is to say to look for no material causes at any point, but only for causality in the will. Let us then realize that the cyclic process is meditation, and that the most perfect meditation is work-meditation, not that mere thought- and feeling-meditation which is both lame and blind until the meditation becomes complete in daily life.

While on this topic let me refer to the Dhyān Chohans. Reference to these Beings in various parts of *The Secret Doctrine* shows that They are beyond the meditation that is forming a particular cycle of events. Though They may be associated with that cycle, and permeating it, in that They are in harmony with the monads which are creating that cycle or involving themselves in one karma after another, They are not makers

of such karmas for Themselves. Rather They live in the law of the process, forming part of the living law that is behind rather than over all. They are of the will. To them, body and soul or mind are *both* clothing, not merely body, as with men ; on account of which it has been said that the Ego of a Master is an illusion. But as all of them, though now free of the process, have been through it as men—that is to say, meditators—they are now Lords of Meditation, for dhyān is meditation and chohan means a lord. They are Masters of Meditation ; They have completed Their course.

Perhaps I should add before closing this introduction, that as there are wheels within wheels, and the lesser wheels are of the same nature as the greater wheels, or in other words, as every portion of the Divine is divine, the same principle holds good for all, whatever their meditation, whatever their karma :—the best way of "evolution" (the best way to complete the meditation) is the way of the pure process, that is of faithfulness to oneself or to the will. The two enemies for all are parikalpita and paratantra—being directed and moved by externals, due to the attribution to oneself of the limitations pertaining to outside things, which are all effects or karmas and should be dealt with as such.

(*To be continued*)

AN ARMISTICE-BORN DREAM

By A. P. WARRINGTON

LET'S call it a dream, although it was not a dream. After all, this convenient word has many uses.

It was on the morning of the twelfth of November, 1918. On the evening before I had driven to a California seaside village for a night's rest. The night passed in a dreamless sleep. Waking early, before the little village came to life for another day, I sat up in bed to get more fully awake, and soon found myself falling into meditation.

I was much startled by the first thought that came into my mind which was that the War had ended; that an armistice had been signed. This at least was news (news that happily proved to be correct when later I ventured out where the newsboys were crying their morning papers). Upon this startling information as foundation there followed thoughts which suddenly shifted to the training of young people. If I might set them down as if spoken by another (as well as I can remember them at this late day), they would run somewhat like this:

"Yesterday an armistice was signed; the War is ended. So, we (*sic*) are now relieved of service in the war zone and can give our thoughts to other matters. I wish to speak to you of education. In this the best is not being done. Instead of training given merely to a fragment of one's complex

nature as now, it should be given to the entire nature, visible and invisible, every part of it receiving the most careful training and drilling by teachers qualified by proper experience and study so to do.

"The thing of importance is that the tools with which the higher self works down here in this lesser world should be sharpened. These tools are his various bodies—physical, etheric, emotional, mental. It is these that need the training, one by one, and not one of them should be neglected. For the most part it is now a case of a happy-go-lucky neglect.

"Beginning at the bottom, consider the physical body. If we had experts who thoroughly understood its needs (and few properly do) as to diet, exercise, rest and recreation, so that right respiration and circulation, right digestion, assimilation and elimination were assured to each according to his own nature and not according to some broad theoretical standard to be applied to all, such experts would be invaluable for the purpose of which I speak.

"Then the etheric body. Who knows anything of how to develop this to its greatest degree of tensility? Who knows how to make it the strongest possible vehicle of vital energy? Or who knows the laws that make for its closest association with its twin, the dense physical body, as against the rather loose association that often obtains in sensitive, or nervous temperaments? All this is essential in a proper scheme of training.

"And the emotional body, what training does that receive? What drills are established to sharpen and refine the colour sense, the tone perception, or the delicate response to subtle tastes, perfumes or fine texture? The senses should be trained to respond to Nature's finer forces, thus heightening one's capacity to express the higher self. This vehicle should be trained in self-control, in kindly good-will to all, as well as in the appreciation of all forms of beauty. Every

art and craft should be brought to its door and the expression of beauty in thought, speech and action should be made one's second nature.

"At present a training of sorts is being given to the factual mind, but that can be vastly improved. Certainly its methods have not been the best. A factual reservoir may have its uses, but the value to be placed upon a highly trained, thinking mind, is beyond computation. There are mental capacities still in latency that are undreamed of in conventional schemes of thought.

"Thus the four instruments of man as body (or personality) when properly trained and harmonized, become as a single, efficient vehicle of man as soul (or the higher self) whereby the latter contacts the denser worlds of being. Every development of these instruments adds to the ability of that inner self to become active in our earth life and to bring his genius and finer powers to bear upon the process of civilizing the personalities of the race. For every advance in capacity of the lesser man, there is a corresponding response coming down from his higher self.

"There is a natural bridge between the higher and the lower self which must be expanded and kept widely open. This can be done by right meditation, and by constant devotion and allegiance to the highest within. Daily practice should be established to make such attitude constant."

Here I asked myself if the yoga I was practising were not likely some day to be released for outer use in connection with this plan of training. The answer seemed to be:

"The principles of that yoga are in part exoterically known already. When exoterically introduced as you have them, a more esoteric yoga will be given the students to take its place. This is now waiting."

And so, I got the impression that the need of the future was, not the continuation of the methods of schooling

inaugurated centuries ago and very little improved *in principle* since; but was an undisclosed system that would *take each of the lesser bodies of man, and one by one put them through courses of training by drilling, drilling, drilling* as, for example, is done for skill in the execution of a musical instrument.

Then there was something else about a process of harmonizing the bodies, so that all would work together as one, with none out of tune or balance with the rest, but of this later.

I rose from my meditation enthusiastic. I spoke to many of what had apparently come to me, but none seemed to take more than a very casual interest in it, and most took no interest at all. Recently I found one who appeared to be a bit keen. Perhaps there may be others. If so, I shall be glad I told my "dream" in type.

FROM "THE HOLY GRAIL"

AND some among you held, that if the King
Had seen the light he would have sworn the vow:
Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plow.
Who may not wander from the allotted field
Before his work be done; but, being done,
Let visions of the night or of the day
Come, as they will.

TENNYSON

THE MYSTIC AND THE RULER

By HEDWIG S. ALBARUS

No intelligent observer of public life can fail to notice at present that in India, the land of saints and mystics, there is a crying need of a great ruler among her own people, who is to lead the country to Self-Government, along constitutional lines. And so the question has been asked, if not in so many words, yet by the activities of certain politicians: Why cannot the soul of the introspective type fulfil the task of the ruler equally well? One answer among many may be found in the story of the Quest for the Holy Grail and King Arthur's attitude to this enchantment of his knights. The events leading up to the resolve of Sir Galahad, Percivale, Lancelot and others to go in quest of the Divine Vision, described in Tennyson's *The Idylls of the King*, are briefly as follows:

King Arthur was absent on a punitive expedition against robbers who had outraged a maiden, when the Grail appeared in the great hall. The miracle seems to have been brought about by Galahad sitting down one day in Merlin's chair, "the Siege perilous for good and ill," in which

> No man could sit, but he should lose himself.

We read that the magician sat there one day and was lost, and this gives us the clue. Does this chair not symbolize the Hidden Science, Magic, worked by spells and incantations for lower purposes, but through which also the pure, the wise and the good obtain control over the powers of Nature? Merlin, the mage, who was by no means an evil

character like Klingsor, the magician in Wagner's "Parsifal," had shared the fate of many enchanters in being overpowered by the forces he had raised. Galahad, on the other hand, had for some time deeply meditated on the wonder of the Holy Grail, having caught the inspiration from Sir Percivale's sister, the nun, to whom the Grail had become visible; he had unconsciously practised "white magic," and by intense concentration on the divine miracle had caused the Grail to appear to him in objective form, amidst thunder and lightning in Arthur's hall, while it was not distinctly seen by the other knights. Also Galahad had "lost himself," but differently from Merlin, as he was henceforth dead to his lower nature. The knights, including Galahad, now swear a vow to go "a twelvemonth and a day" in quest of the Holy Grail and tell this to the King on his return.

Considering Arthur's highly spiritual character and the fact that he had bound his knights by strict vows to great and noble ideals of life, one might have thought that he would have approved of their plan and sent them away with his blessing. But this is not the case; he is displeased that they should leave their self-chosen task of assisting him in defending the people against dangers from without and within and of raising them eventually to a higher level of civilization. He calls their undertaking "madness," because they are not fit for it, predicting that only Galahad will accomplish his purpose, the vision being for such as he is, but not for the others, and his predictions prove true. When the King meets his knights again after the Quest, except Sir Galahad, who had been crowned king "far in the spiritual city," and, although some of them had succeeded better than others, they all acknowledge their comparative failure; even Lancelot, the greatest of King Arthur's knights, before he fell from his high state, says that he saw the Grail covered and knew that the Quest was not for him.

Folklore has placed King Arthur among the solar deities, which is corroborated, not only by his achievements as a "culture hero," but also by the fact that his descent from a line of British kings could never be traced to the satisfaction of all his subjects—it being rumoured that he was "washed ashore by a wave illumined by a flame"; so it could not have been lack of spiritual development that made King Arthur disapprove of the Quest. He could not have been blind to the deep significance of the great venture, but his unerring intuition told him that only a pure knight like Galahad would succeed, the others not being equal to the undertaking. In Tennyson's great poem King Arthur even acknowledges to have visions himself, only he never lets them interfere with his duties on the physical plane. He knew that a king is sent into the world, in the first place, to be a helper, a protector and a guide to others and therefore cannot indulge in mystic dreams, however fascinating they may be to him. But *in the intervals between his duties*,

> In moments when he feels he cannot die,
> And knows himself no vision to himself,
> Nor the high God a vision, nor that One
> Who rose again . . .

such things are no longer mere "visions" to the King-Initiate, but become *realities*, which are the guiding inspiration of his life.

Galahad, on the other hand, the type of the mystic in *The Idylls of the King*, since the moment the Grail appeared to him in King Arthur's hall, had been followed by the vision, which experience he relates to Sir Percivale thus:

> . . . and never yet,
> Hath what thy sister taught me first to see,
> This Holy Thing, fail'd from my side, nor come
> Cover'd, but moving with me night and day,
> Fainter by day, but always in the night
> Blood-red . . . and in the strength of this I rode,
> Shatt'ring all evil customs everywhere,
> And past thro' Pagan realms and made them mine,
> And clashed with Pagan hordes and bore them down,

> And broke thro' all, and in the strength of this
> Come victor. But my time is hard at hand,
> And hence I go ; and one will crown me king,
> Far in the spiritual city ; . . .

Here we have the seer and the saint, who is entirely dominated by a high and noble ideal. Dead to the trivial things of life, he is a destroyer of evil customs, like the Lord Buddha, in days of old, and a conqueror of unholy thoughts (represented as Pagan hordes) in his own heart. For, although Galahad is shown in the epic going about like a knight-errant, there can hardly be any doubt that his adventures represent inner experiences. Through the purifying influence of the vision he is finally prepared " to be crowned king, far in the spiritual city," but in no country on earth. Humanity as it is now could not be ruled by a Galahad, it requires the watchful eye, the constant attention of a great leader who is wide-awake on the physical plane. The ruler of to-day must have an intuitive insight into the characters of those whom he entrusts with important functions in his realm ; he must influence public opinion, have the gift of ready speech and the indescribable charm of a great leader of men. He must be extremely versatile and many-sided and cannot be constantly brooding over one all-absorbing idea. The difficulty with mystics is that they often unduly emphasize *one* aspect of a problem, that they exaggerate matters and become rather fanatical. They are souls of tremendous strength, and would no doubt be great leaders in an ideal Commonwealth in the Seventh Round, when the forces of evil have been largely overcome, and there are not so many conflicting tendencies in the life of a nation, as in our time.

That India cannot be saved at present from her political troubles by a mystic, or a saint, also seems to be borne out by the fact that in the great Occult Hierarchy the functions of the Ruler and of the Teacher are still quite distinct, and have never been exercised so far by the same Great One.

THE MASTERS AND THE THEOSOPHICAL SOCIETY

By FRITZ KUNZ

MEMBERS of the Theosophical Society are commonly recruited from the world at large by the sheer reasonableness of the philosophy. Frequently these members are ill-informed as to the circumstances attending the founding of the Society they have joined. They may be acquainted with some portions of *Old Diary Leaves*; or they may have read *The Occult World*. Upon experience of some thirty odd years of membership and work for the Society, I find that very few of these members have really and squarely faced everything implied in those books and the kindred literature connected with the launching of the modern Theosophical Society. Such ignorance is as embarrassing, eventually, to them as it is awkward to those deeply concerned with the forwarding of the Work. It is bound to find them out, and meanwhile it hampers others.

Either the Masters exist, or They do not. Either They founded the Society by the methods described in the books above cited, or They did not. If the negative is held to be the truth, then what are people who decide in that way doing in the Society? How can they associate themselves with something so fraudulent? And how can any valid philosophy

spring from a source so tainted? Members should decide their minds on this matter, or retire from the scene.

If the affirmative is held, then the consequences should be equally candidly faced. The first of these consequences in importance and order, it appears to me, is the relation that the Masters *now* bear to the Society. Has this altered since the eighteen-eighties? If so, in what particulars? If not, then what is that connection and in what ways can we draw upon it?

I propose to deal with this issue here. But it will be essential first of all to make a point of immense importance, however briefly. This point is: What exactly is the character of a Master which distinguishes Him from mankind in general? By this I mean, that as man differs from animal by the fact of self-awareness, (accompanied by tool-using), and animal is other than plant by nobility (associated with thought and seeking), and plant is marked off from crystal by capacity for digestion and adaption in general (accompanied by feeling), so there is a definite *otherness* which is the true break between man and Adept. I have examined this important distinction upon purely reasonable grounds in a long series of lectures in New York recently.[1] I cannot repeat the extensive arguments here, but would like to point out that the constant attempt to describe the Masters in terms of a purer and nobler humanity *only* is bound to be misleading upon the one matter which is of critical importance. I am prepared to admit that mere intellection as regards the difference at issue is also sure to mislead; but at least concentration upon this matter warns the student to be expectant, whereas constant attention to moral grandeur alone may leave him in complete ignorance of the true situation. The real point is that Masters are not better men, as Masters; They must be considered primarily in Their state as demi-Gods. A great

[1] *The Men beyond Mankind*, which will shortly appear in book form.

deal of trouble has arisen out of this business from both friends and enemies of the Society.

Without examining this unique property further, I must declare somewhat dogmatically, but in accord with all the best traditions, that certain characteristics accompany the prime difference. These secondary characteristics can be enumerated, even though the prime factor is elusive. Among the secondaries is the fact that the Masters are free men, by which is meant They have no more personal Karma. They obey, like every manifested creature, the laws of the cosmos, but They have brought to an end " the ceaseless round," and with that cessation They have ended also the personal claims which may be made upon Them.

Ignorance of this simple fact has given rise to every manner of misapprehension as to Their relationship to the Society. We are to-day struggling with problems which stem from this very root-difficulty. Some have assumed that the Masters have altered of late Their relationship to the Society. But the truth of the matter is that those who make that assumption make it on a false premise, which has long misled them. The premise is that the naïve relation of the Masters to the Society which is set forth in the early literature is the true relationship. The Masters are conceived as having taken up a job in which They have personal feelings, wanting a direct success. In short, it is tacitly taken that They want the fruit of action. It should surely strike a reasonable person that if there are Beings who are entirely independent of all personal Karma—in the binding sense, They love and They think—such individuals would be exceedingly foolish to turn back on Their prime achievement of aloneness (*kaivalya*) and commit Themselves to attachment. In short, the notion is that the Masters founded the Society for Their own pleasure.

It is from this error that our troubles come. The fact is that the Masters, who are after all charged with the duty of

personally teaching, are not bound by Their own personal Karma—for They have none—but are instead limited by the personal Karma of Their volunteer agents. Once this idea is taken in, the notion that the Masters have abandoned the Society is supplanted by a true concept, namely, that Their relationship alters as leaders alter in character. In short, the tangible methods of a Blavatsky give way to the psychic methods of a Besant, not because the Masters have suddenly changed or left, but because the mask has been changed for a new one.

We must ask ourselves, in short, this: "How are the Masters to retain Their personal freedom, won at such cost by yoga, and yet help people personally? How are They to change peoples' lives personally without interfering in personal Karma, and hence binding Themselves anew to personal Karma, which They have by much effort equilibrated?" The answer is that They can act only through volunteers, and, *note well*, They must assent to be bound by the limitation of such volunteers. When Jesus weeps over an obdurate city, He weeps not because He has no power to act directly, but because there are so few to volunteer to represent Him. He does not weep from personal chagrin, in short!

In Their own letters the Masters make clear that They had to do the best They could with Madame Blavatsky whom some would like to deify, now that she is dead. They had to take such methods as she was fitted for. These happened to be what they were, but we must not confuse Madame Blavatsky's phenomenalism with the essential character of Those who employed her.

If all this be agreed, an interesting conclusion can be drawn. I shall proceed now to draw it.

The method determined upon, out of the character of H. P. Blavatsky, and that of her principal colleague, was that of arresting the attention of the world by displaying laws

denied equally by orthodox materialism and dogmatic religion, although these opponents pretended to be committed, the one to the investigation of new laws, the other to the championing of miracles. Few members of the Society seem to have noticed the real consequence of this method. It was that there was drawn around the two bold Founders a group of people, personally linked by Karma to them and by soul responsive to the method selected. For the natural consequence of physical phenomena was metaphysical study. When a ring hops out of a rose under your very nose, you are a fool if you do not ask what sort of world is behind this extraordinary episode. So we had a corps of Sinnetts and Humes and the like, and eventually a *Secret Doctrine*, a wonderful attempt to describe how something comes from the no-thing.

Then Madame Blavatsky died (but the Masters went on), and there had to be a shift to the Karma and character of Colonel Olcott. This put the whole outer method up a notch in the planes of Nature. For this interesting man had a vast fund of etheric magnetism for healing and like miracles, but not capacity for his former colleague's style of work by physical phenomena. And instantly a new type of person was attracted, deep in his soul, to the Society. There is a correspondence at a high level to vitality. It is generalized vitality, commonly called the Will. Hence the rapid growth of the Theosophical Society, as a movement.

Then the Colonel died, and new personages took the stage, and with them a new method, since the Masters must accept the limitation of the personal Karma of the worker at hand. The whole style changed. By psychic inquiry the centre of attention was shifted to the psychic worlds. Astral bodies were described, and psychic forms pictured. As a result a new kind of person came into the Theosophical Society. Metaphysics fell into the background, just as a matter of course. Virtue came forward. For when people hear what a sight an

astral body is they want to do something about it. Hence the recent era when people joined practically every movement launched, with the most virtuous intent. It cannot be said of this era that it was supremely marked by mental comprehension, because the upper correspondent of the astral world is the intuitive, and people flocked into the Society on that basis. It had the taint of authoritarianism naturally, as well. The leaders of this era in our work were, as much as Madame Blavatsky, dependent upon the wisdom of the Masters; but she had the advantage of phenomena which created in people the *illusion* that they knew. Psychic investigation has no such advantage and there has often been in consequence a strong and unreasonable revulsion against authority.

This period, now closing, had at least the advantage of quick action and solidarity and energy. The Society was manned principally by people who tried to lead a good life, becoming vegetarians, and what not, out of intuitive grasp of certain ideas and intuitive trust of certain people. But it must be candidly admitted that it was a time when folks believed rather than knew. And rebels were not exactly popular, even though they were polite and friendly in their scepticism! Indeed, many people one liked heartily one saw sadly grow bitter. The fault was theirs. For after all the corrective was to *know*, and no one can prevent anyone from knowing, except himself. It was a habit to place personal weaknesses and failure upon leaders, as if they stifled growth. That was all very sad, and bound up with many matters of purely personal disappointment, self-betrayal and the like. The Society, whatever the era, has no room for vaulting ambition.

With the passing of this intuitive-psychic era a new one is bound to arise, determined by the character of the leaders and their personal links of Karma. What is interesting is that it can be forecast. Note that the first period was

phenomenal, and the metaphysical was evoked. Thus the lowest world was linked with the highest in human reach. Then, toward its end, the etheric was linked with the highest vital, the so-called robe of glory. There followed a period of linking the astral to the intuitive. From this it follows, reasonably enough, that we are in for a time of binding together the higher and lower mental. That is to say, the scientific materials of our times will be brought before the bar of the eternal Ancient Wisdom, and there reorganized. I expect a period of scientific research, in which any intelligent person can take part, unlike psychic research, which is limited to a few as yet. I believe that psychic inquiry will be as little stressed shortly as phenomenalism was recently. But a vast growth of philosophy and science will, instead, take place.

For this we have been lately prepared. A great searching has been going on among people who have had their idols assayed for clay. Not only have the Masters been (supposedly) doubted, but the heavenly cow of Reincarnation has been brought upon the carpet! Could iconoclasm go further? The issue is simply to sort out those who mean to know for themselves. No doubt the mortality has been high. A considerable quantity of members have lost interest or left owing to mere discouragement. Another large group has shouted hurrah over the discovery that they have been depending on psychic authority and promptly proceeded to lean on a new authority. But I see signs everywhere of the righting of the boat again.

The principal feature of the recent storms has been the almost total loss of a sense of humour. We should first recover that. Next, we should face the fact of a new era. C. Jinarājadāsa's interesting little venture into *Theosophy and Modern Thought*, in his book of that name, and his general thesis in his *First Principles* have long seemed to me signs of the dawn of another day. I must say that I look with as

much eagerness to the next period as I feel a pensive mood of backward-looking toward the former. I suppose people who knew Madame Blavatsky (who died when I was three, and had thus no opportunity to meet me), felt a deep sadness over her withdrawal, and despised the rising powers of the day as unworthy. What we should keep well in front of us is the fact that the methods of the Masters are bound to change with the personnel. The new period will be exciting in its own way. People, in a way, will know something for themselves. This will be no substitute for the making of that angular change which is called the attainment of *moksha*—for the difference between man and Master is angular and dimensional, not linear or volumetric. The deep function of the Society will continue to make such changes in those who survive all outer change. Meanwhile the outer changes have much interest in themselves. The Masters remain the Masters; and, in a long view, the Theosophical Society with all its baffling character remains the Theosophical Society.

ONE comfort is that great men taken up in any way are profitable company. We cannot look, however imperfectly, upon a great man without gaining something by it. He is the living fountain of life, which it is pleasant to be near. On any terms whatsoever you will not grudge to wander in his neighbourhood for a while.

CARLYLE

THEOSOPHY

By JAMES H. COUSINS

(In February, 1932, towards the end of my sojourn in the United States of America, the President of the American Section of the Theosophical Society, Mr. Sidney A. Cook, delegated to me the work of putting a statement of Theosophy into 1,500 words for a projected book to be called *God's Lighthouses*, in which two writers proposed to give a survey-in-brief of world-religion—with a footnote that, though they knew Theosophy was not a "religion," they wished to present its teachings. Remembering that the Theosophical movement had produced a library of books on Theosophy (and had not yet taken the vow of silence that follows the last word) the task of squeezing the subject into a newspaper column did not seem particularly hopeful of accomplishment. Still, some one had to do it, and the doing attracted a mind that enjoys essaying the apparently impossible. The proposed book was dropped; and the scurry of events that landed me once more on the rostrum of Besant Hall as Principal of the Theosophical College at Madanapalle, in South India, put the matter out of mind. Recently, however, my file of the statement turned up: and a perusal of it at a distance gave me the feeling that the summary had done something that might be useful to others in presenting a bird's-eye view of essentials, if only as a provocation to them to try and better it. Hence its publication here.—J. H. C.)

THEOSOPHY is the sum-total of knowledge and experience; not an accumulation of details, but a co-ordination of these into a synthesis of essentials. It is a progressive statement of as much of the reality of the universe and humanity as has become possible of expression through investigation, discovery, speculation, application and revelation.

The modern Theosophical movement, through which Theosophy is given to the world, is not, as is sometimes

supposed, a recent peculiar outcome of peculiar people and circumstances. It has arisen out of a natural, inevitable, long-exercised impulse of normal human nature, the impulse to understand itself and its environment.

There is in the human mind a tendency to pull things to pieces in order to see the works, and a reverse tendency to put things together and watch them at work. This double tendency to analysis and synthesis is part of the outfit of all normal human beings. Its large-scale expression is seen in the history of religion as a common and continuous exercise of aspiration towards the association of the individual with the universal life, and in the history of the organized religions as its analysis through the prism of time, place and personality. The same is seen in art as a common creative impulse, and in the various arts as its analyzed expression; in philosophy in general and the philosophies in particular; in science and the sciences; in common human needs and satisfactions, and in the political, economic and social separations which an extreme yielding to analysis has brought about.

As a reaction against separations in human life, and the evils which they engender, the counter-impulse towards a synthesis of explanation capable of application to human life has arisen at various times in history. It showed itself in the Greek search for the unities behind diversity; in the monistic philosophies and accompanying disciplines of India; in the vital synthesis proclaimed by Jesus Christ; in the French Encyclopædists of the eighteenth century. In the nineteenth century it partially reappeared in Herbert Spencer's "Synthetical Philosophy," and with striking fulness in the movement which adopted the ancient title of Theosophy, that is, God-Wisdom, in the double sense of the most complete co-ordinated knowledge concerning the universal life and its manifestations, and of conscious individual participation in that life.

The modern Theosophical movement was begun in New York in 1875 by Madame Helena Petrovna Blavatsky, a Russian, and Colonel Henry Steel Olcott, an American, under the inspiration and teaching of certain Oriental spiritual Adepts. From later-founded centres in India, America and Australia, and their Lodges in every country, the movement has, by innumerable books, pamphlets and lectures, spread its message of an attainable complete understanding and technique of life.

The history of the Theosophical movement has shewn familiar human characteristics. Personal experience derived from Theosophical study and practice, with accompanying mental and emotional exaltation, have produced special emphases and expansions which in turn have produced protests and contractions. But, notwithstanding differences, the Theosophical groups give a common allegiance to three Objects which express the fundamentals of Theosophy. These Objects may be elaborated as follows.

Object One. The formation of a nucleus (one among the many nuclei) of the universal kinship without any distinction, based on the recognition of the unity of life cosmic and individual; a life fulfilling itself in rhythms of times and seasons, growth and decay, under universal laws (Karma) and progressive continuity (involution and evolution), through groupings of consciousness in the sub-human kingdoms of Nature which attain individuality in humanity, and proceed by means of successive lives and deaths, hells of experience, heavens of repose and assimilation, limitations producing evils and liberations producing good, to a state of individual enlightenment and purification (salvation) when incarnation becomes unnecessary.

The axiom of the unity of life behind and within its forms (God manifest in the universe) is the sole dogma of the Theosophical organizations. This naturally implies the

interdependence of the forms in which the One Life expresses itself, and the necessity for humanity, as it becomes conscious of this law of life, to adjust its activities and organizations to the fundamental unity in an integrated kinship accomplishing the highest spiritual and physical good of every unit, instead of the present disintegrated individualism with its unintelligent and heartless exploitation of both humanity and the animal creation. The Theosophical groups, therefore, work in sympathetic relationship with all activities that make for higher unifications of humanity, and the unification of humanity with all Nature.

Object Two. The comparative study of human response to the reality of the universe, as expressed in religion, art, philosophy, science, individual action and social organization; in the certainty that, notwithstanding darkness, incompleteness and distortion in expression, "God's Lighthouses" will give a sufficiency of God's Light to guide humanity towards truth in thought, beauty in feeling and expression, and goodness in action.

But, while Theosophy will look for light from all lighthouses, it cannot accept any one of them, or all of them, or even the contemporary version of expressed Theosophy itself, as the complete and final illumination. Without bias save that of inclusiveness, with no object save the exposition of reality, having no vested interest in creed or ceremonial, despite the predilections of individual searchers along Theosophical lines for experience and understanding, Theosophy records, examines, grades, co-ordinates and applies all contributions towards the clearer understanding and fuller enjoyment of life in action, thought, feeling, creation; and in extensions of these to achievements as far beyond the comprehension and experience of humanity's present rudimentary powers as the exploits of the airplane are beyond the comprehension and experience of the earthworm.

Object Three. A steady pressure from the known towards the unknown in the understanding and development of human capacities, and, consequently, in the increase of knowledge and the increased use of laws and powers of Nature and humanity that at present are unknown, obscure or unregulated.

Theosophy thus affirms that the translation of the vast utterance of God in the universe into the humanly comprehensible statement, which in its fullest form is Theosophy, must not only be made through a synthesis of human faculties (since thought, feeling and action, isolated, are futile), but through a synthesis of faculties developed to their highest possibilities. Such possibilities are far beyond present general attainment, particularly among the distractions and degradations of modern life. They require long-continued exertion, intense concentration, vigorous discipline, disinterested purity. But, says Theosophy, history is rich in records of such attainment in personages through whose extended powers the sum of human illumination, knowledge and experience has been from time to time immensely increased. At their head stand the founders of the great religions, who, at various stages of humanity's evolution, have demonstrated the possibilities of attainment so far beyond common reach that they have been regarded as superhuman. Yet the Teachers themselves have declared that such attainments were the destined fruition of life-experience; to all mankind in the inescapable progression of human consciousness (which, to Theosophy, is but the Universal Consciousness in self-imposed limitations); to some who, through effort in previous lives carried into suitable circumstances in the present life, are able to fulfil the unchangeable conditions of selflessness and purity which produce both spiritual and physical health.

Jesus Christ called his disciples and all mankind to the achievement of a purified love for all embodiments of the

universal life. This is the unification, or at-one-ment, of which He is the exemplar to the Christian era. It is also the First Object of the Theosophical Societies. He also assured His disciples that the Spirit of Truth (the Holy Ghost, or perfect spiritual illumination) would guide them into all truth, that is, into a perfect mental response to reality. The qualification for this illumination, aided by the clarity and poise of purified emotion, is the Second Object of the Theosophical Societies. Jesus Christ further promised His disciples that, through their extended powers, they would perform works such as He had performed, works which, because they go beyond common experience, are regarded as miracles, but which are quite natural when understood. The understanding and beneficent use of such powers is the Third Object of the Theosophical Societies. Anticipations of them are demonstrated to-day in extended seeing and hearing, in healing, in telepathy which science has accepted as a function of the human psyche.

Thus Christianity is good Theosophy. And Theosophy is good Christianity in accepting the law: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you," and placing external powers, however excellent and useful, below selfless purity and spiritual illumination as objectives of the aspiration which is true prayer, and of the disciplined endeavour in action which is spiritual in impulse, method and purpose. This is the true Christian life. It happens also to be the true Muhammadan life, the true Hebrew life, the Buddhist Middle Way, the Zoroastrian purity, the Hindu Yoga. It is also the Theosophical life.

WHAT TO DO NOW?

By A. P. WARRINGTON

II

WHEN I said last month that the present is a moment in history when the opportunity is stupendous to impress Brotherhood upon the attention of the world as a practical basis for all their reorganizations, I said something that will bear repetition over and over again. For it is happily true that Theosophists have had the high privilege of becoming custodians of the Ancient Wisdom, which has been given as a guide to humanity in all its life-processes, formed both in secular and sacred connections—as a help on its journey towards its final spiritual goal. Therefore it ought to be possible for Theosophists everywhere to give a lead to statesmen, teachers, and religious leaders and reformers as to the most important principle to be included in all their plans for man.

Without this principle of Brotherhood, or the recognition of the inherent unity of all peoples, no system can ever permanently succeed. When a Ruler makes his plans with the one great purpose that no man, woman or child within his realm shall go without the bare necessities of life and culture, he builds on the firm rock of ages and his is a State that truly recognizes the unity of the human family. This

should be fundamental. In addition to food, clothing and shelter, opportunities for culture, medical attention and methods of training in efficiency and skill in all departments of life should ever be provided by the State as the irreducible minimum.

Such an ideal State we read about in the history of ancient Peru; and that description of it which has been given to us by Bishop Leadbeater as a result of his clairvoyant research is now very impressive and might well be useful for the Dictators and prominent statesmen of the world to study during the present time of change. It should be read and judged upon its inherent merits and in the light of modern advancement.

WHAT the true occultist seeks is not knowledge or growth, or happiness, or power, for himself; but having become conscious that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy—Divine or Universal Wisdom—the root whence have sprung all "religions," that is all; "bonds which unite men together," which is the true meaning of the word religion.

Therefore, Theosophy is not a "religion," but religion itself, the very "binding of men together" in one Universal Brotherhood.

H. P. B.

BALANCE BETWEEN "THE OPPOSITES"

By H. L. S. WILKINSON

THE task set to each one of us by Life is the great art of Balance. Life, whether walking, flying, swimming, acting, talking, or thinking, is an affair of balance between opposing forces. We have to learn to poise ourselves in the mean between two extremes, in all our experiences. By so doing, we rule the waves of circumstances, and so ride over them.

In planning our daily lives, we must neither be swayed by fear nor by hope, as regards outer events—only by reason and balance. If we seek this kingdom first, the rest will all follow, and Time will be our slave. To fear time is to be submerged by time. Doubt and fear destroy the buoyancy which carries our bark to its port ; they make it unseaworthy.

The opposites are the Scylla and Charybdis between which we have to steer. Their reality is borrowed from ourselves. They are real if we submit to them, or are swayed by them ; but if our will holds firm, they vanish.

A vibrating pendulum oscillates between two extreme positions, under the dual forces of action and reaction. In between these, it dwells for a brief instant in the mean position. If it could stay there, it would become a plumbline,

and could be used for building. Stability is the art, alike of masonry and of Life.

Day after day, we must learn to impose our will, and our faith, on the turbulent waves of life, and smooth them out. When we can accomplish this, we shall be able to walk on the waters of emotion without sinking, as Christ did.

If we are *ourselves* waves, we cannot *rule* the waves. Rule Britannia is a good song, as long as Britannia rules herself! Only thus shall Britons, or any other race, cease to be slaves.

Yoga is balanced living, skilled action. If we sing in our castle of illusion, let our song be of the Eternal, which knows no opposites. Then shall our melody be pure, with no undertone of "saddest thought".

Heat and cold, wet and dry, light and darkness, pleasure and pain—all these are illusions, belonging to the unreal sense-world. True life knows none of these oscillations: it is not a vibration.

This is not a cold, bloodless, stoical philosophy. It is the ecstasy of true living, as full of joy as the perfume of a flower, or the flight of a bird. It is all automatic and effortless. There is no "I ought" to do this, that, or the other. "I" is ruled out, and "ought" disappears with it.

The opposites are, really, incomplete thoughts, incomplete interpretations of life. Since we have the complete story of life within ourselves, and are living in an incomplete, fragmentary version of it, our business is evidently to supply the missing elements, and complete the picture. This is what Krishnamurti bids us do.

Living in this way, we can command events, because our world, being a thought-world, is modifiable by our deliberate and balanced thoughts, as distinguished from emotional reactions. So in times of crisis, if we keep our heads, we shall win through in the end.

ONE WAY OUT OF THE ECONOMIC CRISIS

(I have come across a solution to the world crisis, which certainly is final—provided it can be applied. It is in an article in *Christian Science Sentinel* of August 26.—C. JINARĀJADĀSA).

WHY accept the unjust, untrue, and often terrifying statements one hears in regard to the untoward financial conditions of our time? Why believe that unemployment, penury, and limited means and opportunities are necessary occurrences? Progress out of the present economic situation seems slow because we, perhaps unwittingly, give hospitality in thought to the error of limitation and acquiesce in the belief that we must work out of a general inharmonious state of affairs which, rightly understood, has no reality. Human reason, spiritually illumined, leads to the understanding which detects these false assumptions of mortal mind, denies their validity, reverses their evidence, and re-establishes normal, healthful, prosperous conditions . . .

The entire web of materiality, with its false sense of pleasure and pain, its sin and sickness, its phases of unemployment, is woven in the loom of supposititious mortal mind, and has no more reality than has the fabric of a dream. The need of stricken humanity is for an awakening from the material dream through the enlightenment of spiritual understanding.

THE ROSE

BY THE REV. F. H. ALDHOUSE

THERE was an old moss-rose bush growing up the wall of our house in Baltray, County Louth. Baltray is beside the sea and the combined tang of salt in the air and the smell of the roses is one of my earliest recollections. I loved that moss-rose bush as child and boy; as I do now when time's frosts are greying and gristling my hair. For I have returned to the old home with a tolerable fortune and the rose blooms and perfumes the air still as in the dear dead years past. So much has gone out of my life, friends, parents, wife, but the moss-rose will last my time.

It was not only the colour and the perfume that I admired, the flowers were so perfect in their outlines, every petal exactly placed aright and contributing its own share to the loveliness of the whole.

I had one little sister and her name was Rosa. It is natural for brother and sister to love one another, but I think there were none that loved each other more than I and that beautiful child. She was of what is called "the fairy type," delicate and perfect, with jet-black hair, a wonderfully fair complexion which sometimes accompanies it, dark blue eyes and lips that always suggested to me petals of her namesake. I have never known a child that seemed so perfectly happy as Rosa was, her constant gentle laughter and the soft

sound of her little dancing feet are an undying memory of long, long ago. We played by the Boyne in scenes of beauty and the wonder of a mighty past whose stories of kings, druids, heroes and the Sidi were our joy.

I and Rosa were inseparable, we used to watch the wonderful sunrises out to sea, and the more magical sunsets out along the Boyne to westward. We knew the call of every bird, the many wild flowers were our friends, life was an enchanted life for us children, the sad and awful thing called human existence was known only to us as was the distant crooning of the waves. Great storms might break out to sea, and wash things ashore for our delight, queer people in Dublin might wage a civil war, but these were unhappy far-off things that only added zest by their very contrast to the certain peace and happiness in our rose-wrapped cottage.

And then, as suddenly as a storm breaks unexpectedly on the unwary mariner, the awful thing called Death burst on my happy boyhood like thunder in a clear sky.

I think I sensed evil as I cycled home from Drogheda where I had been at the Grammar School. It was a Saturday half-holiday, I always waited for the family lunch and did not lunch that day at school. My bicycle punctured badly when I reached Queensboro', and as it would not hold on even for a few minutes and I was anxious not to be late, I ran along wheeling it. I met an old woman whom we bought eggs from to supplement our own supply. She tried to talk to me but I ran on.

"'Scuse me, Mrs. Raferty," I cried, "I'm hurrying home." Then I saw there was something very much the matter with Mrs. Raferty and slowed down.

"Why, you're crying." I said.

"I am, Master Derrin," she answered. "Grief comes to all, to an old woman like me. An' maybe, sir, sometimes

to a young boy like yourself. I won't say more, avick, but I wouldn't hurry so fast, me dear there's plenty of time, an' we none of us know what's waiting us at our journey's end."

She hurried away and I slowed down a little, feeling uneasy and perplexed. I came to our door and smelt the perfume of the summer roses. It was not our servant old Meg or mother who opened the door to me, it was father. I saw his face was flushed and full of pain.

"I want to speak to you a moment, my child," he said in a curiously constrained and toneless voice. "Come in here, Derrin." I followed feeling sick with dread; what could have happened?

"Derrin dear," father said. "You are only a very young boy and your mother and I have shielded you as far as we have been able from anything that would hurt you." He paused. "From sorrow and loss—these come, my boy, to us all, to every one. I have something to say which I wish to Almighty God I had not to say, but it must be done. Derrin, Rosa has met with an accident—it was a bad accident—she is gone from us, my poor little boy."

I never saw a man cry before, and I had no power to weep myself. I felt my head begin to ache like the throbs of a drum, I ran out of the room sick.

I can remember little of what followed, of mother's caresses and what was said to comfort me—and did not, one thing kept singing in my ears "Rosa is gone from us" and "she fell into the Boyne".

Finally the doctor gave me something and the pain melted into a horrid sleep full of nightmare. In the early hours of the morning I awoke. I pulled up the blind to see if day was coming, a long ray of moonlight streamed into my little room and in the pillar of moonshine, oh wonder! poignant and exquisite floated Rosa.

"O Derrin darling," she said. "Oh don't cry like that, dearest, I am not dead, don't think it. I have gone back to my rose-bush. I am the Fairy of the Rose. I had to leave you all for a reason I cannot tell now, but I could never have grown up; we come as children and we go as children, it is our experience of mortal life. Derrin darling, every time you kiss my blossoms I will kiss you again. I can never grow old, and you will always be young too in your heart because we loved, we love, and we shall love."

Years have flown as clouds flee across the sky, but in the moss-rose my Fairy dwells. She tells me of her tearless life of joy and sympathizes and helps me. I kiss the rose-leaves and I feel a child's soft warm lips respond. Time, she tells me, is but an illusion, we are eternally young together, and when this old body passes a boy and a girl will walk hand in hand in a land where there is no parting or death or tears.

REEDS AND RUSHES

I HEARD the reeds and rushes at the breaking of the day!
They sang: "The sun is rising and the shadows flee away,
"But day or night, in gloom or light, the Fairies dance alway."

I heard the reeds and rushes in the glory of the noon!
They sang: "In every passing breeze, there rings a Fairy tune,
"A harmony of winter tide, a melody of June."

I heard the reeds and rushes when up rose the evening star!
They sang: "The joys of Fairy Life, how wonderful they are,
"We grow, we know, in Fairyland; while your eyes gaze afar."

F. H. A.

ZOROASTER

From "Four Great Religions"

BY ANNIE BESANT

THE Iranians—coming forth from the same cradle-land as the first family, but spreading westwards over that vast extent of territory which includes not only modern Persia but the realm of ancient Persia—were led in their first migration thither by their great Prophet Zoroaster, who held to them the same position that Manu held to the whole original Aryan race. He belonged to the same mighty Brotherhood, and was a high Initiate of the same great Lodge, taught by the same Teachers, the Sons of the Fire. Many of you will have read in those most ancient records from the Book of Dzyan, given in *The Secret Doctrine*, of the Sons of the Fire, who were the Instructors of all the great Initiates, called in Their turn, the Lords of the Flame.

This first Zoroaster, in teaching again the essential principles which are the foundation of every faith, and in each faith are apt to be overlaid by later accretions, blended philosophy and religion in a remarkable way. Coming to found a civilization which had its own peculiar features, which was essentially agricultural in its character, which was permeated through and through with the idea of the practical side of life, which was intended to train men practically in a noble faith and sublime morality, He did not give a metaphysical philosophy and an exoteric religion, linking the two together. But He interblended the two.

Having foresight of the special civilization that was to grow up, He gave an immense amount of astronomical science interwoven with the philosophy and the religious teaching, and He gave that astronomical science—so necessary for people engaged in agriculture—in its occult form, and not in its poor dwarfed modern presentation. To Him the stars were not mere masses of matter, revolving by blind unconscious laws around dead unconscious suns. To Him the planets around the sun, and the mighty stars in the highest heavens, were but the bodies of spiritual Intelligences, whose will was their guiding law and whose knowledge ensured the stability of the universe. He taught astronomy not as of dead matter and soulless energy, but as of living Intelligences, moving in changeless order, because guided by perfect wisdom and unswerving will. He taught

astronomy as the living occult science of spiritual wisdom, expressed in the material universe, the lowest form of its expression.

At the head of the manifested universe stands Ahura-Mazdāo, sometimes translated as the living Wisdom, sometimes as the Lord of Wisdom, sometimes as the Wise Lord . . . Ahura-Mazdāo is revealed as threefold . . . from Him duality proceeded, Spentō-Mainyush and Angrō-Mainyush, two principles that had their root in Him, but that were unfolded in order that a manifested universe might be brought into existence . . . the third, the Wisdom, the primeval Wisdom, or Mind, by which the world was made. This is Armaiti . . . Next in order come the hierarchies of the heavenly Intelligences, led by the seven great Spirits, the Ameshaspentas, the seven presiding Gods; sometimes Ahura-Mazdāo is placed at Their head as one of Them; sometimes They form the lower septenary and above them is the higher Triad . . . In man are the two principles—spirit and matter—as in all else, and he can side with the one or the other.

Out of the teaching of religious philosophy and of science there grew up the ethic which down to the present day is the glory of the Zoroastrian creed. A perfect practical purity is the keynote of that morality, purity in every action of the personal life, purity in every relation to external Nature, honouring external elements as the manifestations of the divine purity, guarding, as it were, their spotless cleanliness as a homage to the Life wherefrom the whole proceeds.

Passing from that purity of external Nature, with which a Parsi must not only passively but also actively associate himself, we come to that famous axiom of their religion: "Pure thoughts, pure words, pure deeds." That is the constantly reiterated rule of the Zoroastrian life—and we notice that the three are placed in the occult order.

We now come to the Fire, the supreme symbol of God, the symbol of divine life, that which is called the son of Ahura-Mazdāo, the sacred symbol most reverenced by the Zoroastrians of to-day . . . What is the Fire? Ever, in every religion, has fire been the symbol of the supreme God; Brahman is fire; Ahura-Mazdāo is fire; the Jews worship their God as a pillar of fire; and the Christians proclaim: "Our God is a consuming fire." Everywhere fire has been and is the supreme emblem; for He who is glory is revealed as fire; it blazes out from That which "is dark by excess of light," and the whole universe is but the outcome of the living flame.

What nobler work for the Zoroastrian of to-day than to permeate his brethren with the ancient fire, to relight its blaze on the spiritual altar of their hearts? What nobler work than to study his own Scriptures, and to go forth and teach the ancient learning with the authority and power that can only be wielded by a man of the same faith with those he addresses? The fire is not dead, it is only smouldering on its ancient altars; white-hot are the ashes, ready to

reburst into flames. And I dream of a day when the breath of the great Prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world.

H. P. B. ON THE SOUL

Contribution à l'Histoire de la Société Théosophique en France, by Charles Blech. 1933. From this interesting book, recently published, we quote the following fascinating passage written by H. P. B.:

"I am Buddhist to my finger-tips, and I have declared it for years. I believe in the existence of the soul, but of a material soul which will ultimately disappear, as is natural to any honest soul, and to any fragment of matter for which neither form nor existence can be infinite, not, consequently, immortal.

"I believe in the eternity of matter as *principle*, not as forms which always are transient (temporary). I do not believe in the personal immortality of the soul or of the ego; but I believe in the immortality and the eternity of the Universal Spirit, of the impersonal Ego, impersonal and unique, which is Oneness. And it is there in that Great All that at last immersed and absorbed my poor little 'great soul' will find its annihilation, its Nirvana, and it will finally rest in the universal annihilation of its stormy and miserable existences. Feverish activity will be drowned in spiritual inaction, the poor tiny individual atom in the Universal All. And then the small drop of muddy water that once was H. P. B. will have become a boundless ocean without beginning nor end. This is my aspiration, my own. Never shall I be satisfied with the idea of ultimately settling in Nirvana or in the traditional Paradise, as an individual soul. Would it not be strange, truly, to see the souls of James, Peter and Susie enduring for eternity, their golden tooth-picks in their mouths and the escutcheons of the Gods on their carriage doors? Very philosophical the idea. *My* ambition is to become ultimately the All, to be attracted and absorbed in Nirvana as a wisp of vapour is attracted by the ocean; and there, losing my personal individuality, to replace it by the impersonal individuality of the Universal Essence which the Christians and other deists call 'God,' and that I and my school (which is not the Theosophical school) call the Universal Cause, a cause which has neither intelligence, nor desire, nor will, for it is Intelligence, Desire and Will in their Absoluteness." (p. 118.)—Translated by M.M-S. for *Theosophical News and Notes*, August—October, 1933.

IMPORTANT ANNOUNCEMENT

(*To appear in November issue, "World Theosophy"*)

THIS is to inform you that with the December issue *World Theosophy* will cease publication.

About a year ago rumours reached us from Adyar that some considered *World Theosophy* competitive to THE THEOSOPHIST, published there, and that if we ceased publication the subscriptions to it would increase. We took up this question with some of our leaders and with prominent officers in this and other countries. Without exception, they all urged us to continue publication as they felt that our magazine was helping the public to come to a better understanding of Theosophy, as well as aiding the members in their study of the writings of our teachers. They were also of the opinion that the question of competition with THE THEOSOPHIST was not a serious one because the members, if they could afford it would naturally prefer the "home" magazine to the one which we were publishing.

Dr. Besant, when we last saw her at Ommen, was of the same opinion, and that was the reason she asked us to continue publishing such a magazine in this country. We promised her that we would try to keep it going in America as long as she lived. This promise, coupled with the opinion of some of our leaders that the magazine was really doing good work for the Society, decided us to continue.

However, some time ago we received a letter from Mr. Jinarājadāsa (then acting editor of THE THEOSOPHIST) which stated definitely that he considered *World Theosophy* competitive and regretted that more members did not support the Adyar magazine. Also in a recent issue of THE THEOSOPHIST Dr. Arundale made a very strong appeal for its support. Finally, in its September issue, Mr. Warrington, our Vice-President, laments the small number of its subscribers, regrets its heavy monthly deficit, and makes a strong plea for the members to aid it.

These facts, coupled with minor considerations, have decided us to cease the publication of *World Theosophy* with its December issue, the completion of its third year.

We have fulfilled our promise to Dr. Besant to publish a magazine here so long as she lived, and since THE THEOSOPHIST, according to Mr. Warrington's statement, is in financial straits, we shall do what we can to help it. In ceasing publication we wish to urge our friends who have not already done so to subscribe to THE THEOSOPHIST and thus help to put it on a satisfactory basis. Mr. Jinarājadāsa, with his able assistants, has made it a wonderfully fine magazine, one of great value to the Society.

We take this opportunity of thanking our subscribers, our donors, and our contributors for their constant support. They have been an unfailing source of encouragement and appreciation.

This has been a privileged and a joyous work, and with no less joy shall we serve Theosophy in the future. Our service is dedicated to our leaders and especially to the Elder Brethren at whose behest (as told us by Dr. Besant) this work was given to us.

MARIE R. HOTCHENER,
Editor.

HENRY HOTCHENER,
Publisher.

EXECUTOR'S NOTICE

NOTICE is hereby given that all creditors and other persons having any claims against the estate of the late Dr. Annie Besant of Adyar, Madras, who passed away on the 20th day of September, 1933, and the Probate of whose Will has been granted to the undersigned, are required to send full particulars in writing of their claims to the undersigned, or to Major D. Graham Pole, 146 Palace Chambers, Westminster, London, S. W. 1, England, on or before the 31st March, 1934, after which date the assets of Dr. Annie Besant will be distributed amongst the parties entitled thereto, having regard only to the claims of which the undersigned or Major Graham Pole shall then have had notice.

N. SRI RAM,
Theosophical Society,
Adyar, Madras.

CORRESPONDENCE

Mr. Krishnamurti's "Standpoint"

LIKE Mr. Jinarājadāsa, one is compelled to recognize that it is the standpoint of Mr. Krishnamurti that is all-important. It is no use trying to expound or explain what Mr. Krishnamurti says for precisely this reason. Only one speaking consistently from his standpoint could possibly express what he means, and there is no one who seems to be able to do that except Mr. Krishnamurti himself.

I feel that from many points of view Mr. Krishnamurti is deserving of attention and appreciation, apart from everything that has been said or claimed for him in the past. It is not that I wish to discount anything that has been said about him and the claims made for him. It is rather that I feel that, in the writings of Mr. Krishnamurti, there are clear indications of a true greatness that will command recognition some day quite apart from anything else whatsoever. Those who can appreciate real greatness in poetic literature will at once, it seems to me, see what I wish to convey. Mr. Krishnamurti is perhaps more than anything else a poet, but he is *more* than a poet, unless one is prepared to agree with Shelley about poets and poetry. To Shelley "a poem is the very image of life expressed in its eternal truth". Shelley also said that "poetry is a sword of lightning, ever unsheathed, which consumes the scabbard that would contain it". "Poetry and the principle of self," said Shelley, anticipating Mr. Krishnamurti, are "the God and Mammon of the world". "A poet participates in the eternal, the infinite and the one; as far as relates to his conceptions, time and place and number are not," wrote Shelley in his famous essay "A Defence of Poetry"; and yet in the same essay he maintained that "the true poetry of Rome lived in its institutions," and that "poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present . . . Poets are the unacknowledged legislators of the world". The realization of the ecstasy of Life means that

> you bring about order in the world of chaos . . . though you become a supreme individual in your aloneness, you have lost its particularity, and you are like the winds that move, that have no resting place; you are like the waters that fit into any jar. (*Star Bulletin*, September-October, 1932.)

The standpoint of the true poet or artist, in Shelley's sense, is that of the eternal, not that of time and space, and yet each form is an incarnation of the eternal spirit of beauty. Shelley, Plato and Mr. Krishnamurti have much in common. The poet "participates in the eternal" and for him, as such, time and space "are not". Compare Mr. Krishnamurti's beautiful saying:

> Life is love's immortality. Life is thought's impersonality. Life has no time and space, but it acts freely through time and space.

As to the "principle of self" which to Shelley was as Mammon is to God, there are many statements in Mr. Krishnamurti's writings to show that there must be an absence of any consciousness of "self," and in one of his "Thoughts on Life" he says:

> In describing to you the indescribable Truth, I am not expressing myself. There is no myself to express. Were there a myself, it would not be Truth. (*Star Bulletin*, September-October, 1932.)

"True action is possible only when the mind is wholly free from self-consciousness." It is "action without motive," and therefore action that is truly creative. So speaks Mr. Krishnamurti. He also tells us that true action has no reaction, and this simple statement has a world of implications.

Lord Haldane in one of his books said that science is concerned with distinctions of standpoints. The phrase is worth pondering over. Never was it more imperative that we should be concerned with such distinctions. Modern science itself has two definite and distinct standpoints that seem to clash with one another. The one is the abstract, non-time and non-space world of the mathematical physicist, and the other is that of the ordinary one of measurements and geometry. But the laws of the latter world, including that of gravitation, have no meaning and therefore no existence when viewed from the world of the physicist. Yet on the level of geometry and measurements nothing has changed, and all the laws of that level hold good, and cannot be discounted and denied. On their own level such laws are utterly true and their usefulness practically unlimited. Dr. Besant once remarked that whatever a triangle might look like on any inner plane of Nature, on the physical plane the truth about it was that it was a three-sided figure!

These things are worthy of mention in view of what Mr. Jinarājadāsa says about the "one point on which some of us most distinctly differ from Krishnaji, and that is when he insists that all the categories, except those which he establishes, are useless, since they are erroneous."

It often seems, and it is often shown, that the evidence presented strictly by means of our senses is proved to be mistaken in the light of the evidence given to us by our minds. Yet we go on saying that "the sun rises" as if it were not a manifest illusion, and that "it goes down" even when we know that it does nothing of the kind! The evidence of our minds is also contradicted often by what

is dimly yet unmistakenly forced upon us by our intuitions. From a purely logical point of view no one can save his life by losing it, but that to the intuition is the most profound of truths. Truth in the world of poetry at its best belongs, to quote Shelley once more, " to those eternal regions where the owl-winged faculty of calculation dare not ever soar." Poetry is not like reasoning, a power to be exercised at will. Poetry "creates anew the universe, after it has been annihilated in our minds". . .

One might say of Mr. Krishnamurti, as is said of the enlightened Brahmana in the *Bhagavad-Gita*, that all the Vedas are as useful to him "as is a tank in a place covered all over with water". When he insists that the "Vedas," or shall we say "Gods and Masters," are of no value to the man who is seeking Truth, because they are in the "world of phenomena," we shall demur and even ask what is meant by "seeking Truth" in Mr. Krishnamurti's special sense as well as in other, and perhaps less abstract but none the less useful, senses? There need be no great difficulty in our minds as long as we can adjust our standpoints to that presented by Mr. Krishnamurti and, say, to that of representative Theosophical books. For some people, perhaps, this necessary adjustment of standpoint is difficult, and it reminds one of a story of the Oxford mathematical professor who, when reading Tennyson's lines, "Half a league, half a league, half a league, onward" said: "Why did'nt he say a mile-and-a-half and have done with it?"

It seems evident also that it is quite useless to quote Mr. Krishnamurti in favour of tenets relating to what to him is a world of blank irrelevance, and in such a category are all the "forms" of teaching and formulated tenets of Theosophical thought. Do we not recall the famous line of the sonnets about "art made tongue-tied by authority"? A formula in the world of creative work and living is a stranglehold! From that point of view, Reincarnation is no more significant than a flower-pot, and no less. I have purposely placed "Reincarnation" and "flower-pot" in juxtaposition in order to try to give more emphasis to my suggestion. It would, in fact, seem just as useful and necessary to Mr. Krishnamurti to affirm the existence of Masters as that of mountains, and *vice versa*. That is a point of view that he tries in so many ways to make clear.

If we could get the standpoint of the higher animals clear in our minds, add self-consciousness to it, and regard it as a poor reflection of Buddhic consciousness, we might perhaps get at something of Mr. Krishnamurti's standpoint. The animals, at any rate, have no "self-consciousness," no "duality," no "memory" in the sense Mr. Krishnamurti speaks about it; the animals have no "conflict" within them, and it may be that in so far as they are free from any sense of "self" the animals are free from Karma. (In freeing ourselves from "I-ness," duality, we are freeing ourselves from Karma, says Mr. Krishnamurti.) But this is merely a suggestion to be considered. Perhaps one should say: add individual

uniqueness and not self-consciousness to the standpoint of the animals. In point of strict fact, the animals have no standpoint, and I am not sure that it is correct to speak about Mr. Krishnamurti's " standpoint ". What is the " standpoint " of one who says:

> Being free from the sensation of perception, you perceive without its enticements.
>
> Have great intensity of emotion without being entangled in it.
>
> Be free from all ideas, and yet be so pliable, so alert, that you are an ocean of ideas.
>
> You are fully awake when you are not trying to avoid something, when you are not trying to escape the inevitable . . .
>
> To a man who has lost touch with Life, there is Occultism and Mysticism as paths leading to Truth.

(*Star Bulletin*, September-October, 1932.)

D. JEFFREY WILLIAMS

Congratulations

DEAR MR. WARRINGTON,

May I offer my congratulations to you on now being acting President of the noblest Society on earth? Our beloved leader has gone to her rest and I am glad for her sake. Somehow I feel tremendously elated by her passing, as if she had raised humanity by living with us and taking with her the essence of a nobler type of human beings, as the result of her dwelling among us for so long—we step up higher because she raised our conceptions by what she achieved. I am immensely proud of belonging to the Theosophical Society, this pride is not personal, but arises from a conviction that through the Theosophical Society such power flows that all must benefit.

My pride is strengthened because the Churches, Roman Catholic, Anglican and Non-conformist are now beginning at last to respond to the Douglas Credit crusade. But it was a Theosophist, the English Secretary of the Order of the Star, who *nine years ago* began to preach the healing doctrine of absolute economic equality, which is the foundation of the new state of brotherhood. It is Theosophists everywhere who are leading this crusade which will elevate women.

From every side now the movement shows signs of great vitality —too many to weary you with, but I write to you in deepest joy and conviction that our Society is the channel for the Masters, that Their rules *do* elevate mankind, that the message of Krishnaji is that of the Lord Christ and very necessary for all, specially for Theosophists. May our consciousness of His message grow and deepen.

May you be strengthened physically for the task of being our President! I send you love and all the good wishes possible, and to your dear wife who is such a real help-mate.

I am full of joy in being a Theosophist and having had the privilege of being at Adyar. With all good wishes,

MARY GRAHAM

Memorial to Dr. Besant

Most certainly the idea has already presented itself to erect a suitable monument to commemorate the memory of our grand and beloved President, Dr. Annie Besant, who left us recently. I do not know, of course, if there are already suggestions as to what could be a worthy monument, therefore I should like to present the idea of an Obelisk.

In most cases, monuments are hideous things, only a very few represent beautiful ideas, but then they have been executed by great artists, and I fear that our Society does not excel in artistic geniuses. An obelisk however must always make the impression of something very stately, and I cannot think of anything better than this which would be an appropriate monument.

If perhaps you will take up my suggestion, I should suggest a fairly large one, about 30 metres high, otherwise it will look like a needle. I am quite sure that all the members of our Society will be very desirous of contributing towards such a monument, and perhaps we shall put an appeal to that end in our various Sectional magazines. Of course, I will not take any step before I get your answer.

A. J. H. VAN LEEUWEN,

General Secretary, Indonesian Section.

[No decision will be made for some time yet. Meanwhile I shall publish suggestions.—ED.]

Hitlerism

DEAR MR. JINARĀJADĀSA,

In view of your comments on Hitlerism, the following from the *A. V. Federator* may interest you, as having a bearing on the constructive side of his work—I suppose the facts are authenticated.

Berlin, Wednesday.

Vivisection of animals of any kind is prohibited throughout Prussia as from to-day, by a decree of Captain Goering, the Prussian Premier. Anyone guilty of experimenting on animals from to-day will be placed in a concentration camp.—REUTER.

The Governor of Anhalt and Brunswick complains of the number of cases of cruelty to animals. In future, he says, tormentors of animals will be put in a concentration camp.—EXCHANGE.

In this connection a very interesting letter appears in the August number of the "Abolitionist" from a clergyman who had written to Hitler about a report in the "Daily Express" that he intended to introduce compulsory inoculation into Germany, and had received a reply from which we quote the following:

"I feel it my duty to protest against this kind of unreliable and shallow journalism . . . The paragraph dealing with 'compulsory inoculation against all preventible disease' has no foundation whatever. Medical science has been profuse in working out other schemes than inoculation in order to prevent and combat disease. In orderly and clean surroundings diseases cannot spread. It is therefore more important to create healthy social conditions than to apply toxins, of sometimes doubtful value. So far as Germany goes, I don't see either against which diseases the population should be forcibly inoculated. Cholera, smallpox and spot-fever (hunger-typhoid) fortunately are completely abolished, and other vaccines (as for instance against tetanus, etc.) are merely applied in isolated and acute cases.

"So far as I know, the German school of medicine does not believe in the practice of pouring germs and sera into people's systems. Our doctors are much more inclined to rely upon the natural forces of the human body reacting normally against attacks of disease, and they find the force of this reaction a better proof of vitality than can be obtained from the contents of bottles of any description."

It may also interest you to know that some of my own German Jewish relatives, one of whom is a judge in a commercial court, and others stockbrokers, and the like, have been either reinstated, or else notified that they would be allowed to retain their positions. This would bear out what I have heard, that if a person were deemed to be a decent citizen (as distinct from the kind of person who lives in a country without ever becoming a member of the community), be he Jewish or not, he is allowed to carry on. I naturally agree with your strictures on any regime which causes or allows persecution; and there must obviously have been many gross abuses. But the other side is also interesting: one cannot help wondering whether the future of Germany will not be like the recent history of Italy, which, after passing through a state of terror and repression, as well as of dangerous nationalism, seems to be settling down to become a really fine, united and idealistic nation.

L. J. BENDIT

"*Nous Accusons*"

Theosophy, through its mouthpiece, the Society, has to tell the truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . . A MASTER'S LETTER.

It is the duty of every member of the Theosophical Society who agrees with the stand taken by Mr. Jinarājadāsa against the atrocities of the Nazi regime to give tangible evidence of their support by writing to that effect to THE THEOSOPHIST. Thus the world may know that this Society, whose First declared Object is

"To form a nucleus of the Universal Brotherhood of Humanity *without distinction* of race, creed, sex, caste or colour," speaks with no uncertain voice in condemnation of the acts of violence perpetrated in Germany against race, political opinion, civilization and culture. (Among the cruder of the attacks on culture which are not generally known are the burning of the works of Heine—which is as if England were to burn the plays of Shakespeare—and the denunciation of Goethe by Herr Esser, Bavarian Minister, as "internationally minded".)

There may be some excuse for those who live in Germany, where the press is censored and the radio controlled so that no utterance adverse to Nazi policy, whether from at home or abroad, shall reach the eyes or ears of the German people. I wonder whether the letters appearing in the recent issues of THE THEOSOPHIST are the free expression of the opinions of the writers, or whether they were written under pressure, as in the case of many business letters received from German firms, protesting against the spreading of "lies" and "exaggerations" in foreign countries concerning the state of affairs in Germany. There is no excuse for the attitude adopted by those whose views are expressed in such words as: "The Society is not concerned with politics"; "We have not sufficient knowledge to judge the position," in face of the evidence, complete and overwhelming, of the true nature of the Nazi rule. This evidence is so easily obtainable, the impartiality of its sources so obvious, that one suspects that those members of the Society who hold views such as the above live in a world divorced from reality, or they do not wish to acknowledge facts which, if faced, mean that they have to "*do* something about it".

Such members educe a variety of arguments for leaving well alone. One calls Hitler the saviour of Germany "and perhaps Europe—from Bolshevism and chaos". He will view with dismay the approaching diplomatic recognition of Russia by the United States of America, upon which the Editor of the English paper *The Observer* comments: "It promises to be one of the best and most helpful factors in a world where hope finds little scope." It means "that the past is buried, the future welcomed". "The recent reconciliation of Russia and Poland, Russia and France, now Russia and America . . . is a tremendous force for peace." Bolshevism therefore, is now accepted, even in quarters which formerly looked upon it with horror and distrust, as a factor making for the peace of the world.

That Hitler is a vegetarian and does not smoke is regarded by some as evidence of his greatness. It ought to be realized once and for all that personal and physical purity is not the exclusive hall-mark of spirituality. The Black Magician concedes nothing to the White in this respect. The sole criterion is the *aim* to which the powers dependent upon personal and physical purity are directed.

An argument usually regarded as conclusive is that the Theosophical Society cannot engage in politics. Colonel Olcott is often quoted as final and authoritative with haste and relief. The fact is that he is usually misquoted, his actual words being:

> Our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree and to compromise the Society by saying that it has, AS SUCH, any opinion upon these or any other questions.

But the Master's words quoted above are clear. If the First Object of the Society means anything at all, the Society, *as such*, cannot honourably refrain from stating, clearly and plainly, that it is opposed to activities which violate its terms and that, whatever its motives, the Nazi party have introduced and enforced in Germany all those distinctions of race, creed, sex, caste and colour, which it is the primary purpose of the Society to remove.

The First Object of the Society is the standard by which it and its members must judge the doctrines and actions of the economic and political movements of the age.

The Theosophical Society was founded by the Great Brotherhood of "Just Men made Perfect" to be the advance-guard of humanity; to march ahead of, not limp with, the crowd. To maintain that position it must exercise unceasing vigilance. Its gaze must be for ever onward and upward. Its First Object is not a theoretical article of belief; it states the conditions of a life to be lived *and if need be, died for*, by all true Theosophists. In other times the issue was joined on other grounds. Hypatia and Bruno died that organized religion should not strangle the freedom of the spirit. To-day men and women are suffering and dying, that political and economic creeds shall not succeed where organized religion failed. Their martyrdom is no less great, because to the world at large they are unknown.

If we hesitate, compromise, or *count the cost* of taking our place as Theosophists beside those who daily suffer and die in the name of Truth, we shall betray the Society, we shall betray the charge of the Great Brotherhood. Mene! Mene! will be our shameful epitaph. In the coming years our watchword must not be "Safety first," but:

> Fight the good fight and if thou wounded be,
> Fight on. Through death do some reach victorie.

LEONARD C. SOPER

Greek

In the November number of THE THEOSOPHIST, a foot-note by C. J. states that there is no such Greek word as Τρεπλασιος, found in H. P. B.'s original manuscript of *The Secret Doctrine*. The word is a misspelling of Τριπλασιος, meaning "thrice-great," a variant of the well-known epithet Τρισμεγιστος applied to Hermes.

H. V.

REVIEWS

The Green Round, by Arthur Machen. (Ernest Benn, London. Price 3s. 6d.)

A new book by Mr. Machen is always an event for those who are interested in the study of that inner world which presses round us so closely, though most of us are blankly ignorant of it, and disposed to be indignantly incredulous when at rare intervals it manifests itself unmistakably. He is a past master in the art of creating an atmosphere, of making us realize how near we are to the unseen, how it is ever about our path and about our bed, and may when we least expect it suddenly put forth a hand and touch us.

Many authors can produce a gruesome thrill; Bram Stoker does it supremely in *Dracula*, William Hope Hodgson in *Carnacki*, Dr. M. R. James in *Canon Alberic's Scrapbook*, Henry James in *The Turn of the Screw*. Perhaps their methods are more obvious than Mr. Machen's; his masterpiece, *The Great God Pan*, stands out in my mind as unforgettable. I do not think that he has equalled that in *The Green Round*; we could hardly expect that, for I doubt whether it *can* be equalled.

The "green round" which gives the book its title is what is commonly called in the country districts a fairy ring, set in the midst of a grassy amphitheatre, sweet with the growth of the wild thyme. Such spots are usually regarded as centres of fairy influence, and sometimes the favoured few who are more sensitive than the majority have been able to watch the "little people" at their revels there.

This particular fairy ring, however, seems to have been endued with abnormal characteristics. Not only was one who entered it liable to be subjected to the influence of that strange power of glamour with which fairies are universally credited, but he also laid himself open to the far more unpleasant possibility of attracting and attaching

to himself some kind of astral or perhaps etheric attendant, who might be merely a mischievous poltergeist, or might on the other hand prove to be a malignant and persecuting entity.

The incident which first drew attention to this remarkable state of affairs occurred to a man who had for some years been in the habit of spending his annual holiday in the neighbourhood of this green round, and often sat for hours in that beauty spot engaged in drowsy meditation. On arriving there one day, he was horrified to find it occupied by a new and hideous erection of red brick, surrounded by all the cacophonous revelry of a country fair, so that anything like quiet or rational enjoyment was utterly impossible. He was rash enough to write to the local paper complaining of this, and was met by indignant official denial that any building of that sort existed or that any such fair had ever been held there, and it was only then that he discovered that no one else had seen the building, and that, in fact, it did not exist! There was some evidence that others had heard the noise, but on the whole his story was, not unnaturally, discredited.

The greater part of the book is, however, devoted to following the adventures of another visitor, whose experiences differed widely from those of the first. He was subjected to no hallucinations in the green round itself, but he did somehow contrive to attach to himself an entity—possibly more than one—which arranged for him some unpleasant surprises. This attendant was protean, as they so often are; in some adventures visible only to the haunted man himself, in others visible to neighbours or friends, but *not* to the victim, in yet others invisible to all, yet capable of producing destructive poltergeist phenomena on a large scale. Eventually the sufferer succeeded in freeing himself from his tormentor, but only by abandoning his country and cutting himself finally adrift from all his old associations. The book ends with a curious story of fairy glamour quoted from a recent issue of *Light*. A strange book, but cleverly written and distinctly interesting.

C. W. L.

Ways of Escape, by Sir Philip Gibbs. (William Heinemann Ltd., London. Price 8s. 6d.)

We all recognize that the world is somehow out of joint; we have all in various ways been to some extent affected by this universal commercial depression; we hear from all sides of vast numbers of unemployed, of a general atmosphere of unrest, of gross outrages perpetrated in more than one country in the name of

progress; but few of us have any definite idea of the causes of all this trouble; few can suggest any really common-sense and practical method of dealing with the emergency. Theorists there are in abundance who offer cut-and-dried panaceas, many of which would quite possibly be effective if they could be introduced without destroying the whole fabric of civilization by a world-revolution.

To those who are somewhat bewildered about it all and do not see their way clearly, this book by Sir Philip Gibbs will, I think, be distinctly helpful. He does carefully analyze and sort out the various complications which have produced the present state of affairs, and when he has done that, he proceeds to offer certain remedies which, if they can be adopted, would go a long way towards ending the confusion, while they are at the same time obviously practical and possible of achievement.

All these remedies, naturally, require a certain amount of effort and enthusiasm, and, above all, of common sense and unselfishness on the part of the people who are to be helped; and these qualities are usually conspicuously lacking. But Sir Philip does not despair of arousing them. He points out how wonderfully many of the very same type of people responded to the call of patriotism during the War, and how quickly they were drilled into an absolutely new life, in which they acquitted themselves most creditably. Cannot this be repeated in the interests of peace, with the certainty of comfortable living for a goal, instead of the strong probability of a violent death? Sir Philip thinks that it can, if properly managed, especially if a flavour of romance and adventure can be infused into the idea.

He is no vague, unpractical dreamer; he publishes letters from men of weight and importance in various parts of the world who approve and endorse his suggestions, and are prepared to support him to the extent of their power. Careful organization would of course be needed, and public opinion must be awakened to the urgency of the case, and the necessity for prompt action; but that should not be very difficult. Theosophists might do worse than study the question and, if convinced, throw their energies into so promising a piece of work.

C. W. L.

A Survey of Mystical Symbolism, by Mary Anita Ewer. (Society for Promoting Christian Knowledge, London. Price 8s. 6d.)

This is emphatically not a book for every one; indeed, the authoress herself thinks it desirable to explain in the preface why

anyone should find interest in its subject. But the book bears such evidence of very wide reading and long and patient study that it cannot but command our respect, even if it were only on that account. It is, the writer says, an attempt to collate and compare the language in which many men of widely different faiths have tried to express, by means of analogy, inner experiences and ideas which are not directly and literally expressible in words. She thinks that study along this line is one gateway into whatever we may experience or hold by faith concerning supernatural reality.

It is perhaps fair to warn the reader that the book has nothing to do with what we ordinarily call symbols; it makes no attempt to explain the inner meanings of the circle, the cross, the double triangle, the serpent, etc.

She speaks very appreciatively of Mr. C. Jinarājadāsa's book on *The Nature of Mysticism*, and I am inclined to advise anyone who feels capable of studying Miss Ewer's book to read Mr. Jinarājadāsa's first, as an introduction to the subject. Miss Ewer herself is quite definitely and admittedly a Christian, though a mystically disposed Christian; and, as a Christian Bishop myself, I feel that she deserves the greatest credit for the carefully impartial and sympathetic way in which she treats all other religions. If there were more Christians of this high type we should the sooner arrive at the consummation for which so many hope, when *all* religious men shall stand together to defend their position against atheism and irreligion.

C. W. L.

Life of Christian Samuel Hahnemann, Founder of Homœopathy, by Rosa Waugh Hobhouse. (The C. W. Daniel Co., London. With 17 illustrations. Price 7s. 6d.)

Hahnemann (1755-1843) was born in a family of porcelain painters at Meissen, Saxony, which environment probably induced the love of botany and chemistry which always characterized him. Leaving school at twenty, with just twenty *thalers* in his pocket, he went to the University of Leipzig to pursue his studies in classical literature, the natural sciences and medicine, coaching and translating to maintain himself. He began hospital work at the Brothers of Mercy Hospital in Vienna, and at twenty-four commenced practice as a qualified doctor at Hettstadt in the Harz Mts., a copper-mining district which afforded him an opportunity to study metallurgy.

He was a sojourner, not an inhabitant, of the many cities where he worked—here as *locum tenans*, there as Medical Officer of Health, again as ordinary practitioner, everywhere poor and struggling, but always carrying on his investigations. The support of his rapidly increasing family was secured mainly by literary work; for his "increasing dismay at the methods of treatment then current led him to withdraw from practice". Indeed, "for forty years it was his custom to sit up the whole of one night out of four, working, translating, studying, writing".

An indefatigable student of chemistry and medicine, he wished to make available the collected knowledge of the race on these subjects, and translated work after work into German. His own original writings began about 1790 with *The Friend of Health*. There followed at intervals: *The Apothecary's Lexicon, The Medicine of Experience, Æsculapius in the Balance, Lesser Writings, The Organon of the Rational Art of Healing* (his greatest work), *Chronic Diseases, their Nature and Homœopathic Treatment*. He was a pioneer in various ways: in advocating garden cities, isolation hospitals and scrupulous cleanliness in epidemics, kind treatment and pleasant surroundings for the insane, and prison reform; as well as in opposing blood-letting and complex and drastic medicines.

While Hahnemann was translating Cullen's *Materia Medica*, he was not satisfied with the author's explanation of how cinchona (quinine) cured ague, and decided to try it upon himself. "He took accordingly," writes Brunnow, "at several times, strong doses of cinchona such as the physicians of the day prescribed. How great was his astonishment when he found himself suffering from a strong paroxysm of ague! Then flashed on his mind the lucid thought which gave him the key to all specific treatment: 'Does cinchona bark, which cures ague, produce the same?'" For years he tested this principle, with various drugs. All his medicines must be *proved*. He says:

> In order to discover the true remedial powers of a medicine, we must look to the specific artificial disease it can develop in the (healthy) human body, and employ it in a similar morbid condition of the organism which it is wished to remove.

For this purpose a "Provers' Union" was formed—persons willing to test drugs on themselves. It included Hahnemann himself, four of his daughters and two of his sons, besides many doctors and assistants. Hahnemann named his method "Homœopathy," from the Greek words *homoion* (similar) and *pathos* (disease); that is, treatment by the "Law of Similars". Treatment by the "Law

of Contraries or Opposites" (examples: inflamed blood by venesection, constipation by purgatives, acidity by alkalis, pain by opium) he termed "Allopathy," from the Greek *alloion*, meaning of a different kind, or contrary.

Furthermore, he discovered the heightened power to cure by increasing smallness of dose; thus he cured scarlet fever by a dose of 1/432,999th of a grain of belladona. "As clinical experience proved that the medicinal virtues were undoubtedly increased by the processes of attenuation, trituration and succession, Hahnemann called these processes *potentization*; that is, a making more potent for cure though less powerful for harm."

Another element of his method—and each new feature increased the opposition of orthodox physicians—was to prescribe only one medicine at a time, in order to learn what it accomplished. This was in absolute opposition to the custom of his day, when it was usual in a single prescription to include twelve, twenty, thirty or even more ingredients, "whilst doctors who did not wish to exercise their own selective faculties could buy the so-called 'magistral formulas' composed by physicians of note and kept in store by the apothecaries".

Hahnemann, again, "became the one historic figure in medicine at that time who insisted at all costs on" dispensing his own medicines, and this naturally brought down on his devoted head the persecution of the Apothecaries' Guild. At last the matter went before the King of Saxony, who arranged that "no further steps shall be taken against Dr. Hahnemann".

To those who would know of the career of Dr. Hahnemann and behold a picture of life in Europe during the late 18th and early 19th century, this book may be highly recommended; but for those who would merely trace the rise of Homœopathy the account is discursive, and might be condensed into much smaller compass.

M. K. N.

India under the British Crown, by Major B. D. Basu. (R. Chatterjee, 120-2 Upper Circular Road, Calcutta. Price Rs. 10.)

This book is a continuation of the author's *Rise of the Christian Power in India* but is somewhat less voluminous, consisting of 554 pages, whereas the earlier volume contained no less than 977 pages of quarto size. But the reader, if he knows something of Indian history already, ought not to mind their bulk, except for the difficulty of handling such volumes, because they are so written that

he can take up almost any chapter and read it by itself with both profit and pleasure. The greater part of *India under the British Crown* and of almost every page in it consists of extracts (clearly printed in smaller type than the rest) from either important documents or speeches by official representatives or non-official leaders, or works of historical note. The first chapter is entitled "Lord Canning," the Governor-General of 1857-1862, under whom the British possessions in India were transferred from the East India Company to the British Crown. Similarly each succeeding Viceroy has a chapter for his administration, the tale being carried up to the end of Lord Reading's regime.

The book is of an encyclopædic character, written from the point of view of an Indian Nationalist, and is exceedingly well arranged. For instance, there is a sub-heading in each chapter for every event within it, making it easy for reference. The book is illustrated with portraits of the successive Viceroys and important Indian leaders, including one of Dr. Annie Besant. It ought to find a place on the shelves of every school, college and public library in India.

N. S. R.

The October number of *Theosophy in India* is of a special character, because it is all about our President, being brought out as a "memorial volume". Among those who have contributed to it are some prominent Indian leaders, such as Sir P. S. Sivaswamy Aiyer and Mr. A. Rangaswami Aiyengar, Editor of the *Hindu*. It includes tributes paid to her at various public meetings in India held after her passing and notices and articles about her in the press. There are here and there some interesting references to personal incidents, as for instance in a speech delivered by Sir T. B. Sapru at Allahabad to the meeting of Dr. Besant with Lord Chelmsford, the then Viceroy, after her release from internment in 1917. Among others whose speeches or tributes are reproduced are persons who were closely associated with her in one department of her work or another or knew her well personally. The volume is adorned with two portraits, one showing Dr. Besant as she looked in her early Theosophical days, and the other a portrait taken two years ago when she had already become considerably weak.

S. R.

MAGAZINES RECEIVED:

The Advance Australia News Service	October.
Alborea	July-September.
The American Theosophist	September and October.

The Beacon	October.
The Bharata Dharma	October-November.
Boletín de la Sociedad Teósofica Española ...	October.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	October.
Bulletin Théosophique	Aug.-Oct. and November.
The Canadian Theosophist	October.
Central South Africa Newsletter	September and October.
Kuntur	July-September.
The Liberal Catholic	October and November.
The London Forum...	October.
Modern Astrology	November-December.
The Modern Review	November.
The Non-subscribing Presbyterian	October.
Persatoean-Hidoep	November.
De Pionier	November.
Rationalist	No. 3.
La Revue Théosophique le Lotus Bleu	Aug.-Sep. and October.
La Semaine Religieuse	October.
Stri Dharma	November.
The Temple Artisan...	August-September.
Teosofisk Tidskrift	October.
Theosofie in Ned.-Indië	November.
Theosophia	October and November.
The Theosophical Path	October.
Theosophy in Ireland	July-September.
Theosophy in India...	October.
Theosophy in Trivandrum	October-November.
World Theosophy	October.
The Young Builder	November.
The Young Theosophist	October.

BOOKS RECEIVED :

Some Experiments in Four Dimensional Vision, by Geoffrey Hodson and Alexander Horne. (Rider & Co., London.)

Mixed Pasture, by Evelyn Underhill. (Methuen & Co., London.)

The Bhamati of Vacaspati, by S. S. Suryanarayana Sastri and C. Kunhan Raja. (T.P.H., Adyar.)

The Tantrik Doctrine of Immaculate Conception, by Elizabeth Sharpe, F.R.G.S., F.R.E.S., M.R.A.S., F.B.E.E., etc. (Rider & Co., London.)

The Work Promethean, by James H. Cousins, D. Lit. (Ganesh & Co., Madras.)

Initiation Human and Solar, by Alice A. Bailey. (John M. Watkins, London.)

Kettle Drums, by N. Ramabhadran, B.A. (Basel Mission Press, Mangalore.)

In Quest of God, by Ramdas. (Anandashram, Ramnagar.)

Know Thyself, by Swami Rajeswarananda. (Sri Santi Asram, E. Godavery.)

The Howard Journal. (Annual.)

Registered M. 91

THE THEOSOPHIST



FEB -2 1934
PERIOD. DIVISION

Statues of Founders of the Great Religions, in the Hall of The Theosophical Society, Adyar, Madras

V. MUHAMMADANISM

(As according to Islamic tradition no image must be made of the Holy Prophet, an inscription in Arabic in praise of the Koran is placed in its stead.)

January, 1934

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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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WORKS BY G. S. ARUNDALE

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Theosophical Publishing House, Adyar, Madras, India

October 1, 1931.

My Birthday Resolution

On each day & all day long,
during this 85th year of my
present incarnation,
I will patiently try to tune
my daily life into fuller harmony
with that of the
Divine Master
who lives within my heart.

Annie Besant

The above is offered as a New Year's resolution for us all. If we shall succeed in fulfilling it well, the world will be the better for it.—A. P. W.



ON THE WATCH-TOWER

By A. P. WARRINGTON

Convention Greetings.

To the Delegates to the 58th Convention of the Society, who will be assembling very soon after this issue of THE THEOSOPHIST goes into the mails, there are offered the hearty greetings of the Editor and his staff, the Society's officers and the residents of Headquarters. Likewise to Mr. Krishnamurti and those arriving with him for the course of talks to be given by him immediately after the Convention.

***

Nominations.

At the time of going to press (December 13) no names have been added to those of Dr. Arundale and Professor Wood, as nominees for the Presidency of the Society. There remain seven more days before nominations are closed, and by that time the present issue of THE THEOSOPHIST will be in the mails. So this cannot be considered a final statement, such as will be posted to the General Secretaries by the same mail, including full instructions for taking the votes of the members. A secret ballot is desirable.

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Manifestoes.

My remark in a Presidential circular published in THE THEOSOPHIST for December, that manifestoes of the candidates might appear in this number, was based upon the rule of "all or none". Professor Wood had already offered a manifesto for publication. Although the magazine is not for the discussion of political matters but for the propagation of Theosophy, I at first thought the impartial publication of the statements of all the candidates for the Presidency once in seven years need not seriously affect the general policy of the magazine. But it later developed that Dr. Arundale, the only other candidate, when approached, declined to issue a manifesto, and therefore my aforesaid rule of "all or none" leaves nothing now to be published.

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December 1st.

There was a happy gathering at the new "little theatre" at Adyar on December 1st to celebrate (*a*) the opening of the theatre and community club-rooms; (*b*) the 25th anniversary of the acquisition by the Society of the building in which it is established (Blavatsky Gardens Bungalow); (*c*) the birthday of Dr. Arundale; and (*d*) the return on that day of Dr. and Mrs. Arundale from their world-wide tour for Theosophy.

The programme included amplified gramophone selections; brief introductory and concluding remarks by the President *pro tem*; a welcoming address to our returned world-wanderers by Bishop Leadbeater; responses by them; and then refreshments to all on the broad verandahs, shaded by day by the great Banyan Tree.

Bishop Leadbeater, in his address, brought out the point that it is very important that there should be able lecturers in the field; for, he said that although people may sink back into their accustomed channels of thought and feeling soon after experiencing the upliftment of an inspiring Theosophical

lecture, yet such an experience does always cause some degree of expansion, so that one never can be quite as limited as before; and that stands to the credit side of good.

Dr. Arundale, in his response, made the point, among others, that however greatly we may differ in views (and we all ought to have individual views of our own) we should learn to remain friends and brothers in the real sense; or, as I have heard it said: We ought always to keep our hearts together, but our heads apart.

Mrs. Rukmini Arundale said she had very recently been wishing there were a theatre at Adyar, only to come and find one almost completed. She spoke on the great need for an emphasis upon the arts, claiming for them that they rank with the highest efforts made to improve civilization.

So, a new work will now be started here, however simple the first steps may necessarily be. Mrs. Hamerster has been asked to head a committee to carry this on through music, drama, lectures, social gatherings, etc., to the end that Adyar may perhaps no longer be subject to the charge by the younger ones that it is too monastic and monotonous with provisions made only for the elderly folk. Dr. Besant, shortly before she passed, spoke to me of how she hoped young people would be encouraged to come here to learn and to grow.

During the evening a telegram was read from "Pearse President," reading: "Annie Besant Lodge, Birmingham, celebrating twenty-fifth anniversary, with Jinarājadāsa present, sends loyal and joyful greetings to Headquarters"; for which Headquarters is duly grateful.

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Was it Brotherly?

In *The Canadian Theosophist* published within the Society, there recently appeared appreciative articles devoted to the memory of Dr. Annie Besant. Many beautiful and even tender things were said, which do the authors fine credit.

It is regrettable, however, that they should have destroyed the value of their expressions by taking occasion to throw stones and mud upon one whom the late President loved as a brother; for whose powers and abilities she entertained the highest regard, and with whom she for years worked in the closest harmony. It was indeed a poor tribute to her intelligence, as well as her character, to have assumed that she could have been deceived as to his real nature; for in the long years of her close association with him, she had every opportunity to know him as he was. I can well remember hearing her say, more than once, that Bishop Leadbeater was the purest person she had ever known. And she who said this had spent the best energies of her marvellous life in the endeavour to discover and to live truth. How strange, then, that those who had had no such opportunities could sit in judgment upon one who (even had they ever seen him) was never so placed that they could personally judge of the truth or falsity of that which they now claim.

I am sure that our late President, who fought many a battle in the name of justice, would rise and defend her brother in words of powerful eloquence and finality, were she but here. There are very many throughout the length and breadth of the world who, as she did, look upon him, now in his ripe old age, with reverence and devotion, not only for the epoch-making pioneer work he has done in original research into the conditions of the higher planes, but also for bringing hope and happiness into the lives of thousands, both through his personal touch and his public work. Among these, I find myself. Him have I known for a third of a century; for periods I have had the privilege of a more or less close personal relationship with him and very many of his pupils, at one time seeing him almost daily in the performance of his ceaseless tasks; and nothing

have I ever found that would justify any thought of him save that which was of the highest and noblest.

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The Roerich Peace Pact.

There has been widely published the admirable proposal of the Roerich Peace Pact, which is a noble effort to preserve from destruction in future wars the world's priceless achievements in the realms of Art and Science and in general cultural values. Last month there was held a Convention in Washington in furtherance of the acceptance of the Roerich Banner of Peace to be flown over cultural institutions in times of war or local disturbance, as a sign of immunity from violence. Representatives of thirty-two nations unanimously passed a resolution recommending the adoption of the Pact by all nations. The name "Roerich" should be sufficient to mark the high character of the undertaking and to assure its ultimate success, so far as success may be possible. It is another and a beautiful mode of drawing people's minds to the contemplation of the blessings of peace, and every such effort helps in the erection of that great thought-structure of Peace, which one believes will in time dominate the thought and actions of the world as the peace-lovers persist and work for it harmoniously and zealously.

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Is it Lemuria?

It is reported in the press that an American naval captain, having made an extensive study of the bottom of the Pacific Ocean, announces that he has discovered a submerged continent twice the width of America. On the map made by him there appear mountains higher than Mt. Everest, and great depths six miles to the bottom. There are valleys making great rivers, broad plateaus and submerged volcanoes still active. Off Japan the bottom falls away to 5,501 fathoms, forming one of the greatest ocean trenches ever discovered. This creates no surprise in the Theosophical mind, which has absorbed

information obtained by clairvoyant research concerning the lost continent of Lemuria. It is this continent that Dr. Besant believed would gradually come to the surface again in the centuries before us, and she was always interested in any news of discoveries in that region, especially by way of new islands reported as appearing in the wide spaces of that vast body of water.

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Unity the Solution.

Mr. C. F. Andrews, speaking recently to a large gathering of students in Delhi on "Asia, Europe and Africa—Their Contribution to Civilization," is reported to have said that unless Europe learns from Asia the synthesis of life—the lesson of divine unity pervading the whole universe—it is sure to go to pieces by virtue of its analytic ways carried to the extreme. Mr. Andrews described Asia as the mother of all civilizations, and India as its heart and soul, and thus the diverging point of all civilizing influences. The peculiar gift of Asia to the civilization of the world was, he said, the fibre of the essential unity of life which ran through its whole length and breadth. This was the most characteristic feature common to all the great religions which had their origin in Asia. Thus one is reminded again of the very great importance of a vigorous propaganda in the West of Theosophy which is so firmly based upon this principle of the unity of life. How much of foolish and futile struggle could be avoided if this principle were only realized and put to practical use in the relations of man to man and nation to nation! All analysis and no synthesis makes the world a painful place.

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The Exchange Evil.

As an example of the cut-throat individualism that has so long been rife in our world, there is the exchange evil. (Happening to be abroad, I have had occasion to observe it in the variations in the home

cheques.) Here we have a condition which benefits no one except selfish financial interests and speculators. If the world statesmen had a practical conception of the truth of the essential unity of the human family, they would not only get together and banish every possibility of warfare in a civic sense, but would see to it that this and all other commercial incitements thereto were eliminated from the world.

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Warfare and Commerce.

It is well known that one of the most prolific causes of war has been the commercial interests. The world's States do not seem to understand adequately these interests or to be able to control them effectively. While commerce or business itself has evolved remarkably in some of its aspects within recent years, and some of the finest and noblest efforts on behalf of the human family in general can be credited to its influence and practical activities, yet for the most part it acts in ignorance of the principle of human unity. Nevertheless, commerce has become in places more enlightened than the States in this respect. Besides many others as striking, one of the things it has learnt is that beauty pays in hard coin. This is a great step forward. And one of the most important things it has now to discover is that to work for the good of all will likewise pay better than a selfish policy. This was discovered years ago by "Golden Rule Nash" who, about to go into bankruptcy, suddenly adopted in his business the policy of *Do unto others as you would have them do unto you*, and became a millionaire.

When the happy day of the Golden Rule shall come for all, one of the things we shall no longer see will be this international outrage of currency going up to-day and down to-morrow, swinging back and forth according to the timorous absurdities and ignominious practices of selfish interests (called by some a law), blind to the sins they

are committing against the human family in this and a hundred other ways; but we shall instead witness the proper authorities establishing intelligent systems for all the people, and among such systems an international medium of exchange which will be stable and firm throughout the world for long periods of time. Easier said than done of course; but where there is a will there is a way; and it would all be so sane and practical. That that would be one of the many needed steps towards insuring the universal welfare of the people can scarcely be doubted. It is the people's right to be happy, and they should not be made to "pay the price" so universally and continually, because of the selfishness and thoughtlessness of those who have the power to do such splendid things, and yet abuse their high privileges so ignorantly.

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Creative Power.

Some say that Universal Brotherhood or the practical application of the unity of life is a long way off, even though it may be a fundamental yet obscure fact in Nature. But they are wrong. It is only just around the corner, because it *is* a fact in life and not merely a theory.

Can it not be seen that this is a creative world, that every man is a creator on his own, and that that which we have created, whether in the far-off past or in the present, is what we have brought upon ourselves? We have only to realize this with open eyes and seize upon this creative power and determinedly create a new world for others as well as for ourselves, putting all heart and genius into the making of that which will enable the great human family to enjoy the thrill of living according to the obvious plan of the great Creator, which is loving-kindness and meticulous consideration for the welfare of all. And then the great corner will be turned.

ANNIE BESANT, 33°

SERVER OF HUMANITY AND APOSTLE OF TRUTH

(FROM *The American Co-Mason*)

RECENTLY through the newspapers we learned the sad news of the passing to the Eternal Grand Lodge, at the age of nearly eighty-six, of our beloved co-worker, The Very Ill. Bro. Annie Besant, First Lieutenant Grand Commander of the Supreme Council, and Representative of the British Federation.

Gone from our midst is a great soul, gone from a physical field of usefulness so widespread that all its far-flung ramifications may never be known. The versatile genius of a Michael Angelo or a Leonardo da Vinci can be better evaluated than can the influence of this burning flame we call Annie Besant, editor, political leader, educationalist, organizer, author, orator. What volumes about her can be written! Yet it is not to her talents or achievements in any of these fields that we shall attempt to pay tribute to-day. The world will do that, for the world, recognizing her outstanding ability, even if it did not always approve her aims or beliefs, frankly conceded to her the only woman's place on the list of the ten greatest people of this century. No, it is to the qualities of mind and heart and soul that made her a liberator and pioneer in untried realms; it is to her passion

for helping the human race, equalled only by her passion for Truth, that we bow in humble reverence as we say: "Well done, O worthy Mason!"

"Tremendous," "leonine," "epic," "terrific" are terms used by those who had the privilege of working with her or for her, when they try to describe her giant intellect and capacity for work, her heroic spirit and her indomitable quest for Truth. Yet, masculine as is the impression these words convey—and "superman" though she was called—there never was a more womanly woman with more tender sympathies, and more charm and delightful "whimsy" than this simple, unassuming, unobtrusive little lady, with her delicious Irish humour and friendly, spontaneous smile. As one of her co-workers has put it, "with all her magnificent power, with her wonderful light, her great achievements, she never lost the slightest touch of femininity in her gestures, her speaking, or her manner of treating others and of being treated by them, while her luminous amber eyes had that wonderful gentleness that is born in the truly great". Another admirer places the emphasis differently: "She was amiable, kind, loving and gentle, but the amount of coiled power in her presence was overwhelming."

"Coiled power" gives some idea of the positive and creative force of her personality. Nothing in her was negative, except her openness to Truth, when a new angle or a larger conception presented itself. It was this coiled power that made her the tremendous crusader she was for the poor and oppressed, made her battle ceaselessly and relentlessly against the injustices, cruelties and wrongs meted out to the labouring classes, especially those involving women and children. Starvation wages, extortion, an unjust system of fines, insanitary workshops, mutilation because of unfenced machinery, "sweating," the lack of legal defence for those unjustly treated, vivisection and

cruelty to animals—all these and many more industrial and social evils this tireless crusader first personally investigated —often spending whole nights in the slums to get her evidence, and then attacked with all the vigour of a trenchant pen, a compelling tongue and, above all, a mighty purpose.

Loving the people with passionate devotion, mothering all helpless children—curing, as she said, "the pain at her own heart by soothing the pain of others," she could not sit idly by and listen to the oft re-echoed phrase of weak-kneed amiability in the face of a bad condition: "Someone ought to do something about it, but why should I?" No, hers was the cry of an earnest servant of man, eagerly springing forward to face some perilous duty: "Someone ought to do it, so *why not I*?" No task was too strenuous or too gigantic for her self-sacrificing devotion, for she worked for Love's sake alone, asking only to give, and not to take.

Valiantly and mightily as she strove to right the wrongs and injustices she saw about her, just so valiantly and mightily did she pursue Truth. For, behind her secular work to uplift humanity there seethed a passion to discover and cure the cause of human ills, a "passion to help and inspire the human race to throw off the shackles of the flesh and rise to the glory of its Divinity". When finally she read *The Secret Doctrine*, she found that the way to uplift was through the approach of consciousness on its higher levels. Realizing then that it is the foremost duty and concern of every mortal to devote himself constantly to the cultivation of the inner Light, she transferred her tremendous power of leadership to the things of the spirit, to leading people to new spiritual vistas and a new understanding of Life. Her voice was never raised save to move her hearers to some higher plane of thought and action.

Her vision of eternal values was so clear and her logic so keen, that when once she became convinced of a truth,

nothing under Heaven could shake her loyalty, for her loyalty was to Truth itself. For this prize she was willing to pay the toll, willing to renounce everything, and equally willing to give all the Truth she won to the service of man, keeping back no shred for herself. When, after reading *The Secret Doctrine*, she became convinced that her former philosophy was based on a false premise, and was therefore wrong—the philosophy of Materialism for which she had fought and lectured and written with all the fiery conviction of her soul, until she had conquered public prejudice and won through to a fairly smooth road ahead—when she realized she had been utterly wrong, this honest, courageous soul, with full consciousness of the withering scorn she would call down on her own head, dared to "take the plunge into the new vortex of strife, and make herself a mark for ridicule worse than hatred—*dared* to fight again a weary fight for an unpopular truth," *dared* publicly to confess she had been wrong—"misled by intellect to ignore the Soul".

Through storm and agony of heart and mind she learned the pettiness and worthlessness alike of praise and blame, of popularity and ridicule. Harder to face than the ridicule of the crowd was the fact that she would have to leave the staunch little "army that had battled for her so bravely, and that she would hurt the friends who through all brutality of social ostracism had held her dear and true". Yet—for Truth she dared face even this. Writing of this situation, she says:

> But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but
>
> "She Tried to Follow Truth!"

Thus spoke a great Co-Mason, one whose long, active life bore witness to the light of her spirit. To our regretted Bro. for whom service to humanity and loyalty to Truth were the very life of her being, the Co-Masonic Order is greatly indebted. We cannot find a better way to honour her memory and prove our appreciation of her devoted service in so many fields of endeavour, than by making a sincere effort to follow in her footsteps to the extent of our limited ability.

THE RETURNING STAR

(*To Annie Besant*)

BRIGHT Star of Eve, that shone with crystal radiance
While daylight ebbed away!
You have sunk down beneath the far horizon,
And ended is the day.

Twilight, and then the darkness unillumined
By you with silver light:
We must seek home without that lucid guidance,
This cloudy starless night.

But you return by dawn as Morning Star,
The herald of the day!
When all the mists will be dissolved by sunrise
And shadows flee away.

F. H. ALDHOUSE

ANNIE BESANT: SUPER-WOMAN

BY MARGARET E. COUSINS, B.MUS.

AMONGST the thousands of tributes to the supreme greatness of Annie Besant that are being written this month, called into expression because she has laid aside her earthly vesture, there are sure to be many from women, for she was a revealer to the world of Womanhood at its highest. What John Stuart Mill, Mary Woolstonecraft and Dr. Anna Kingsford had visioned, in an age of the subjection of women, as the ideal and the possible for woman to achieve, Dr. Annie Besant demonstrated herself to be in all the multiple activities of her life as a leader of world-thought and world-action. All women are indebted to her. We bow in homage to her. She has glorified our sex. She is veritably the Super-woman. Remembering her, no one need ever again think that being born a woman prevents a soul from soaring to the heights in spheres of service generally considered the monopoly of men.

Her early life showed her bitterly how heavily the dice was loaded against women, how the conventional thought of her time had excluded women from equalities of opportunity with men, under the law, in politics, industrialism, religion, social customs. She proved herself victorious over all these unnatural, artificial obstacles.

It is very noteworthy that "Woman's Right to the Vote" was the subject of the first public lecture Mrs. Besant delivered. Her apprentice days as orator and warrior were self-consciously spent in the service of the advancement of her own sex. That was in 1874; in 1918 she was one of the chief members of the deputation which waited on the Viceroy and the Secretary of State for India to make the first request to the British Government that the women of India should be enfranchised in the promised Reform Bill. Her long life allowed her to see women not only vote in the West and the East but become Members of Parliament, and see a woman Cabinet Minister in the Labour Government of Britain and an Indian woman Deputy-President of the Madras Legislative Council.

It was through a woman suffrage meeting that I first had the honour of conversing with Dr. Besant, now nearly thirty years ago. My husband and I were on our first visit to London after our marriage, and were waiting in a crowd for the doors to be opened to a meeting of Mrs. Pankhurst's when a woman wearing a "Votes for Women" button started chatting with us and told us that meetings were being addressed that week by Mrs. Annie Besant and advised us to go to them. One was a conversazione and at it we were introduced to her by a mutual friend. I well remember how her piercing gray eyes seemed to look right into and through me, and linked me in fealty and service to her for the remainder of our lives.

She visited Ireland only three times. On the second occasion she was the honoured guest of my home. She seemed then to me to be almost non-human—just a machine for work, writing, lecturing, travelling. She had no time for small talk, for social amenities. I had to grow myself to realize her greatness.

I heard her speak a number of times in London and different English cities. She was the only leader for whom an audience stood up as she came on to the platform to speak. That spontaneous rising was always an impressive sight. It was significant of the intense respect and honour in which the public held her. All other men and women were "speakers"; she alone was an orator. She never referred to a note. She never had to pause for a word. She piled up her thoughts and her sonorous periods to great climaxes, and carried you with her. Then she would work up the next line of thought similarly to a crest of conviction and eloquence. There is no one now with whom one can compare her as she was in her prime. Her powerful and musical voice was like an organ, and filled the largest hall without effort. Those are memories to treasure till death.

Until 1916 I had heard her lecture on Theosophy only. For the sake of its spiritual message she who had been accustomed as Free-thinker to audiences of thousands became willing to speak to groups under a hundred! I well remember her cautioning us to be ready for new interpretations of Reincarnation and Karma, and any or all of the teachings of Theosophy, when the new World-Teacher would come. And fifteen years later, Krishnamurti, whom she believed to be that Teacher, is re-valuing indeed all these details in his passion for realization of Immortality Now!

At her invitation my husband came to India to act as her literary sub-editor of *New India*. We were taken straight from our disembarkation in Madras harbour to greet her in her small office high up in the premises of *New India* office. That was November 1st, 1915, so I knew her in India primarily as the politician, secondarily as the educationist, both based on her international position as President of the world-wide Theosophical Society, and leader and inspirer in a score of other nation-building

movements—President of the Women's Indian Association, Scout Commissioner for India, Labour leader, socialist, supporter of Juvenile Courts and their Children's Homes, lover of animals, anti-vivisectionist, social reformer in all aspects; —in everything a loosener of chains, a builder of good.

It was my privilege to live at the Theosophical Headquarters in Adyar, Madras, for eleven years, and to feel her influence as Mother of the community there. Spirituality was the root of her nature and the motive power of all her actions. Not merely the political freedom of India was her aspiration but the spiritual freedom of the whole world, and she believed that the freeing of a country so spiritually minded as India would expedite world-salvation. Her love of India for its own sake was ever evident. For forty-five years she worked unceasingly for the restoration to India of her former greatness and freedom. Her industry was unbelievable. I once happened to say to her: "I could never work as hard as you." Her reply was unexpected: "The Irish were always dreamers!" She used to work continuously from 6 a.m. to 10.30 p.m. without any midday siesta, taking time only for a short drive before sunset. To us in Adyar she was Amma, Mother, the President; to her nearer workers, the Chief. Some of us were always present at the entrance of the Headquarters Hall, morning and evening, to receive her heart-warming smile at her goings and comings. How we loved her short sturdy figure, her small fine hands and feet, her starry eyes, noble brow and crown of wavy white hair!

I recall her commanding power and personality on four special and historic occasions—as President of the Indian National Congress in Calcutta in 1917; at the Central Station at Madras on her return from her period of internment when she was hailed and worshipped by the populace; as President of the Jubilee Convention of the Theosophical Society in Adyar in 1925 at the roll-call of 3,000 delegates under the

noble banyan tree; as orator concluding the sessions in Delhi of the second All-India Women's Conference for Educational and Social Reform with the late Begum Saheba of Bhopal in the Chair and H. E. Lady Irwin and Shrimati Sarojini Naidu also present. How she towered on all these occasions!

I remember her genius, her patience, her skill in harmonizing elements in smaller but historic groups—the Drafting Committees for the Commonwealth of India Bill, the Senate meetings of the National University established by her, sessions of the Young Men's Indian Association, an Anniversary of the Madras Women's Home of Service, a visit to Madanapalle College, to a Panchama School; above all, the depth of her expositions to her esoteric students. Despite her small stature she was always head and shoulders over everybody.

Every action of her daily life, small and great, was an object-lesson in skill and wisdom to anyone desirous of learning. She told me once: "The way to gain success in politics is to see your next point of attack clearly, and then hammer, hammer, hammer unceasingly on it." She was as careful of the proper placing of commas in proof-reading as she was in drafting an important resolution. She wasted no atom of mind-stuff. Her mind was like a great searchlight which she turned by her will to illumine dark spot after dark spot, but having used it on one problem and switched it on to the next, woe betide you if you tried to bring her back again to the former! I shall never forget a blunder of mine once in that respect, and her remark: "You told me that before." It made me feel as if I had tried to reverse the magnetic currents of the earth! I learnt specially from her to think of public work, and express it, in terms of joint workers, no matter how personal the activity might have been. She never said: "My committee," "my scheme," "my University"—it was always "our" or "the". She was too wise to be possessive.

She felt great happiness at the emergence of Indian women into responsible citizenship and social freedom. Yet she was not a "woman's woman". She worked almost entirely with men, her greatest friends were men, she thought in terms of men. She knew this and once said to me: "You can work better with women than I can, you know them better." Yet never did she say a word to disparage her sex, or to hint if it limited her in any way. On the contrary I well remember the meeting at which she said the words: "The sex to which I have the honour to belong." Even as the Irish and English elements were balanced in her, so were also the masculine and feminine qualities. I have called her a Super-woman in the same sense as Nietzsche speaks of the super-man. In so far as we are all "candidates for humanity," I might rather have called her "a pioneer Human," a "Femaculine" (to coin a new word), an individual in whom sex is forgotten because feminine and masculine are so blended as to become sub-conscious.

The Hindu people often use the phrase: "You are my father and my mother." Truly Annie Besant was "our father and our mother" in India, which she loved and served so devotedly.

Just before I left Adyar in May, 1931, to join my husband in New York, I called to say good-bye to her. I did not think I should ever see her again and it has proved so. Her last words to me were so typical of the exquisite attitude she had to all her co-workers that I must share them: I had tried to express my gratitude to her for all she had been to me. She took my hands between hers in blessing and smilingly said: "We have helped each other."

THOUGHT-STREAMS AND MEMORIALS

By the Rt. Rev. C. W. Leadbeater

At a recent gathering of students some points emerged that I think would be of general interest. A question arose as to what would be the difference in the life after death between the condition of the student of Occultism and that of a good man who had lived an exemplary life in the world, but knew nothing of the higher planes. Some of us had done a little mountaineering in younger days, so the analogy of the difference between the climber and the guide naturally suggested itself. The climber may be just as strong physically, just as full of enthusiasm, just as eager to reach the summit as his guide; but the guide knows the way, and the climber does not; he also knows how to meet all sorts of possible emergencies, how to avoid dangers; he knows from long practice the quickest, easiest and safest way to do whatever has to be done, and so may be of the greatest use to the tourist. The analogy is by no means a bad one.

We must never for a moment forget the importance or minimize the effect of a good and useful life. It is the greatest thing that we can hope to achieve—to make our lives really good and really useful. There is no difference in that respect between the student of Occultism and another man who, living a decent and clean life, has devoted his energy to helping his brethren, except that the former has studied a

particular side of the subject which the latter has not and, knowing more about it, can be more useful. If we can impart our knowledge to that other, we are giving him an inestimable boon, doing for him the greatest favour that can be done for anybody.

As to the effect of a good life after death, we must define our term a little more closely. In speaking of a good man, one might mean a pious man, a man who is exceedingly careful as to the doctrines of his religion and its ceremonies, visiting temples or attending churches and (here in India) going on pilgrimages. Such an one would certainly be called a good man. But if we add the further qualification of being useful, we call up a mental image of one who is full of good works, who spends his life in constantly helping others, and in his case the result would be a little different.

I do not say that these two types would not be equally happy. The pious man in his astral life would be in a constant attitude of devotion, going round and visiting all the shrines and absorbing their magnetism, just as he did in the physical body. He would be very happy in doing that, and all the time he would be radiating out good, devotional thought, and so doing useful work, though without specially intending it. There are two Latin proverbs which link these two lines of action: *Laborare est orare*—to labour is to pray; and *Bene orasse est bene laborasse*—to have prayed well is to have worked well. Both these sayings are true. The man who has devoted himself entirely to prayer and meditation has been sending out a good influence all round him, and so is of use to the community because he is raising its general average of thought. Looking round upon the world as it stands to-day, we must admit that the majority of its inhabitants are thinking of business or of pleasure most of the time. The number of people doing that is so enormously greater than the number devoting themselves

to lives of meditation that it needs much counterbalancing, and so the average thought of the race is raised by every genuine yogi.

Frankly, a life entirely devoted to meditation is not the work of the majority at the present stage. If all the world were yogis, the population would die out, and we should have no food to eat. The yogi lives on the gifts of his fellows, and yet his livelihood is not unearned, as many Western people might think. The fact that he is doing that work of raising the level of thought is benefiting the community; but his very existence depends upon there being many others doing the practical work of the world. We cannot all be "sons of Mary," as depicted in the story of Lazarus. We are told on very high authority that Mary chose the better part, but one can hardly avoid the question: "Who would have cooked the family dinner if Martha had taken the same line?" As Kipling puts it: "The sons of Mary have cast their burden upon the Lord, and—the Lord He lays it on Martha's sons!"

The meditative man goes on doing the same thing on the astral plane, and afterwards in the heaven-world; he still lives a life of a devotional character, and is very happy in it. The heaven-world is a world of happiness, and merely to be there is to be at the utmost summit of bliss. The amount of happiness of each individual varies according to his capacity; but since each has all that he can hold, he is more than content.

The man who has been good in a practical way still goes on trying to be helpful. He is like a man without a guide at first, and does not quite know where to begin or what to do. Probably he devotes himself at first to trying to inspire people living on the physical plane. When he reaches the heaven-world he continues to dream magnificent schemes of helping the world, and may be able to put some part of his schemes

into the minds of living men, to inspire them. So he is doing the very best work he knows how to do.

What advantage, then, has the occult student? This—he knows all about it beforehand, and already in his sleep has been practising work on the astral plane; therefore he knows without experimenting what he can do, and is therefore fit to be the guide. If the ordinary good man knows that, he comes to the student for advice, and can then set to work much sooner and more certainly. We must beware of thinking of ourselves as better because we know more. We must not have the least touch of superiority over someone else because he is not exactly as we are; our attitude must be that of thankfulness that our Karma has given us the opportunity to help.

That is the main difference—that the occult student knows exactly what to do and how to do it, from having had practice beforehand. The good man has to learn all that, and wastes some strength in learning, as men learning to swim waste their strength at first, and expend in a few yards enough effort to carry them for a mile.

A question that has often been asked is whether it helps a good man in his progress if statues or other memorials are erected to him. I think that depends upon the circumstances of the case. For example, are the statues of our Founders in the Hall in any way useful to them? The answer must be in the affirmative. Every time we look at the statues, we think kindly of our Founders; we send them grateful thoughts. If we have in our rooms a portrait of Madame Blavatsky, whenever our glance happens to fall upon it, we think: "There is the great Teacher who did so much for us"; and such a thought always produces two definite effects. It arouses in the thinker a strong feeling of gratitude, which is unquestionably good for him; *and* it sends a wave of kindly thought towards its object, which is equally unquestionably good for *him*.

You may say: "But the Founders do not want help; they are both back in incarnation." That is beside the mark; it is not a question of that kind of help, but of surrounding a person with a beautiful atmosphere of love and gratitude. When we look at the statue, we feel love, and there is no doubt that Madame Blavatsky in her present incarnation is reached by that wave of feeling. I do not say she *needs* it, but it certainly helps to make a purer and sweeter atmosphere surrounding her all the time.

You ask: "What of the statue of Sir Subramania Iyer, outside in the garden?" I do not doubt that he is enjoying the heaven-world by this time; but the heaven-world is on the mental plane, and your thoughts reach it. He is a man who knows what he is doing on that plane, who can use his mental body freely and can travel about in that higher world as you can on the astral plane. When one can leave the astral body behind on the bed with the rest of the lower vehicles, one can do much more work in the same time. Those who knew him, as I did, when seeing his statue, must surely think: "I knew him and loved him; in such and such ways he was helpful to me and to our great Cause." And you need never doubt that that thought will reach him.

Whenever anything reminds us of our friends who are still on the physical plane, we send them a thought of love; and so in the same way in the case of a good man or a great person, a statue would be helpful, just in so far as it reminds people of him. I doubt whether those who erect the statue or memorial have thought of that. They think: "This has been a good man; out of gratitude for the work he has done, we will perpetuate his memory, and hope that others will try to imitate him." But they rarely understand that, in addition to that, every kindly or admiring thought which is evoked in anyone by the sight of the statue sends to its original a very definite impulse, a wave in mental matter—maybe also in

astral matter if the spectator knew the man and felt affection for him; and that that impulse will reach its object whether he be what you call dead or alive, still in the same incarnation or in another, on whatever plane he may happen to be functioning.

We see many statues and portraits of Kings and Queens; what effect do they produce on us, or we on them? It depends greatly on who the Monarch is or was, and what we know of him. Take my own case, for example. If I see a statue or portrait of Queen Victoria, of King Edward VII or of our present most gracious Sovereign, it at once arouses in me a strong feeling of love, loyalty and reverence. Why? Because I have seen and known them all, because I know the good which they did for the country over which they ruled. But if a statue of King George III be shown to me, I cannot feel at all the same enthusiasm; he was before my time, I never saw him, and I have not heard of any particular good that he did for his country. The memory of Queen Elizabeth arouses some feeling in the heart of every Englishman; that of her sister and predecessor Queen Mary does not. It is so much a question of what we know of the person.

But think of a very different case—that of our late beloved President. There will be many statues and memorials of her erected in many countries, for she has helped thousands of people in all parts of the world, not only by her actual presence but by her writings and through the workers whom she has taught; for the Karma of that comes to her also. She is constantly with us here and now, and she is always the centre of a great halo of devotion and beautiful thought. Those who live at Adyar may think themselves happy to be living near and coming into such a splendid globe of thought, such an aura, as that. That will continue to follow her, wherever she may go; and wherever it is, she will still be working at high pressure and sending out that tremendous will-power

of hers, and your loving thought will still continue to surround her. She cannot escape from you, any more than you from her, because of the influence she has had over your lives.

If we draw people around us, then to those people we are bound for evermore. We cannot even individualize an animal without making such a link with him that he will turn up in some future life to be our pupil or servant. It is the strongest possible link that can ever be made, that of the helper and the helped. Wheresoever our great President may be or may go in the future, there our loving thoughts will follow her and make things a little easier and happier for her. We shall contribute just a little, give her a little more strength to do the splendid work which she will assuredly be doing; and in that very act we shall receive from that far stronger nature tenfold more than we can give.

It is not difficult to see what benefits will be derived from statues or portraits of her; many people will be constantly reminded of her, and will in that way partake of the blessing which she constantly radiates.

There are, as we all know, other forms of memorials which are not statues or portraits; have they any similar reactions? Not quite in the same way. For example, we hope presently to be able to erect here a building to be called The Besant Memorial School, because we know that the project of such a school was one of her most earnest wishes, very near to her heart; we know that she would infinitely prefer to have such a piece of work as her memorial rather than any mere monument, however beautiful. Therefore it will be done, and none can doubt its utility; but the magnetic link will not be quite of the same nature as that with a statue. We have already a house here and a part of the estate named after her; but in a way that becomes merely a name, and when we mention Besant Gardens, it does not necessarily call up an image of her

in our minds, any more than to speak of an address in Mount Road necessarily calls up a picture of St. Thomas' Mount. To secure the full effect that we desire, we should have to combine the two ideas, and have a fine statue of her in the central hall of her school.

We who are Theosophists ought to be intensely practical people; but I think we must be careful that our practicality is not that of the physical plane only. Utility certainly must be our first consideration, but it is well to remember that beauty also must be taken into account, because that very beauty itself has a distinctly practical effect which we cannot afford to ignore. I suppose that the most beautiful memorial in all the world is the Tāj Mahāl at Agra. That was, as we all know, erected as a tomb for Mumtaz Mahal by her loving husband; I do not know what proportion of those who visit it and admire it are led thereby to think kindly of the lady for whom it was built, but of this at least we may be absolutely sure—that every visitor who allows the wonderful peace and beauty of it to sink into his soul is for ever after better for that experience. In that case at least the beauty radiates an influence of its own, entirely apart from its associations. The proverb which says that a thing of beauty is a joy for ever is absolutely true, and it is very well worth while taking the influence of that beauty into account.

There is no reason whatever why that which is useful should not also have its measure of beauty; and if it costs a little more to secure that, at least the result will justify the extra expenditure. There is, as we know to our sorrow, a cult of ugliness in these modern times, but it is directly inspired by the Darker Powers, and is deliberately intended by them to do as much harm as possible in the world. It may be argued that a factory building, for example, can hardly be otherwise than ugly. I cannot believe that it is beyond

the power of modern science to beautify even so unpromising an erection as that, and I feel very emphatically that it ought to be done. We know something, or we should know something, of the power of thought; every time that a person looking at that building shrinks back thinking: "How horrible!" he adds a little to the dreariness, the drabness and the discomfort of the place. Thousands of thoughts such as those soon give it a definite atmosphere which reacts upon the unfortunate workers who see it perpetually, and causes a vague sense of dissatisfaction which it would never occur to them to connect with its real cause. If, on the other hand, such a structure can be made passably beautiful, each person who looks upon it will have a sensation of pleasant surprise, and once more the multiplication of that impression will make a comparatively cheerful atmosphere which will be mildly uplifting instead of thoroughly depressing.

The so-called practicality which condemns a building to permanent ugliness for the sake of saving a few pounds or a few shillings is short-sighted to the last degree, for better work would be done when the workers are contented, and the general atmosphere of the whole place would be greatly improved. If from our studies we know something of the power of thought, and of the result produced by the constant pressure of ideas, whether pleasant or unpleasant, we shall realize that it is not only well worth our while, but that it is even a positive duty to draw round us and our workmen reminders of the Divine Beauty—to show that what some might call daily drudgery may be done cheerfully as part of our duty to the Master Craftsman, for His sake and in His Name.

THE common course of life,
The daily round we plod,
The tasks that seem so wearisome,
May all be done for God.

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN

(*Continued from p. 274*)

Ninth Talk, August 10, 1933

WE have an idea that completeness or the totality of Life can be understood through a part. We think that through solving our particular problems, we shall come to an understanding of the whole of life. So we take up an idea and try to apply it to the solution of our particular problems, in the hope that by accumulating understanding through their solution, we shall arrive at the realization of that completeness.

To me, that is a wrong way of looking at life. In fully understanding a single experience or a problem, and not by the process of gradually gathering in understanding, can the whole be realized. In making an effort merely to be rid of a hindrance, we create a new barrier, whereas in the very movement of life, in action itself, there is a full awareness of the hindrance and its cause, hence freedom from both. To get rid of a hindrance or to conquer it is merely to run away from it, like a fish trying to escape from a net. There is no understanding in that.

In effort there is the idea of achievement, gain, conquest, which is ever in the future, whereas in action itself—that is, in the present, since all action is always in the present—you can be fully aware of your hindrances, of the fact that your actions are incomplete.

What gives vitality to our hindrances is memory, conscious or sub-conscious, and action proceeding from that memory. That memory is the ready-made background of the influence of others through tradition—social, ethical or economic standards, the idea of achievement and reward, and so on; and to that background we constantly react, hence our actions are ever incomplete.

Memory arises where there is incomplete action, and the many layers of memory create the self-consciousness or the "I," from which most of our actions now spring. This "I" creates the background—of distinction and resistance, of duality and of the idea of achievement and time—for its ready-made reactions.

Our so-called actions, then, are but the reactions of the "I" which is the creator of illusions. Hence, a single experience, if rightly understood, will reveal the source of all illusion, and in the completeness of that understanding the various particular problems disappear. Not by merely solving a particular problem or a series of problems can we ever get at the source that creates the bondages, hindrances, or illusions.

I say, do not consciously attempt to examine your sub-conscious hindrances. Do not dig them up from a dead past or analyze them, but, by living in the present with a fulness of mind and heart, you will bring up the hindrances on your present action and you will know both the hindrances and their causes.

We meet fully and completely that in which we are interested. So, our constant escapes from conflict indicate

that we are not vitally interested in our conflict. In an escape there is effort, and effort emphasizes the particular, hence there is no comprehension of the whole.

All knowledge acquired with the desire to gain Liberation must disappear before there can be true understanding of what Liberation means. At present you can but imagine what is Liberation, which cannot be real. Hence you cannot know that which you are wanting. What you can know is your own struggle, pain, conflict. The other side of the picture—Liberation or Truth—is purely imaginary, to which in our conflict we try to escape. So I say, block up all escapes and then alone you will face the very centre of conflict and you will discover true values in themselves and become free of the false. Any other way demands an effort, a motive, and a mental picture.

Understanding or awareness is action. They are one and the same, and not apart. Action that is complete can only be born out of the harmony of mind and heart, which is understanding. In trying to become aware there can be no true awareness, like a virtue that one struggles to acquire which is then no longer a virtue. Awareness is the harmony of action in which there is no duality, as the controller and the controlled, the actor and the action.

Our present actions are incomplete, partial, through fear of social and other standards. I say, act fully and wholly in the harmony of mind and heart, and then you will discover that which is true. Take, for instance, jealousy. Intellectually we realize the stupidity of jealousy, yet emotionally we are eaten up with it, because of our craving for possession. It is of no use to struggle against it or to try to overcome it, but by

becoming mentally and emotionally aware of jealousy in our particular problem, we shall know its cause and become free of it.

Timelessness, like Truth or God, cannot be talked about; what is of importance is to find out why we are caught up in the idea of time. I say, it is memory, which is incompleteness of action, and that incompleteness creates the conflict and the many escapes from it through ready-made reactions. With this background of false values, we meet all experiences.

Time is action limited. Do not say: How can one get rid of memory? That would be to approach it wrongly. It is the cause that is important, not the effect; and the cause is the incrustation of layers of memory which create incomplete action, and hence the idea of time.

Tenth Talk, August 11, 1933

Action is ordinarily understood to mean a mere physical movement. I mean by action a completeness of thought, feeling and action, because to me it is a harmonious unity. Even a physical act has thought and feeling behind it, though in most cases without that harmony. To think is to feel and act; to feel is to think and act; and to act is to think and feel. There is true harmony, a completeness, only when there is no distinction or resistance in action in the psychological and physical sense; because action has not a goal, an end to gain, a finality. It is spontaneous, natural, rich, complete.

To most people, action is self-preservation, hence conformity, imitation, struggle, or reaching out for a result. They refine this false basis of action and give it a spiritual significance. Out of distinction, they give importance to one kind of action rather than another. So we think either

that the assurance of physical needs is essential to the understanding of the freedom of action, or vice versa.

So economically, in business, on this basis of action, we struggle to acquire property, power, security; conforming to this idea of power and security, we exploit and are exploited—through inheritance, laying up for old age, and handing down our name to posterity. Thus action is not harmonious, complete, because it is independent of what we really think and feel. Socially, also, we are trying to fit into a pattern of certain traditions and conventions, such as that of class distinction, and are becoming cogs in a machine. Likewise religiously, spiritually and ethically, acting from fear, we create the image of God or Truth; and we try to bring about religious ceremonies, spiritual authority, and the idea of self-immolation and atonement, in the hope of restoring the balance which we have upset in our conduct in life. For example, if I have been cruel to another, I indulge in some subtle form of self-chastisement.

All our actions, therefore, economic, social and religious, spring from the idea of self-preservation and are wholly unrelated to each other. Whatever the department of life, our action must be that of a complete human being, fully co-ordinated and harmonious. So our thinking and feeling has to be radically different from the manner to which we are now accustomed. Now we are concerned with the solving of our problems in the economic, social and religious spheres, and at the same time fundamentally maintaining them as they exist by conforming to them. So, whatever are our convictions in the social or religious spheres, we act in the business or economic sphere independently of them, because we do not wish to be submerged and destroyed by the economic machine; likewise in our social and religious relations, our beliefs and actions are at complete variance. We make our economic, social and religious life separate

and apart, each with its own standard to conform to. Thereby action becomes merely imitative, without the fountain source of individual thought and feeling. That is how we approach the whole from the particular, and think that we must put our economic structure in order, or our religious and social life, so as to live more completely. In completeness of living there can be no distinction between the economic, social or religious.

Out of conformity there is lack of fulfilment, and hence fear and the looking to the future for fulfilment. A complete action is infinite, and can only be known when there is no division of life into different compartments; that is when there is no conformity.

Our thinking at present is but a reaction to a preestablished background; hence there is effort. Effort is a strain, a reaching out for an end; there is effort in achievement, in conquering, in moulding and conforming to a pattern or an idea. We are secretively seeking power, self-preservation, and out of that we create Truth or an ideal. Hence we make effort, both economically and in our social and religious life. In understanding there is no effort. Understanding is born out of complete and harmonious action. When a problem is vital we make no effort, we come to a decision with our whole being, because we try to understand it, not to seek a way out or to reach a conclusion. There is no effort in normal growth. Because we are abnormal we make an effort to be normal—or what we believe to be normal.

I say you will not arrive at the normal through effort, but only by sowing the seed and letting it grow naturally. When there is disharmony in thought and feeling, do not be identified with either. Action must ripen in the warmth of thought and feeling. Now our action is merely the

sharpening of mind and heart, like a stick with a knife, diminishing and perishing in the process. Mind must be deep, and emotions full; they must be subtle and pliable, not sharp, to know the swift movement of Truth, which is the understanding of right values in life.

Now you do your thinking in layers, and put away what I say into a particular layer. Destroy all your layers if you would understand. You are unconscious of the existences of these layers, so I say: Become fully conscious of them. Your action is but imitation, your thinking a reaction to the background of conformity, achievement—a method, a technique. With these choking your mind you are now trying to understand. I say, do not try to understand me, but understand yourself. Become aware of your own thinking and feeling; then you will know what I am talking about. Think anew, instead of merely superimposing my words on your own false values, of which you are unconscious. Question what you have collected and do not add to your rubbish. And question it with your whole being, not just intellectually.

You make effort when you do not understand the full significance of your own thoughts and feelings. You try to be spiritual with haggard faces. Become aware of your shallow minds and constricted hearts. Become aware of your conformity, authority, effort and the lack of richness and completeness in your own lives. Become aware of this in action, in the harmony of mind and heart, not through the analysis of the past, because the dead cannot yield true understanding. Sorrow awaits round the corner in each experience that is not fully understood.

No action can lead to Truth. Action itself is Truth. Now you are looking through action to something beyond. If there is heaven through righteous action, then that action is no longer righteous. Love, service, work, righteousness,

accumulation of virtues—Truth is not to be approached through any of these gateways.

To solve a problem is to seek a way out, a result, not to know the cause of the problem. The cause is within yourselves—in the lack of richness and harmony in your own lives. So I say that in understanding a single experience rightly and fully, you come to the very source which gives rise to the many problems. Then there is the potency and plenitude of Life. The fulness and glory of Life, its richness and perfume, is not through action but in action itself.

(*To be concluded*)

Do we want to contemplate God's power? We see it in the immensity of creation. Do we want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate His munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate His mercy? We see it in His not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search His Scriptures called creation.

THOMAS PAINE

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 303*)

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिः ॥

45. Of the Mind whose (automatic) functions are governed, is the attainment of being "suffused" with the knower, the knowing and that which is to be known, as of a refined gem [crystal].

The Mind which is calm reproduces the known on the one hand and the knower on the other. This reproduction is called knowing. The ordinary restless Mind, like the ruffled lake, distorts the images of the objects presented to it. But, the mental image, it must be remembered, is not a mere reflection but a mould of the object shaped out of the material of the Mental Body. The knower is said to know an object when he reproduces within himself its mental mould, which is itself a reproduction of the object by the Mind. The knower is *Manas*, the Thinker. The Mind is composed of Manas and its vehicle, the Mental Body. The known is the mental mould of the object. The perfection of knowledge depends on the perfection of the mental image, which, in its turn, depends on the state of the Mental Body. Calmness of

Mind should be cultivated for two reasons. To receive correct impressions of external objects and to receive impressions or inspirations from the Ego or the Higher Self. The Yogi's Mind becomes "suffused" with the true natures of the knower, the knowing and the known, as a fine flawless crystal becomes suffused with the colour of the object placed near it. This state or condition of the Yogi's Mind is what is called "Conscious Samādhi," *Samprajñāta-Samādhi* or *Samyama* by means of which he gains a true knowledge of the external world.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४६ ॥

46. Therein, the argumentative attainment involves the distinctions of the Word, (its) Meaning and the Knowledge (thereof).

The meaning of a word is the object it denotes; and the knowledge thereof is the mental classification of the thing which it connotes, by comparison and judgment. In the non-argumentative attainment these distinctions disappear, and that which remains is the abstract idea or the "archetype" of the thing or the object denoted by the word.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४७ ॥

47. When memory is pure, the shining forth of the meaning alone, as if devoid of (its) own form is the non-argumentative (attainment).

For memory to be clear, complete cessation of the involuntary (automatic) functions of the Mind should precede perception. The Mental Body of the Yogi functions only under the impulse of his will, but remains still when he is not using it. When he perceives a thing, he sees it as it is, as no "personal equation" enters into it. And when he remembers it, the reproduced image is as vivid as the original perception. Further, when he drops the mental

image, he transmutes the perception into "an abstract idea," works it into the Causal Body, and thus knows the whole "genus" to the "species" to which the object of perception belongs. This "idealization" of "perceptions" is the non-argumentative attainment of the Yogi. This is how the mind grows even in ordinary persons—by the generalization of "perceptions" into "conceptions" or abstract ideas.

एतयैव सविचारा निर्विचारा सूक्ष्मविषया व्याख्याता ॥ ४८ ॥

48. Even by this, that "with thought" as well as that "without thought," relating to the provinces of the subtle, is (also) explained.

This attainment is similar to that which is referred to in the previous aphorism, except that it relates to the Higher Mental Plane of Abstract Thought, and the Plane of Intuition. This latter attainment is the transmutation of "Abstract Thought into Intuition," of "logic" into "inborn conviction" or "Higher Instinct".

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४९ ॥

49. And the province of the subtle ends with the Absolute.

The Yogi has to conquer plane after plane before he reaches the absolute state of Being.

ता एव सबीजः समाधिः ॥ ५० ॥

50. Even these are (to be considered as modes of) Samādhi with "Seed".

Even with these attainments, (his mastery over the concrete and abstract planes of Thought), the Yogi does not become free of "the wheel of births and deaths," owing to the presence of the "Seeds" of "Karma" in him, still capable of germination and growth in time, though they may remain in abeyance even for a very long time, for want of favourable conditions. (See IV, 8, 9.) Even at

this stage many of the Divine Powers still remain only as "Seeds" in the Yogi.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ५१ ॥

51. In the mastery of "Samādhi without thought"—Peace of the Higher Self.

By conquering the plane of abstract thought or the Higher Mental World, the Yogi's consciousness touches the Plane of Intuition which lies closest to the Higher Self.

ऋतम्भरा तत्र प्रज्ञा ॥ ५२ ॥

52. The consciousness, there, is Truth-bearing.

There, in the Plane of Intuition or Buddhi the Yogi's consciousness embraces the consciousness of all beings in this and in the lower worlds, so that he can feel through any or all of them. There, there is no possibility of any mistaken impression. There, the wish and its fulfilment are the same. There, the will to do and the deed are coincident. There, whatever is seen is seen aright [*rtam*].

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ५३ ॥

53. Its province is different from those of consciousnesses either heard of or (could be) inferred, from (its) special import.

Though the Yogi in the Plane of Intuition knows himself as an individual different from every other being, yet at the same time he actually feels that he is all beings. He sees himself in every being and every being in himself. Intuition is instantaneous knowledge of Truth. It is the culmination of thought and feeling. Intuition is, as Śrī Kṛṣṇamūrti says, "the intense emotional awareness in which thought completes itself". (See aphorism III, 55.)

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५४ ॥

54. The impression born of it impedes other impressions.

The attainment of Buddhic or Intuitional Consciousness totally destroys the temptations of the three lower realms of Sensation, Emotion and Thought, and utterly overwhelms "the Samskāras," the tendencies, born out of them.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५५ ॥

55. On its too being subdued, from the subdual of all, "Seedless Samādhi" (follows).

As a result of "the utter cessation of all craving," the Yogi attains the Supreme Peace of Nirvāṇa. In Him Nature fulfils the ultimate Purpose of Human Evolution. In Him "the Seed of Omniscience" becomes the full-grown Tree with flowers. Nothing can draw Him back to Samsāra, except His own will to return, out of compassion for his fellow-beings who need His help.

॥ इति समाधिपादः प्रथमः ॥

॥ ॐ ॥

Thus the First Quarter of Samādhi.

AUM

(*To be continued*)

To sit on rocks; to muse o'er flood and fell;
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock, that never needs a fold;
Alone o'er steeps and foaming falls to lean:
This is not solitude; 'tis but to hold
Converse with Nature's charms, and view her stores unrolled.

BYRON

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from p. 320*)

The Eternal Parent

1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.
2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

Sir Edwin Arnold, in the beautiful language of *The Light of Asia*, has ascribed to Buddha the advice: "Sink not the string of thought into the fathomless; who asks doth err, who answers errs; say naught." Śankarāchārya, exponent of the supreme value of thought, also said that thought could not reach to the infinite; it could only purify the mind from error so that the infinite might claim its own. And in later days Emerson said that life is a process of removal of illusions.

In the cyclic or meditative process the string of thought goes only to the end of the second phase, the dhyāna, which I described last month as following upon concentration. After that comes contemplation, beyond thought, and in that something appears that cannot be described in terms of thought.

We may speak of Brahma-jñāna (or Brahma-vidyā) or of Theo-sophia, but our words Brahma and Theos must be words of adventure and discovery, not words of definition having a predetermined meaning. Predetermination is fatal to samādhi; in meditation one should never fix the goal. Our knowing (jñānam or vidyā or sophia) also must not be imagined in terms of the second phase of the cyclic process of meditation, but must be placed in the third. It is not an ordinary mode of knowing through senses and reasoning. Therefore there should be no attribution within that third sphere of any characteristics of the first two phases, as to either the objects or the mode of knowing, both of which are properly "occult".

Yet we can say that Brahman or Theos is the cause and the sole cause operating at all times and in all places. It is the Parent—and more, the Eternal Parent. Eternal does not mean covering a long period, however long, but ever-present. To it we cannot attribute time-processes—past, present and future—because those are but the attributes of limited things, karmas or objects or effects. I know it is the popular custom to say that things exist *in* space and time, but that is an error to be shed, for space and time are the attributes of karmas or things and are subject to them. The time occupied or formed by the painting of a picture is determined ultimately by the painter. And the properties or qualities of all the materials that he uses, which determine the length of life of the picture after he has done with it, in their turn depend upon the will of the life operating in those materials as its karma, and upon the karmas of other beings who may use the picture as part of their apparatus for self-education. Meditate upon the subject of time and space as *attributes* of karmas, or effects, and at the end of your string of thought, when you come to the third phase of the process, where the string of thought cannot go, you will find in that contemplation the meaning of

eternity, or duration, or cause. Do not meditate on duration. Meditate upon time, in order to go beyond limited time. It will help us to realize the nature of time as karma, and the nature of karma as only effect, and never cause, if we remember that nothing exists or happens contrary to our inmost will.

For these reasons it is said in the Stanza that time was not, but only duration, when the act of concentration had not yet been performed for the new cycle.

If thought cannot rise to the third state, it is because that is more than thought, not less. If attributes cannot be ascribed to Brahman or Theos, it is not because it is divested of attributes, as one might whittle away the leaves and branches from a tree and leave merely a stick, but because that is more than all attributes. But its Robes are invisible—the more cannot be represented in terms of the less. There is completeness, not emptiness, a plenum, not a void. That plenum must touch this partial void at every point; that completeness this fragmentariness; that eternity this time; that archetype this ectype. There is no escape from that nirvāna. All limitations, all varieties of things having space and time—call them "planes" or what we will—are always in that but less than that, and never do they possess or show anything added to that. There can be nothing outside of it, no excrescency to be removed.

For the sake of illustration let us for a moment suppose that there is a series of "planes," or groups of effects (or karmas) produced by beings in different states of consciousness, or rather activities of meditation. Let us forget for the moment that "everything is fluid to thought" and picture these "planes" as a series, one above the other, if not like shelves in a bookcase, at least with a material relativity of successive density, with nirvāna at the top. Then you may take it that nirvāna is all, and the "plane" beneath does not

contain anything new; it is only the same thing, but less of it, because an obscuration has taken place. Coming down to the next "plane" another obscuration occurs, and so on, so that even in what are called the lower "planes" nothing is seen but nirvāna, and nothing is added to that. Really there are no material "planes," but only varieties of concentration with their appropriate effects.

This is the principle of the archetypes, which are not abstractions but realities from which our ectypes are abstracted though not removed. What becomes manifest here is a part of the archetype. Its broad base is the support of innumerable triangles—but they are downward-pointing triangles. Alaya, quotes Madame Blavatsky, is the basis of every visible and invisible thing, and reflects itself in every object like the moon seen in clear tranquil water. It may be impossible to imagine such archetypes, but an illustration will help us to catch the idea of them. Suppose a sculptor has before him a block of stone. He may say to himself: "From this I will chisel away some portion and leave the image of a horse, or a dog or a cow." He decides, let us say, to form a horse. With his mind's eye he pictures in the stone the form of a horse—which is surely there—and then proceeds to cut away all the material outside, leaving only that form. He could equally have made a statue of a cat, which form was also there. Such is the archetype, which is complete, while the particular forms are only partial.

And just as there are all the statues of horses, dogs, etc., in the stone, though invisible to the limited eye, so may there be the Seven Eternities, the eternities or archetypes of the Seven Rays, within the stone of Eternity or Duration itself.

(*To be continued*)

THE LAMASERY AT NEW YORK[1]

IT was with a feeling of intense curiosity and more than ordinary pleasure that we stood at the door of Madame Blavatsky's residence in New York, and awaited an answer to our ring. It soon came, and in an odd way, for the door was unlocked by no visible hand, and for a second we did not realize that it was done by electricity. Ascending to the second floor, we were ushered into a tiny reception room, where Colonel Henry S. Olcott, the president of the Theosophical Society, greeted us with cordiality. We enquired if Madame was visible, and he sent a servant to enquire, who returned with a prompt and decisive answer: "No". We had arrived at a very unfavourable hour, it being in the morning, and were informed that it was almost an impossibility to gain access to Madame's presence in the day. Conversing, however, with Colonel Olcott, while he opened his eggs and took his coffee for breakfast, we questioned him regarding the aims and objects of this society which is becoming so well known, so much discussed, so well grounded on the basis of cultured and honourable men and women as members, and received for reply in substance the following:

The object of Theosophy is individual cultivation in the sciences and mysteries which Madame has given in a measure to the world through her book, *Isis Unveiled.* It is to initiate

[1] From H. P. B.'s *Scrapbook* IV, p. 38. Quoted from *The Hartford Daily Times*, December 2, 1878. Colonel Olcott has quoted portions of this article in *Old Diary Leaves*, Vol. I, but it merits publication in full.—M.K.N.

some chosen ones into the knowledge of those secrets which are higher and finer than anything now taught, and which are to eventually lift each member to the power and position of an adept. "In religion," he said, "we work to break down all dogmas and carping theologies, whether Christian, Brahmanic, Buddhistic, Jewish, Muhammadan or others, and to teach the undefiled religious philosophy which prevailed before even the Vedas were written, and which furnishes the grains of wheat in every mountain of chaff that has been piled up in any nation and labelled with the names above enumerated.

"In the state we wish to spread high notions of honour, patriotism, responsibility, and that international exchange of courtesy based upon the Golden Rule, which would make a *brotherhood of humanity*, if possible. In the individual we would purge away the vicious taste, the grovelling sensuality, the mean sordidness, the pettiness of aim, the obtuseness as to civil, social and moral obligations, which everywhere prevails under the patronage of the Church. This is a wide field, and were our labourers an hundred times more numerous, it could not be covered at once. We are not unreasonable or optimistic. We are quite content with the rate of our progress up to this time, and shall add to our roll of Fellows from time to time as they offer themselves (for we solicit no one), if they prove to be in sympathy with our work, and are willing to help us in these projects. And first of all, we who lead the movement mean to set an example of correct living and dealing, which will at least win the respect of the community."

"We presume that those who become members are bound by the most solemn oaths and are initiated by the most fearful and mysterious ceremonies?" we remarked inquiringly.

"The pledge we exact," replied the Colonel, "is that none who join us shall do anything to retard, by word or deed,

our progress. We are quite willing to leave your own conscience to be the monitor. We bind members by no oath whatever, saving their *word of honour*, to keep strictly secret those matters confided to them which should, in the opinion of their superiors, be kept sacredly private."

"But you have rules, by-laws, officers, etc., do you not?"

"Certainly! Its officers are a president, two vice-presidents and a corresponding secretary, a recording secretary, a treasurer, a librarian, and councillors. At first it was an open body; but later it was reorganized on the principle of secrecy, experience having demonstrated the advisability of such a change."

"But what are the benefits to be derived from such a membership? Can all members become 'adepts'?"

"By no means! To be admitted into the highest degree of the first section, the Theosophist must have become freed of every leaning towards any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of humanity, and of a brother fellow of whatever race, colour or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the second section. Those only who persevere in these studies, who practise every virtue, and eschew every vice, who subjugate the body to the will, and throw off every tie which binds them to things gross, can become that to which even Madame Blavatsky has not yet, after all her long life of devotion, perfectly attained. We offer for your zeal, industry and loyalty, the reward of an approving conscience, the respect of a brotherhood whose

good opinion is well worth having, and the assurance that you are assisting to lay the foundations of a great society whose future is already an established certainty. Already you would be able to meet brothers in the remotest quarters of the globe; and before long the public will know that we have enlisted on our side some of the profoundest scholars and purest souls of the present day."

"This is only a branch society, we are told. There are other branches similar to this in New York, are there not?"

"We have already one established in nearly every country of Europe. It was only this morning also, that we had from Bombay full permission to announce our society as the American Branch of the Arya Samaj of India. This is a great organization founded by one of the holiest and most learned men of our age, the Pandit Dayanand Surswati. His preaching and teaching of ancient Vedic philosophy and ethics has created a profound sensation throughout the Indian Peninsula among the natives. He preaches against castes, idolatry and superstitious observances of all kinds. Many of the latter, originally devised by the priesthood to increase their power and emolument, have become accepted as of divine authority, after many centuries. Among these are *suttee* (widow-burning), sitting *dhurna* (a creditor deliberately starving himself to death at the door of his debtor), and others for which the Vedas contain no authority.

"What the pandit teaches is the identical, pure Wisdom Religion about which Madame Blavatsky discourses so learnedly in her *Isis*, and which was the primeval substratum upon which not only Brahmanism, Buddhism and Zoroastrianism were built, but which is the essence of Christism when the embroidered sere-cloths are unwrapped from its body. It teaches one Incomprehensible, Eternal, Divine Essence, out of which all things come, and to which all return, in a never-ending series of evolution and involution—'Days and Nights of Brahma.'"

"The correspondence for your society must be enormous. Who does it, pray?"

"Madame. She writes nine languages, and reads three more. She converses fluently and daily with her various friends in at least five. You may hear them any evening at her little receptions—but Madame has concluded to see you." The Colonel said this without having moved from his chair; no one had entered the room, the door was shut; there was no visible means by which he could have received this communication of Madame's pleasure. We were delighted as well as astonished, and only waited to ask one question before entering her parlour.

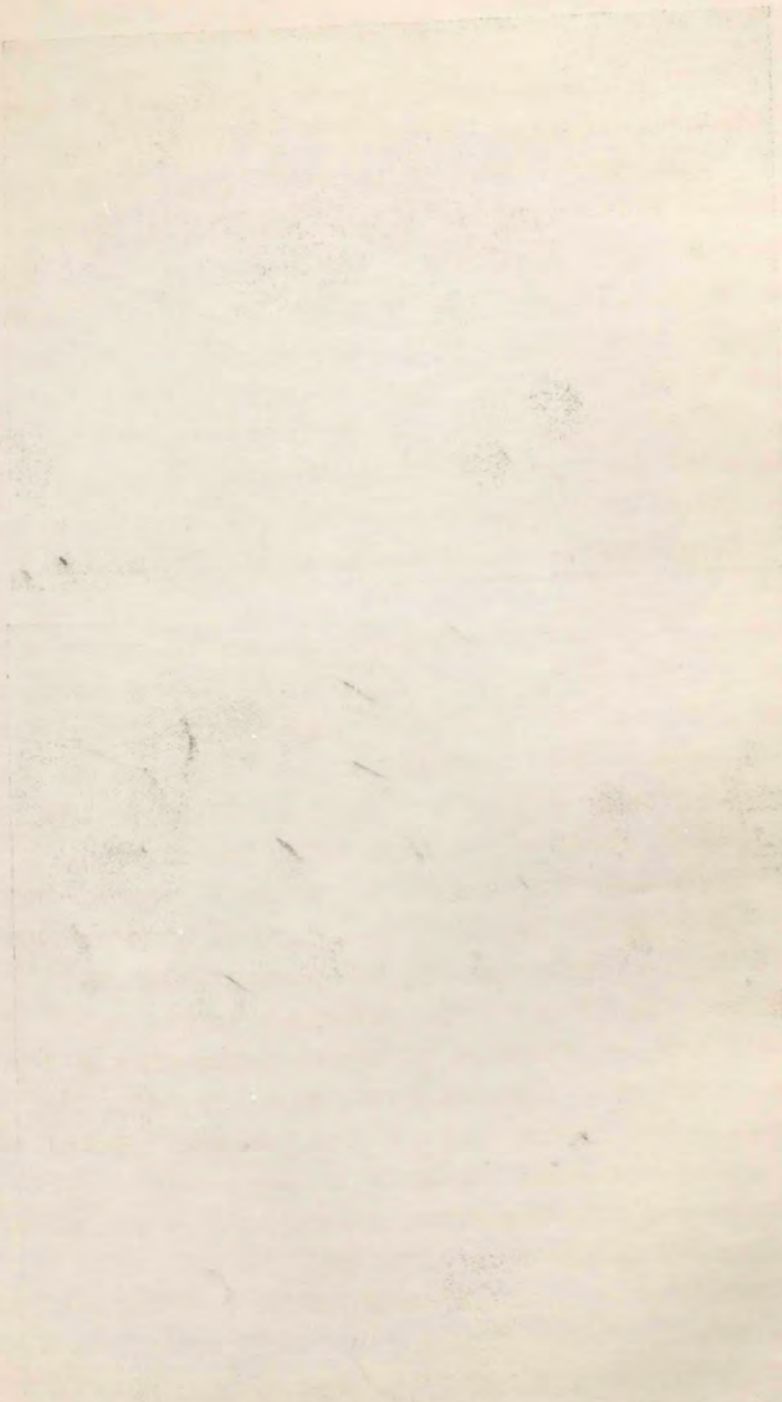
"There are so many rumors regarding Madame, Colonel, that one is almost driven to desperation, in trying to select which is most probable. Can you tell us how old she is? We have heard she is thirty, eighty, an hundred; that her countenance is so changeable that at one moment she seems a young girl, at another she seems an old lady. But the general tendency is to believe in her great age!"

"Perhaps my sister will tell you," laughed the Colonel, as he gave the requisite introductions to that estimable lady and two or three children who were entering. "Will you not say how old you think Madame to be?"

"I think it would be utterly impossible to determine; her age seems to me as mysterious as her character, for all I have known her so long and so intimately. Indeed, although I live in the same house with them," she added, "and see Madame at any time, there are some subjects on which she is as non-committal as the Sphinx!"

"What is your imagination of her person?" inquired the lady.

"We have thought she might be tall, with a thick, compact figure, cold gray eyes, a broad face, a high forehead and light hair."







Dining-room and Drawing-room at the Lamasery, New York

"I declare!" exclaimed Colonel Olcott, "you must be clairvoyant! This is a very fair description."

Madame was seated in her little work-room and parlour, all in one, and we may add her curiosity-shop as well, for never was apartment more crammed with odd, elegant, old, beautiful, costly and apparently worthless things than this. She had cigarette in mouth and scissors in hand, and was hard at work clipping paragraphs, articles, items, criticisms and other matter from heaps of journals from all parts of the world, relating to herself, to her book, to the Theosophical Society, to any and every thing connected with her life, work and aims. She waved us to a seat, and while she intently read some article, we had a chance to observe the walls and furniture of this *New York Lamasery*.

Directly in the centre stood a stuffed ape, with a white "dickey" and necktie around his throat, manuscript in paw, and spectacles on nose. Could it be a mute satire on the clergy?[2] Over the door was the stuffed head of a lioness, with open jaws and threatening aspect; the eyes glaring with an almost natural ferocity. A god in gold occupied the centre of the mantelpiece; Chinese and Japanese cabinets, fans, pipes, implements and rugs, low divans and couches, a large desk, a mechanical bird who sang as mechanically, albums, scrap-books and the inevitable cigarette-holders, papers and ash-pots, made the loose rich robe in which Madame was apparelled seem in perfect harmony with her surroundings.

A rare, strange countenance is hers. A combination of moods seems to constantly play over her features. She never seems quite absorbed by one subject. There is a keen, alert, subtle undercurrent of feeling and perception perceivable in the expression of her eyes. It impressed us then, and has

[2] No. "A large stuffed baboon, decked out with a collar, white cravat and pair of my spectacles, carrying under one arm the manuscript of a lecture on 'Descent of Species' and dubbed 'Professor Fiske.'" says Colonel Olcott, in *Old Diary Leaves*, Vol. I, p. 421.—M. K. N.





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invariably, with the idea of double personality; as if she were here, and not here; talking, and yet thinking or acting far away. Her hair, light, very thick and naturally waved, has not a gray thread in it. Her skin, evidently somewhat browned by exposure to sea and sun, has no wrinkles; her arm and hand are as delicate as a girl's. Her whole personality is expressive of self-possession, command and a certain *sang froid* which borders on masculine indifference, without for a moment overstepping the bounds of womanly delicacy. Very, very old! Impossible! And yet she declares it is so, sometimes indignantly, sometimes with a certain pride; sometimes with indifference or impatience. "I come of a long-lived race. All my people grew to be very old. One of my ancestors lived to be more than 100, and preserved all his faculties. You doubt my age? I can show you my passports, my documents, my letters for years back. I can prove it by a thousand things."

She began to talk with us in a friendly and cordial manner, tinctured with foreign nonchalance and piquancy combined. We explained that our errand was to pay our devoirs to the author of *Isis Unveiled*, but our courteous speeches were hushed by a peremptory command to take a cigarette, which we gladly proceeded to do. The chat was naturally turned into that channel, which leads to the great ocean of the Unseen Mysteries, and we were astonished at the rapidity and fluency of her speech. Her English is far better than the ordinary run of conversation in America, however; for it is absolutely correct, bookish, in fact. Her accent is not very marked. She said: "I cannot get your English. I cannot pronounce it."

"Why, Madame," we replied, "there is hardly a scholar in New York who can equal your elegance of speech."

"Yes, yes, I know," she answered impatiently, "but your accent, I cannot get it!"

"How do you so preserve your looks, your health, Madame? What magic receipt have you to keep your freshness, and all these evidences of youth? Our women of forty, however fat and fair, would sell their eyes, almost, for the knowledge! You must have drunk of the fountain of perpetual youth!"

"That is what we study for," she replied quietly.

"Well, how long do you intend to live?" we added, laughingly.

"Oh! if no accident occurs, as long as I please; thirty, forty, fifty years perhaps. I don't know!"—in the most indifferent manner, as if it were a mere matter of her good pleasure.

"If all the stories we hear about you are correct, you must be the great mystery of the world, yourself, Madame! Why, do you know, we heard the other day that instead of having an immense library, as we had supposed it was absolutely necessary you should have, since you quote from at least a thousand authors in twenty languages, that you really have no library at all, but when you desire to make use of a passage, say for instance in some old Hindoo parchment, all you have to do is to will it to appear before you, and there it is ready to be copied! Then we have heard that it is not done in that way, but that you can send mental telegrams to brother adepts all over the globe, and they give you the desired information in the same way! Why, we presume, if an adept were in the planet Venus, and you desired his presence by your desk here, all you would have to do would be to mentally call him, and his astral body would cast its shadow on the floor!"

Madame seemed heartily to enjoy the speech. We defy, however, the keenest observer to have discovered whether we were, as one might say, "driving the nail home," or merely amusing her with our half-badinage. She evidently does not wear her heart on her sleeve.

"Whether these rumours may be true or not," she remarked, serenely, after a singular little smile to herself, "there is certainly nothing supernatural in what we teach. The wonderful things recorded in *Isis*, if they were produced at all, were produced according to the eternal laws. It is all natural, all scientific. You people do not know the laws of your own atmospheres, your own bodies, your own powers. That is all! We do. We have learned the mysteries of real wisdom from those who knew them before us. If you did but hold the key, you would see that there is nothing in our knowledge or our powers but what is natural and according to the plan of the universe. There never was a miracle, and never can be. What are called miracles were not so. They were produced by natural laws. One must have the gift of fine intellectual powers, moral purity and physical health to attain to the higher mysteries.

"Not all who live are immortal. Some will be annihilated. Their natural tendency is ever downward. It is inevitable. They cannot go higher; they must go lower. Change of some kind constantly takes place. There are two progressions—upward and downward. Those who go downward in virtue, in experience, in taste, will be eventually blotted out, and return into the elements. Those who live longest upon this earth and ever advance upward, will stand the highest when they enter the spiritual life. This is the preparatory school. There begins action!"

"Of course, you believe in Spiritualism?"

"We admit the reality of mediumism and mediumistic phenomena, but discourage them unless under very strict precautions, as we think they tend to degrade the medium. Our views are not original—only those entertained by Eastern psychologists. We say that for a pure person to passively submit to the domination of unseen, unknown and uncontrollable influence is to place himself in very great peril of corruption

and ruin. The passive medium takes all the chances of control by the worst as well as by the best of spirits; in fact, the former class are far more likely to take control, for they are the most intimately connected with the earth. You could not be a medium!"

"Why not?" we questioned.

"Because you are in such perfect health. The elementaries could not control you."

"Well, which is superior—to be or not to be a medium?"

"I can imagine nothing worse than to be one! They are always sickly, puny, with no will or character of their own! A poor, miserable set!"

Glancing at a pile of letters which the servant had just brought, we exclaimed: "What an immense correspondence must be yours, Madame! And in so many different languages! Tell us, what language do you *think* in?"

"In a language of my own, which is neither Russian, French, nor any you know."

"It may be in the Pythagorean numbers, who can tell? Or in some dead language employed by races who have attained to a civilization of which the present phonograph may have been but the merest commonplace to them! Who knows but Madame may sometime find a sheet of tin foil in some future museum of 'recent excavations,' which she will run into her little instrument here, and make it talk to her in the very language of her thoughts!" The Colonel said this with the mock solemnity of one very amusedly in earnest.

Madame laughed. When we write Madame laughed, we feel as if we were saying Laughter was present! for of all clear, mirthful, rollicking laughter that we ever heard, hers is the very essence. She seems, indeed, the *Genius* of the mood she displays at all times, so intense is her vitality. As she now opened her bag of letters, we immediately felt that this interview must end.

"You will be welcome to come any evening," she exclaimed, busily tearing open envelope after envelope, "and no doubt you will meet many agreeable people. I want to show you my album also, containing portraits of many of our friends in India," and here her face brightened, as a man's does when he is far away from home and speaks of the dear, beloved spot. "I want to tell you of them, and have you meet others who have lived in that grand country!" We accepted the invitation with pleasure.

(*To be concluded*)

CITY TREES

THE trees along this city street,
Save for the traffic and the trains,
Would make a sound as thin and sweet
As trees in country lanes.

And people standing in their shade,
Out of a shower, undoubtedly
Would hear such music as is made
Upon a country tree.

O little leaves that are so dumb
Against the shrieking city air!
I watch you when the wind has come—
I know what sound is there.

EDNA ST. VINCENT MILLAY

THE BEGINNINGS OF ENGLISH CO-MASONRY

By C. JINARĀJADĀSA

TILL recently I was under the impression that the first Englishwomen to be admitted into Masonry by the Supreme Council of Universal Co-Masonry in Paris were those who went over to Paris to be initiated in the year 1902. The chief of this band was Dr. Annie Besant, but the document which I publish of Madame Maria Martin shows that there were four English ladies, besides Miss Francesca Arundale, who had already been admitted into Co-Masonry.

The reason for Dr. Besant joining Co-Masonry is interesting, and on many occasions she herself has described it. One of the most devoted disciples of Madame H. P. Blavatsky was Mrs. Isabel Cooper-Oakley. After H. P. B.'s death, she became deeply attached to Dr. Besant. Mrs. Cooper-Oakley was profoundly drawn to a personage whom historians have denounced as a charlatan; this was the Comte de St. Germain. She had read much concerning various mystical movements in the Middle Ages, and her studies showed her that the Comte de St. Germain played a very striking rôle in certain of the Masonic organizations during the time which preceded the French Revolution. She therefore devoted herself to historical research and travelled to several libraries of Europe, trying to consult original documents. Her thesis, which summarizes the investigations of years, will be found in her book, *The Comte de St. Germain, the Secret of Kings* (Milan, 1912). A brief synopsis of her thesis is as follows:

The Comte de St. Germain was in reality the elder son of Francis Rakoczi, the last Prince of Transylvania. The attempt of Francis to make his country independent of Austrian domination can be read in the old histories. They narrate that he had two sons who, at his flight when defeated, were taken to the court of the Austrian Emperor, to be there educated, but also partly to be held as hostages. It is known in history that, after his flight, Francis was in Turkey, surrounded by his small band, and that from there he tried to regain his country. About a year before his death at Rodosto, the elder son who was at Vienna escaped and joined his father. At his father's death, he proclaimed himself Prince of Transylvania; but as a price had been set on his head by the Emperor and as the Church had excommunicated him, matters came to a difficult pass. History then states that this elder son caught fever and died. There was an official funeral, and the Transylvanian movement for independence came to an end.

But Mrs. Cooper-Oakley holds that the young Prince did *not* die; the funeral was a camouflage. She upholds the thesis that the Comte de St. Germain was in fact the young Prince of Transylvania; since a price had been put on his head, he had to disappear off the stage with a funeral, and pass under another name. When many years afterward he comes into the life of European courts, those who know his real history receive him as one of themselves. One of the mysteries about the Comte de St. Germain is that if he was the impostor and charlatan that he is made out to be, how was it that the King of France and the great nobles treated him as one of themselves? This can partly be accounted for by the story of his possessing magical powers and the secret of alchemy, etc. But Mrs. Cooper-Oakley shows by documents that in reality his treatment and the conferring upon him of various secret missions by the French court was due to the fact that the King of France and others knew who he really was, though

ot course any claim to the kingdom of Transylvania was out of the question.

Madame Blavatsky had mentioned to her disciples that in a previous incarnation she had lived at the time of the French Revolution and had worked with the Comte de St. Germain. It is said in occult tradition that the Comte de St. Germain was given by the Adept Brotherhood a very difficult task to accomplish. This was to change, if possible, the destiny of France so that the French Revolution with all its horrors might be avoided. The Count tried to instil a sense of Brotherhood among the nobles and upper classes of France by reviving various degrees of Masonry. He had many disciples through whom he worked, and one was the well-known Count Cagliostro. Of course, we know that the Comte de St. Germain failed to ward off the Revolution; the forces on the side of evil were far too great. Mrs. Cooper-Oakley publishes very striking historical material to show something of the secret plotting and counter-plotting in which the Count was the trusted messenger. As a matter of fact, he tried desperately hard to prevent the debacle, though he knew from his occult knowledge that he probably would not succeed.

In connection with this period of history, one day Mrs. Cooper-Oakley talked with Dr. Besant regarding her difficulties of disentangling the various threads of history. The published documents were not sufficiently explanatory, and Mrs. Cooper-Oakley could not fully make out who were the principal agents of the Comte de St. Germain in his work. That same night the Master himself appeared astrally by Dr. Besant's bedside, and he gave her various names of those persons who were concerned with Him in His efforts to revive Masonry in France. She wrote them down, and among them was the name of Count de Zimsky, who was H. P. B.

It was on this occasion that the Master intimated to Dr. Besant that she might be of help to Him if she joined

Masonry. Dr. Besant knew that Masonry did not admit women, and so wondered how it would be possible for her to join that institution. A year or two afterwards, when talking with Miss F. Arundale on the matter she found, much to her surprise, that Miss Arundale was already a Mason in an organization which admitted women. Dr. Besant desired at once to join this organization, and the letter which follows is explanatory of the preliminary arrangements.

It should be mentioned that an elder sister of Miss Francesca Arundale was married to a French gentleman, Monsieur Martin (this is not Dr. George Martin who played such a prominent part in French Co-Masonry). Madame Maria Martin, Miss Arundale's sister, was a very prominent feminist, and was the first Grand Secretary of the French Co-Masonic Order. She founded in December, 1891, the feminist paper *Le Journal des Femmes*. Through her, Miss Arundale was introduced to Co-Masonry, and she became a Master Mason on August 16, 1896, and received the 33rd Degree on September 26, 1904.

LETTER OF MME. MARIA MARTIN TO MISS F. ARUNDALE



Maria MARTIN
Gr.·. Chancel.·. Secrét.·.
31, Rue Francoeur.

GR.·. LOG.·. SYMB.·. ECOSS.·. MIXTE DE FRANCE
LE DROIT HUMAIN

Or.·. de Paris, le E.·. V.·.

DEAR FANNY,

I have waited to answer your last letter till I had seen Mme. Georges Martin. I dined with her yesterday, and this is what I am instructed to tell you. You are to initiate

Mrs. Besant and George[1] also, as well as any other person who may be willing to accompany you to Paris. You may and you should give them all the knowledge contained in the paper I sent you, that is to say, pretty well all except what can only be obtained by practice. When in Paris the Venerable will give them the consecration, and the Dr.[2] is of opinion that they shall receive the consecration separately from the other candidates who may be received the same day. But that is of no great importance to you. They would be very glad if you could decide some other person to come with you—the more the better—for you must understand that the great desire of the Ven.·. is not so much to receive Mrs. Annie Besant as to form a mixed lodge in London.

You know you are not the only lady Mason in England. I know of four, Mrs. Cobden Sanderson, Miss Gray, Miss Anderson and Mrs. Hutchinson.

The Dr. thinks it would be well for you to see Mrs. Cobden Sanderson (Cobden's daughter). Her address is 7 Hammersmith Terrace. You might write to her first and ask when you could see her. She seemed to me a nice person from the little I saw of her when she was in Paris. She is a subscriber to my paper.

As for Miss Gray I do not know where she is,—travelling somewhere for the Temperance Cause—poor good old soul, she was getting [on] in years when I last saw her. I do not know Miss Anderson's address but the Ven.·. thinks she can get it. Mrs. Hutchinson we have quite lost sight of. The most efficient would be Mrs. Cobden Sanderson.

The Ven.·. told me again to write to you how glad she would be to receive you *all*—you especially she said politely.

[1] George S. Arundale.

[2] Dr. George Martin, the husband of Madame Marie Georges Martin.

You have nothing else to do—no reports, no papers. You see you are founding a new Lodge—doing a little work on your own hook—and I do not imagine you will have any difficulty as *now* the Supreme Council settles all these matters—and the Sup.·.·. Coun.·.·. is a very serious and staid body, and understands things. . .

Your affte. Sister

MARIA MARTIN.·.

THE Co-Masonic Order is distinguished from the rest of the Masonic world by the admission of women to Masonry on equal terms with men. In this it is introducing no innovation into the body of Masonry but rather restoring one of the ancient landmarks which was forgotten during the confusion of the Mysteries with the operative Masonry of the Middle Ages. In both Egypt and Greece, women were admitted to the Mysteries, and were able to penetrate into the inmost sanctuaries as well as men. The officials of the masculine Craft are for the most part against their admission to-day. They have been most strongly impressed, and quite rightly so, with the paramount importance of keeping the rituals and customs unchanged; but they quite wrongly regard the admission of women as a serious departure from ancient usage, Co-Masons are equally urgent in their respect for the traditions; but in this matter they prefer to follow the older custom, which has also the added merit of being logical and fair. Since reincarnation is a fact, there is no difference between the ego or soul of a man and that of a woman; and we do not see any reason why in a particular birth, because he happens in the course of his evolution to occupy a woman's body, that ego should be deprived of the advantage of initiation into the sacred Mysteries of Masonry.

C. W. LEADBEATER in *Glimpses of Masonic History*

THE KABBALAH

By O. HARCOURT

ACCORDING to the Israelite tradition, Moses received on Mount Sinai not only the Commandments graven in stone, but also oral instruction in occult and mystic matters from God Himself. The teaching thus obtained Moses transmitted to his Elders, and it was passed on from one great leader to another through all succeeding generations of Israel, culminating at length in the Rabbinical Schools, where it was listened to with as much reverence and awe as the Law itself.

In order to understand what the Kabbalah is, one must know the origin of the Talmud, for the Israelite revelation is dual—one line is the Torah or Law, and the other is the mystic tradition or Kabbalah.

The Pentateuch, or Torah, seemed to the ancient Jews to need a great deal of exposition and commentary, which want was supplied by an immense amount of oral instruction. This work was most likely begun by Moses and the Elders during their long journey. Tradition maintains that it was written down until the days of Ezra, but it probably took place much earlier than that. Later, when the Israelites had consolidated themselves into a nation, there arose a body of men who studied, expounded and enlarged these commentaries. These were the scribes, men belonging to every kind of trade and

profession, who made of this work a religious hobby—the only example in history of such an undertaking.

When the first great catastrophe befell the Jews, the accumulated result of all this labour was of the utmost value. It may be as well to recall here the main events of the tragedy. In the year 66 of the Christian era, the inhabitants of Judea revolted against Roman rule, and the General Vespasian put them down with ruthless severity. Then, leaving his son Titus to carry on, he left for Rome, where he was later proclaimed Emperor. In A.D. 77 the Jews again revolted, and Titus razed the City of Jerusalem to the ground. The Temple, then the most magnificent building in the world, was utterly destroyed, the golden table of shew-bread, the seven-branched candlestick, the veil of the Temple, and the precious Temple copy of the Torah were taken to Rome and carried in the triumphal procession.

But in spite of this devastation, the Torah, or Pentateuch, the Psalms and the Prophets, together with a large body of commentary, were preserved, not only in script, but in the trained and marvellous memories of the Rabbis. With indomitable faith and courage the Rabbis set to work to gather all together again and caused their pupils to transmit it to memory, for fear of further disaster. During the following centuries they added a vast amount of literature around the Law and the mystic tradition. The result is the Talmud. This is the link which has sustained Israel through all its sorrows and vicissitudes, for in spite of the fact that they have no country, no Government and no leader, they have yet retained intact their racial characteristics, their customs, their genius and their magnificent religion, and this in the face of the most frightful and persistent persecution that has ever befallen any nation in the world.

The Kabbalah comprises, very strictly speaking, all the prophetic books of the Old Testament that were inspirationally

received, but which were not regarded as coming directly from the hand of God, as was the case with the Pentateuch. The more modern Kabbalah has sprung from the Talmud in the sense that the oral tradition which is recorded in certain parts of it is the origin and basis of Kabbalism. It consists, therefore, of works which elucidate and elaborate the esoteric tradition of Israel as distinguished from the exoteric doctrine.

The word Kabbalah means that which has been received. It is sometimes called the Massorah, or that which has been transmitted. The Hebrew word *Messiah*, or Messenger or Transmitter, is derived from the same root.

The dates of the various writings of the Kabbalah are not known. The time of its introduction into Europe is usually given as the ninth century, but it was in the thirteenth century that they were finally gathered together by a famous Rabbi to form an ordered whole. They contain matter that is infinitely old, as well as matter that has been used again. Among these writings are the *Books of Enoch*, *The Book of Wisdom*, *The Book of Noah*, *The Book of Adam and Eve*, *Pistis Sophia*, *The Book of Jubilees*, *The Book of Healing*—said to have been given to Noah by the Angel Raphael, the Angel of Healing—and many more. They deal with Theosophy, mysticism and a philosophy of the Universe. But the two outstanding books are the *Zohar* and the *Sepher Yetzirah*. At first sight these are an inexplicable mystery of numbers, list of Angels, and so on, and only if one possesses infinite patience and an efficient teacher does one begin to unravel the marvellous ethical meanings contained within these enigmas.

The *Zohar*, which word means Light (of a special kind), is an exposition of the Pentateuch, and is supposed to be a divine revelation vouchsafed to the great Rabbi Simeon Ben Jochai, born in the second century A.D.

The Kabbalah became quite a craze in the thirteenth and fourteenth centuries, when it was feverishly studied by

European scholars, but the fashion died out in time owing, it is said, to the influence of the Roman Catholic Church. But in the fifteenth century, two men rose up who put Kabbalism on a new footing. The first was Pico della Mirandola, who began life as such a marvellously learned child that he was famous all over Europe before he was fourteen. He studied the Kabbalah with a Jewish savant, and his phenomenal brain soon solved its riddles. He was enthusiastic about the evidence which he discovered within it of the Trinity, the Incarnation, the Divinity of Christ, the Heavenly Jerusalem, and the Fall of the Angels. As a result he wrote nine hundred theses on the Kabbalah, which he offered to defend in the presence of any or all of the scholars of Europe. The Pope was delighted, and caused parts of the Kabbalah to be translated into Latin for the use of students.

Mirandola introduced the Kabbalah to the famous German philosopher Reuchlin, who was a fine Hebrew scholar. He, too, was fascinated by the Jewish literature, and proclaimed that Pythagoras and Plato had derived their ideas from it, and that traces of Hebrew are to be found in the sacred books and rituals of all religions.

The *Sepher Yetzirah*, or Book of Formation, deals with the world of forms. The Israelites believed in four Worlds of Being: The highest is the home of Pure Spirit, of God the Absolute. The second is the World of Creation, the home of Idea. The third is the World of Formation, where the Ideas take form; this world is called Yetzirah, hence the title of the book *Sepher Yetzirah*. The last and lowest world is that of matter and action in which we live.

In the Kabbalah there is much told about the Universe being the Garment of God. In the *Pistis Sophia* there is a passage to the effect that this robe is involution and evolution, "a mystery which is beyond the comprehension of the inhabitants of earth".

It is frequently said that the Jews do not believe in immortality, there being no mention of resurrection in the Bible. Those who uphold this view have no knowledge of the fact that the esoteric doctrine of Israel is contained in the Kabbalah rather than in the Law. The life after death in a splendid body of light is frequently mentioned in the Kabbalah—life in the Heaven-world in a glorious light-body cannot occur without resurrection of the soul.

The Kabbalah speaks of four Adams: the Spiritual Adam, the Celestial Adam, the Terrestrial Adam of the Garden of Eden, and the Adam which is man as we know him. As William Blake said: "Four Mighty Ones are in every man."

These Four Adams refer to the Kabbalistic doctrine that the four elements, fire, water, air and earth, are the foundation of our souls and material bodies, as they are of the Universe as a whole. We find this idea in the Four Sacred Animals of the vision of Ezekiel. One reason for the great symbolic value of the lotus plant is because it is rooted in mud—otherwise the earth—has its stem in water, keeps its flowers in the air and opens them to the warm sunshine. It lives, in short, in all the four elements at once.

The doctrine of Reincarnation is certainly found in the Kabbalah, which teaches that as the soul of man came from God, it must return to Him in the end, but that it must first develop all the mental and spiritual qualities that have been put into it in the beginning in elementary form; and as the great majority of human souls develop slowly, they are allowed successive earth-lives in order to attain experience and purification.

The law of analogy is very prominent. In the language of Occultism, this is the law of "as above, so below," which insists that all things existent on earth have their counterpart in the Heaven-world, that all that the upper realms contain is found on earth as a copy, as it were.

The Jews do not seem to have a devil in their religion, but an Adversary to be overcome and put behind us. The old Egyptian Szatan and the Angel Samael are one and the same. When the Messiah comes in glory, says the Kabbalah, the name Samael will be changed. The first two letters, which mean venom, will disappear, and the two last, which spell one of the great Names of God, will remain. Thus the Adversary's name, which means the venom of God, will be changed into Divine Spirit by the coming of the Christ.

The Kabbalah is a stupendous monument of symbolism. Symbolism is the simplest and easiest way of handing on the great Truths. The early thinkers of the world possessed a sacred knowledge of Truth which they kept secret from the world. There are some who possess it still. Profound ideas are not for every one, and they are easily profaned by being made the common property of the foolish and superstitious. It is, therefore, expedient to put them into pictures and parables which they cannot fully understand, but which are revelation for the earnest seeker. Symbolism can be penetrated by anyone who makes the attempt with reverence and intelligence. In doing so one is not, as many believe, contacting silly or outgrown ideas, but interpreting the meaning of hidden but immeasurable wisdom.

THE GĪTĀ AND THE QURĀN[1]

By H. C. KUMAR

Ik a-eya-i nau jel men nazil hooi muj-par,
Gītā men hai Qurān, to Qurān men Gītā.

A new verse was revealed to me in the jail:
If the Gītā contains the Qurān, the Qurān contains the Gītā.

Thus sang Iqbāl, in a moment of happy inspiration; and though, alas, Iqbāl has fallen from the Truth, the revealed Truth stands. The teaching of the Qurān is really on all fours with that of the *Bhagavad-Gītā*, as we shall see.

Both the Gītā and the Qurān are inspired words of God, to their respective followers. The teaching of the Gītā was given through the lips of Śrī Krishna, the Avatara of Vishnu. The teaching of the Qurān was given through the lips of Hazrat Muhammad, the Prophet of Allah. When after the conclusion of the Mahabharata War, Arjuna asked Śrī Krishna to repeat to him the teaching He had given him on the field of Kurukshetra, Śrī Krishna pleaded His inability to do so, saying He was then in a high state of Yoga. Similarly it is on record that when the inspiration came to Hazrat Muhammad, He would shiver from head to foot, like an epileptic man.

The backgrounds, again, of the Gītā and the Qurān are similar, each a bloody field of battle. Śrī Krishna exhorts

[1] A lecture delivered at the Theosophical Lodge, Quetta, Baluchistan, on October 31, 1933.

Arjuna to "stand up and fight". The refrain of the Qurān is "fight against those who have fought against you".

This militant teaching is enough to fill a pacifist with disappointment. That any religion worth the name should call upon its followers to fight and to kill is a teaching he cannot swallow. He forgets that so long as human nature remains as it is, wars are a necessary evil, and will have to be fought. But there are wars and wars. There are wars of aggression, of greed and of aggrandizement, and there are wars for the eradication of evil and the establishment of righteousness. The wars enjoined both by the Gītā and the Qurān are of the latter type. In the very first verse of the Gītā, the battle-field of Kurukshetra is called *Dharma-Kshetra*, a Field of Righteousness. And in the Qurān the permission to fight is given on the express understanding that it is a fight "for the sake of Allah".

To sit in silence when we should protest
Makes cowards out of men.
The human race has climbed on protest.

The religion which the Qurān teaches is called *Islam*. It is expressly stated that Islam is the natural religion of man and is therefore as ancient as man. The Prophet Muhammad is commanded to say:

I am no apostle of new doctrines. (xlvi, 8)

Say, we believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael, and Issac, and Jacob, and to the tribes, and in that which was revealed to Moses and Jesus and in that which was given to the prophets from their Lord. *We do not make any distinction between any of them.* (ii, 136.)

And Śrī Krishna says in the Gītā:

This imperishable Yoga I declared in ancient times to Vivasvan, Vivasvan declared it unto Manu; Manu to Ikshvaku . . . Thus has the teaching been handed down through a long line of King-Sages. (iv, 1)

Thus both the Gītā and the Qurān claim to teach an Ancient Religion, old as hills, universal in application, and

unconditioned by time and space. What is the essence of this Ancient Religion? To surrender individual wills to the Divine Will.

> Islam, this is the Faith: Thyself resign,
> Soul, mind and body, to the Will Divine;
> The kingdom, the glory and the power
> Are God's—and God's the government,—not thine.
>
> (*Pearls of the Faith.*)

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me,—thou shalt come even to Me. I pledge thee My troth, thou art dear to Me. (*Bhagavad-Gītā*, xviii, 65.)

Again the Qurān:

Say, my prayer, my sacrifice, my life and death are all for Allah, the Substance of the Universe. (vi, 163.)

And the Gītā, in almost identical words:

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity—do thou that as an offering unto Me. (ix, 26.)

There is another great idea common to both the Gītā and the Qurān, and that is the idea of being *in* the world and not *of* it. In the words of the Gītā, this is called *Nishkama Karma*, duty for the sake of Duty, work for the sake of Work, and not for any fruit, either in this world or in the next. Says Śrī Krishna:

Therefore, without attachment, constantly perform action which is Duty, for by performing action without attachment, man verily reacheth the Supreme. Janaka and others, indeed, attained to perfection by action. Again, having an eye to the welfare of the world, also, thou shouldst perform action. (iii, 19-20.)

And as regards the Qurān, it is a most remarkable feature of its teaching that wherever there is a mention of *belief*, in the very same breath there is also a mention of *good works*, so that the impression left on one's mind is that belief in Islam is synonymous with good works, thus lifting Islam entirely out of sectarianism. Take, as examples the following verses:

God has promised to those who believe and do good works that for them is paradise and great reward. (v, 12.)

Verily, those who believe and do good works, their Lord will guide them by their faith. (x, 9.)

Whoso accepts Islam and is a doer of good works, there is no fear for them. (ii, 106.)

Those who believe and do good works, we shall surely blot out from them their evils. (xxix, 6.)

Good works can only be done by living in the world, not by running away from it. Both the Qurān and the Gītā are emphatic on this.

Belief in the Invisible is part of the teaching of the Qurān. It is also part of the teaching of the Gītā. The Qurān says the Angels are honoured servants of Allah. It was an Angel, Gabriel, who brought God's Word to the Prophet. The Gītā says that it is to our advantage to work in co-operation with the Devas, but reminds us that only the devotees of God go to God, the devotees of others go to those "others".

They who worship the Shining Ones go to the Shining Ones but My worshippers come unto Me. (ix, 25.)

In the same chapter, the worship of the Devas is called "contrary to the ancient teaching".

The Gītā and the Qurān are also agreed as to the mission of the perfected Beings, called Avatāras or Prophets. They come to teach the ancient teaching of the Oneness of Life, to restore the Law of Righteousness, to serve as Light-houses of Spirituality to erring humanity. The Qurān goes even further and says:

We make no distinction between Them.
Those who make distinctions, for them is ignominious punishment.

Lastly, both the Qurān and the Gītā emphasize the idea of personal responsibility for one's action, and no "vicarious" salvation.

Let a man raise the self by the Self . . . for verily is the Self the friend of the self, and also the Self the self's enemy. (*Bhagavad-Gītā*, vi, 5.)

Verily, Allah doth not do the least little wrong to anyone, but men do wrong to their own self.

Whosoever commits sin, commits it against his own soul.

The blind and the seeing shall not be held equal, nor they who believe and do good work, and the evil-doers. How few of you consider this. (Qurān.)

No wonder the last words of the Prophet to his beloved daughter were :

Fatima, my daughter, work ye out your own salvation, for I, verily, have no power with Allah to save you in any wise.

And yet some followers of Islam teach, and credulous masses heartily believe, that the worst Muhammadan is superior by far to a saintly Gandhi. Let us finish with the remaining portion of Iqbāl's couplet with which we began :

Kiyą khub hooi ashteyi Shaikh O Brahman,
Is jang men akhir na yah hara, na woh jita.

What a happy reconciliation between the Shaikh and the Brahman !
In this war, there is no victory for the one, no defeat for the other.

OUR COVER

THE inscription in Arabic is in three parts. Above and below is the profession of faith of Islam : " There is no god but God, and Muhammad is His Prophet." In the middle is an ornamental scroll describing the Koran. It reads : " This is a Revelation from the Lord of the Worlds. Touch it not except with cleanness."

C. J.

INITIATION BY A HINDU MYSTIC

By RAI BAHADUR PANDA BAIJNATH

[There are many teachers of Yoga in India, and it is conceivable that there are many differences in their respective teachings. Certainly, the methods of this particular one are not those of the Masters of the Wisdom as indicated in the works on Occult Science written by members of the Theosophical Society.—Ed.]

It is well known that in India there are many schools of Yoga, each having its separate system of training. Vijay Krishna Goswami was a very great mystic and Yogi of Bengal and the following is an account of an initiation by him, given to me by the initiated pupil himself, a learned friend of mine, an M.A., for whose veracity I can vouch fully. I give the account in the words of my informant:

"This high Yogi had sent a messenger, who was a disciple of his, to tell me that I should be initiated at 10 a.m. the next day positively, although I had not approached him for the initiation, nor had I the least intention to get initiated by him. It was wholly an act of grace on his part to extend this offer to me. When I received the message at 11 p.m. the previous day, I felt greatly distressed; for my idea was that I must not take on myself the responsibility of the decision as regards the initiation. But under the circumstances I felt that I must make the choice one way or the other. I could not reject the offer because that involved an act of responsibility, specially in relation with

a great person like my Guru who was reputed to be a Siddha Purush (an Adept) and who had distinguished disciples whom I knew. Nor could I accept the initiation because that meant acceptance of the responsibility in the matter. In this deep distress of the soul I looked up to God earnestly for help as to what to do in the circumstances. It was midnight when I fell asleep.

"As the clock in my room struck 1, I heard a voice telling me in my dream not to be so arrogant as no decision had to be made by me; the whole responsibility was with the Guru and not with me, for if he was a true Guru he must be able to take me to God, and could he not then drag me to his place, a distance of three miles, whether I was willing or unwilling? So I was eased in my mind and went back to sleep. But the next morning when I woke I was in a dazed condition as if I had been under a stupor, so much so that although I tried I could not recover my mental powers for the time being. I mechanically went through the usual morning duties, and when the messenger called at 8 a.m. to take me I almost mechanically accompanied him, for my thinking power had not returned even then.

"We reached the Guru's place just as it struck 10 a.m., having been delayed on the way. That very instant the Guru rose and led me into a small room inside, where were seated some other people, already initiated. I was asked to be seated on a particular seat in front of the Guru about five feet from him. I was still under the stupor and could not raise my eyes from the ground and looked vacantly at his feet. The Guru sat silent with eyes closed and in deep meditation (samādhi). This continued for some 15 or 20 minutes or more. During this period I had strange experiences within myself although I was still under the old stupor. With my eyes closed, I distinctly saw that within myself a beam of light was slowly moving up the spinal column and after reaching

very high up it moved down slowly to the seat. This up and down movement of the white beam of light repeated itself more and more rapidly during the time of the Guru's samādhi. As the process was going on I felt the world of matter fast disappearing, and then gradually the world of mind also vanishing. As these two worlds disappeared I felt intense joy supervening, so much so that when only the feeling of 'I' remained the joy was almost at its height. I wished that this 'I' feeling should also disappear in order that I may lose myself in the ocean of joy. But instead the movement of the light slowed down gradually. In this process of gradual slowing down I felt the world of mind reappearing, and after a time the world of matter also reappeared, till at last I felt that the beam of light was no longer inside me and my eyes opened. The stupor had gone and I saw face to face my Guru sitting up and looking at me.

"I came afterwards to know that this was the process of the transmission of divine energy (शक्तिसंचालन) into the disciple which was intended to rouse the dormant *Kuṇḍalinī* of the disciple. When the Guru was out of samādhi he told me that his own Guru was present at the ceremony (in a finer body of course) and that it was under his instructions that I was receiving the initiation. Then he gave me the *mantra* to recite, saying that the invisible Guru present gave it. It was not whispered into my ear as is ordinarily done at such occasions. Everybody present could hear the *mantra* given. Then he explained to me the full meaning of the *mantra* in detail, and told me that whenever the *mantra* was recited its meaning should be borne in mind. After that he taught me a particular form of breath-control (*prāṇāyāma*) which was special to this form of *sādhanā* or spiritual exercise."

Different pupils of this Guru remembered different experiences of similar initiations. One lady, an evolved soul,

went into samādhi at the time of this power-outpouring during her initiation. This teacher's initiations were given after the pupils were duly prepared on the higher planes. Some took six months, some more, and in one case two and a half years of preparation were required. This Guru was very particular that Karma should not be interfered with, but should be settled in this very life if possible, so as to leave no balance for future working. He said there would be no initiations in his school after his death.

NATURE is but a veil behind which is shining the eternal smile of God. And think what it means if Nature is to you not a soulless mechanism but a living organism; if God is no longer an abstraction of theology but a Living Spirit, the Friend and the Lover of Men; if He is no longer to you a Name but is a Life. That is the glory of the Mystic; that is the joy of the one who knows. Wherever you go you see Him shining; wherever you look you recognize the traces of His being. You look at the wonder of Nature spreading out before you and in the whole of that manifested beauty, as in the tiniest fragment that you can take in your hand, you will see it all irradiated by the Perfect Beauty that is God. You see Him in the blue of the sky or the ocean; you see Him in the radiant snow on the mountain peak; you hear Him singing in every bird; you see Him smiling in every flower; and most of all you see Him in the heart and in the intellect and in the love of men. You see Him in the love of the mother for the babe; you see Him in the love of the youth for the maiden; you see Him in the strength of the athlete; you see Him in the patience of the saint; you see Him in the righteousness of the most holy, and you see Him hiding in the heart of the basest, illuminating it now and then with some touch of human love, which is the nearest of all things to God, whose very Nature is Love and Bliss.

ANNIE BESANT

MESSENGERS OF LIGHT IN AFRICA

By L. E. TRISTRAM, M.A.

BROTHERHOOD, realization of which is the First Object of our Society, in truth of course includes all humanity, indeed all creation. All are tenderly cared for by our Supreme Lord, all are under the watchful guidance of the Great Ones whom He has appointed to rule our earth. The Religious Department cares for the needs of the Black races just as equally as the White or Brown, and sends its Messengers among them when needed. It is possible to find historical evidence of these appearances, in the same manner as we pursue research into the lives of Buddha, Jesus, or Muhammad.

The Ba-Ila peoples of Northern Rhodesia relate that a long time ago there descended from the skies in the country of Lusaka a man who proclaimed that he was Mwana Leza, the Child of God. He was kind and gentle, and went about doing good and telling people to stop fighting. After a while the people killed him. Leza is the Ba-Ila name for the Creator, and Mwana Leza is regarded as being his son. Smith and Dale, explorers of these people, say:

> This was one of the most remarkable occurrences we have experienced among the Ba-Ila. It will be said at once that the story of Mwana Leza is nothing but a corruption of the teaching of the

missionaries. In the district where we first heard of it there were no missionaries, nor in the district of Lusaka named . . . Moreover there is every sign that the story is much older than the advent of the missionaries among the Ba-Ila. Mwana Leza is a figure introduced into the folk-tales.[1]

The Rev. E. W. Smith informed the writer that he was certain that the story of Mwana Leza was the Ba-Ila's own story.

The spirit of Mwana Leza enters into prophets and helps people. Leza created all, and does good to all at all times. There is no evil in him of any kind, and there is no idea of sin against him. His praise-names include "the Creator, the Moulder, the Artificer, Infinite, Age-lasting". He is the Guardian, all-powerful Fate, He from whom all things come.

The Shilluk, a tribe living on the upper reaches of the Nile, believe in a Creator named Juok, who is formless, invisible, omnipresent, so supernal that he cannot be worshipped directly. Juok had a grandson, named Nyakang, ancestor of the Shilluk nation,[2] who used his creative powers to produce men from hippopotami, cattle and beasts of all sorts.[3] Nyakang did not die, but disappeared, all the kings of the Shilluk are descended from him, and his spirit overshadows each of them, and is immanent in them. It is only through Nyakang that men can approach or worship Juok, and thus the whole working religion is a cult of Nyakang.[4]

The Baganda believe in a Creator named Katonda, called the Father of the Gods, because he created all things and is the apotheosis of all goodness, but who is too far off to have much to do with this world, though he can interfere when occasion warrants. He has delegated the task of ruling to lesser beings with varying degrees of power. These are the

[1] *The Ila-speaking Peoples of Northern Rhodesia.*

[2] Manu?

[3] Individualized animals "before the door was shut"? It must be remembered that the Negroes are a mixture of the third and fourth root-races.

[4] Notes furnished to Dr. A. C. Haddon by the explorer C. G. Seligman.

lesser Gods of the Baganda. The most important are Mukasa, the God of plenty, and Kibuka, the God of war. From legends still current it appears that Mukasa was a man who because of his benevolence came to be regarded as a God, and went about healing people and doing good, and had nothing to do with war. He had an annual festival, at which time the king sent him nine specimens of each of seven objects; nine cows, nine goats, and so forth. When it was necessary to rebuild his temple, the material was assembled along twelve roads specially constructed for the occasion.

The Baganda relate that all their Gods, with the exception of Katonda, once had an earthly existence as men, during which they became recognized as Gods, because of the wondrous deeds they performed or the marvellous characters they possessed. After the death of one of these great beings the jaw-bone was removed from the skull and preserved. Thus the jaw-bones of the Gods are preserved each in its own temple. The Rev. John Roscoe obtained possession of the relics of the war-God Kibuka, and transported them to Cambridge, where they rest in the Fitzwilliam Museum. When investigated, the relics were found to contain a real human jaw-bone, as well as other parts of a man's anatomy, showing that Kibuka had been a real man. Anthropologists estimate the jaw-bone to be at least a thousand years old. Kibuka, the God of war, is said to have flown in the air over the heads of his enemies in a battle, and to have shot down sheaves of arrows from the skies.[1]

It can be seen that at least some Negro tribes have a highly developed religious system. The early Christian missionaries, while very earnest and devoted men, were not intellectually capable of understanding the Negro ideas, and still less able to relate them to the occult, thus in some instances reporting that the Negros "had no religion".

[1] J. Roscoe, *The Baganda*.

Modern anthropologists believe that there are no peoples who do not believe in God or Gods.

A conspicuous instance is furnished by the Tshi, Ewe and Yoruba peoples of Ashanti and Dahomey, of whom many missionaries reported that "they possessed no Gods". It was left for Colonel A. B. Ellis, a man of high intellect and enquiring mind, to discover that these tribes possess a religious system perhaps more complicated than any other known to material science.[1]

These people of the West African coast have undoubtedly been considerably influenced by degenerate beliefs originating in the southern part of the island of Poseidonis. The Tshi bowed in allegiance to two Gods, one black, called Tando, "the Hater," the other white, named Bobowissi, the God of wisdom. The centre of the worship of Tando was at Coomassie, capital of the kingdom of Ashanti, and the abominable human sacrifices in this city were renowned all over West Africa, and aroused resentment in Europe. The White God held sway in the southern territory near the coast, but the adherents of Tando, governed by the King of Ashanti, were gradually conquering the districts near the sea and the adherents of Bobowissi, and converting them to the black faith. Wonderful indeed are the ways by which the great Hierarchy asserts its rule, and bends men to its purpose, and supremely interesting it is to watch events unfold. In 1897 the King of Ashanti declared war against Great Britain, and General Sir Garnet Wolseley led an expeditionary force which fought its way to Coomassie and annexed the country, a true crusade against the dark forces, though perhaps the English were ignorant of the true purpose of the expedition. The Tshi regarded the episode as being a great victory for Bobowissi, the White God, as indeed it was, and the worship of Bobowissi is now supreme in that country.

[1] A. B. Ellis, *The Tshi-speaking Peoples of the Gold Coast.*
" *The Yoruba-speaking Peoples of the Gold Coast.*
" *The Ewe-speaking Peoples of the Gold Coast.*

It may be that the study of Negro religions can lead us to a better appreciation of the religious methods employed by the Initiated in Lemurian days, and increase our wisdom by attending to the Second Object of our Society. It should certainly show that Truth is, and has been, available to all peoples.

EGYPT

HARK to the bells of the camel trains
As they wend their way through the dusk,
Laden with spices and cinnebar,
Ivory, amber and musk.

Far from the South they bring their loads
To the city of Pharaoh's might,
Their great slow feet spread wide and soft,
As they cross the sands by night.

There by the river the city stands
With its temples against the sky,
And through the pillars the chanting comes
Of the priests of Ra, Most High.

The silver stars rise over the Nile,
And the marsh-birds shrill their call,
As the ships of the desert come to rest
At the gates with even-fall.

The years have passed and the city has gone
And the temples stand roofless alone;
The altars are dead, the kings are dead,
And the idols are only stone.

The blowing sands cover gardens and pools,
And the ancient glories rust,
While only the marsh-birds shrill their call,
As the city turns to dust.

The camels pass through the desert sands,
But they pass the city by,
For gone is the glory of Pharaoh's might,
And the priests of Ra, Most High.

Hark to the bells of the camel trains
As they wend their way through the dusk,
Laden with spices and cinnebar,
Ivory, amber and musk.

MARY GARY

IS THE THEOSOPHICAL SOCIETY REALLY DEMOCRATIC?

By MANJERI VENKATA RAYA IYER

THEOSOPHY is a great body of knowledge concerning the means and methods of the evolution of Life and Form, known to a few highly evolved Beings on earth, who, having completed Their human evolution, are on the various rungs of the ladder of Superhuman Evolution. These form a Hierarchy of specially trained Adepts, efficiently organized into different departments to guide and direct evolution on our globe in accordance with the Plan in the Mind of the Great Architect of the Solar System of which our planet, with its various planes of Spirit and Matter, forms an integral part. In a word, Theosophy is " the knowledge of the Divine Plan " of the evolution of Life, which is a perpetual process of Individualization of Spirit and Organization of Matter on an ever-ascending scale.

The Theosophical Society is an offshoot of this Hierarchy into the world of men and as such is an organization similar to it. It was started by some of the Adepts Themselves through Their disciples, Madame H. P. Blavatsky and Colonel H. S. Olcott, in order to guide and direct human evolution on earth on lines already chalked out in the Divine Plan. Any man or woman who is willing under Their guidance to offer

his or her services in carrying out that Plan without any further expectation is welcome as a member. The field of its work is so wide and varied that any real knowledge or power that a member may gain by his or her individual effort will be used to the fullest extent in the carrying out of that Plan. When thus used, the member will find his or her knowledge and power gradually increasing and his or her field of activity gradually widening in direct proportion.

The Theosophical Society, in reality, is anything but a democratic institution in the accepted sense of the term. Its policy, instead of being such as can be decided by votes or by casting lots, is the policy of Those who actually know how to work out the Divine Plan in human evolution. Hence, any member, before he or she knows something definite about this Plan, has simply to obey and work along lines laid down by Those who know. The life of the Society is thus the knowledge of the Adepts regarding the Divine Plan behind human evolution. A Society constituted without the Adepts, who possess the Divine Wisdom to guide evolution, cannot be " Theosophical," whatever else it may be. Hence, the Theosophical Society cannot live without Them, or at least one or two members within its ranks who are in direct touch with the Adepts, to guide and direct its activities. Schools and Colleges may as well get on without teachers, or an army of free and independent soldiers may as well carry on war without commanders and generals, as the Theosophical Society without the Adepts or at least those who are in communion with Them. Dreams of democracy vanish into nothing when once war is declared, and ballot-boxes go to pack provisions for the troops fighting in the trenches. The Theosophical Society is essentially an autocratic organization (of the wise) whatever may be its declared Objects, for verily " the autocracy of the wise is the salvation of the foolish ".

There is no crisis, at present, in the Theosophical Society which threatens its life, as some people seem to fear. Such a crisis can never come unless the Society as a whole lets go its hold or belief in the Adepts. Those who fear a crisis suggest a remedy that will indeed take the life out of the Society and leave it "a soulless corpse," which will soon disintegrate into dust.

If from the Theosophical Society is taken away the knowledge revealed by the Adepts through Madame Blavatsky, Dr. Besant and Bishop Leadbeater, it can be nothing but an amorphous group of men and women "groping in ignorance, thinking themselves wise and learned, going about deluded, getting (themselves) knocked (at every turn) like the blind led by the blind".

The modern idea of democracy is, in reality, based upon the utterly false "scientific notion" that the world is but "a fortuitous concourse of atoms and molecules" without any intelligent direction. It is a wonder how the scientific mind could bring itself not only to believe but to assert vehemently that things, quite inert and unintelligent in themselves, when brought together by chance, acquire the qualities of spontaneous movement and intelligence. Science seems to believe in miracles which, indeed, beat all those that are recorded in the Bibles of the world. That a colony of idiots by putting their empty heads together can create wisdom seems to be the basic idea behind democracy. The opinion of a million men regarding a subject of which they know nothing cannot have any value beside that of a single man who knows the subject. Even in the so-called democratic States, the power of ruling and legislation is still in the hands of a few comparatively wiser individuals, who cannot really be said to represent the (comparatively ignorant) majority. Democracy is really rooted in materialism, selfishness or separateness, which emphasizes individual rights instead of

individual duties. The divine conception of a State or society is biological or organic, in which fight for individual freedom finds no place. The very existence of an organism depends on the perfect and harmonious performance of the functions of the different members constituting it. This is the fundamental principle that underlies the First declared Object of the Theosophical Society and not that of individual independence or freedom. Nothing can be free or independent in a realm of law. Democracy should adopt this principle if it is to survive. Otherwise, it shall be, ere long, a thing of the past.

In an organic body the power of an organ is always commensurate with its functions. So also, in a society, as the functions of an individual increase, his powers also should naturally increase in the same ratio. This is the principle that is behind the Third Object of the Theosophical Society, and not individual domination or scrambling for power. The truth underlying the Second Object is the universality of application of these fundamental principles of organic existence according to the stage and the surrounding conditions of the evolving organism.

Every organic body always subserves a Life of a higher order and forms a vehicle for its expression. The Theosophical Society is an organic body, a vehicle for the Masters of the Divine Wisdom to work through and subserve Them who are its Life. Apart from Them it can have only one end, and that is inevitable decay, death and complete destruction. Therefore: "Arise! Awake! and having approached the Elite, learn!"

THE THEOSOPHICAL SOCIETY

By T. H. REDFERN

THE name of our Society carries the implication that we are seeking to discover God-Wisdom, and our Objects show that we think such Wisdom is to be found in the practice of Brotherhood, in comprehensive study, and in research into the powers of the mind and the nature of the Universe: or briefly, in friendly truth-seeking.

God-Wisdom is not to be found in fanaticism, in religious persecution, in the belief that there is just our road to Heaven, or in any crystallized and permanent creed. Rather is it to be found in a free growth of understanding through persistent effort to know. It is a development of thought and character and does not consist in fixity. It is brought to birth through active interest and wonder.

Wonder is a mental honesty of enquiry, interest beyond the circle of oneself, yet also an honest interest in oneself, in one's limitations, one's natural direction of growth, in one's abilities, estimating them as tools with which to work.

It is probably the general opinion amongst non-members who know little of our Society, that a Theosophist is one who believes in life after death, Karma, and the Inner Government of the world. This is not true. A Theosophist is one who honestly seeks truth. If amongst those who join the Society there is a preponderance of acceptance of certain concepts, it

may be considered as likely that these are truths, since those who seek usually find. But a man who believes in these ideas is not necessarily a Theosophist, and one who does not accept them may be.

It would be healthier for the Society to have more members who do not believe in the occult philosophy, so long as they are eager to know and are prepared to acknowledge truth, when it has been proved to their reason.

The tools for truth-seeking are the power to doubt without being unduly sceptical, the power to enquire and to learn, the power to have faith without being credulous, and the courage to rely upon reason and evidence and to back one's own judgment by acting on it with confidence. There are many who claim to seek truth in a limited sphere, but a true understanding needs to be comprehensive. Particulars cannot be correctly apprehended except in perspective with the whole, hence the sincere truth-seeker will be interested first in the more essential things.

A Theosophist then is one who is interested, who is eager to know, who is unashamed and unafraid of pondering on the vital problems of life, who wants to know the nature of man and his relation to the world. He is prepared to pay the price of effort and of the sacrifice of personal prejudices and inclinations in order to know. A Theosophist for example is not necessarily one who believes in life after death, but one who wants to know if man is immortal and is prepared to find it out.

The teachings presented in the literature published on behalf of the Society are not offered for blind acceptance, but for examination, for checking by experiment and testing by reason. He who accepts without being convinced in his reason, and he who denies whether from personal dislike of the ideas or from the desire to be different or to feel superior —neither is a true Theosophist.

It follows therefore that membership of the Theosophical Society is no proof that a man is truly a Theosophist. And a man may be a Theosophist without being a member of the Theosophical Society.

Why then should anyone join the Theosophical Society? No reason at all unless he feels consciously impelled to do so. You can work at the perfection of your own understanding and wisdom without joining any organization and, if that contents you, why join? Progress does not depend on membership of the Theosophical Society, but there is added power in co-operative work. The measure of the permeation of the world with Theosophic thought, which has been accomplished in the last sixty years, could not have been achieved without the organized endeavours of the Theosophical Society or its equivalent. Theosophical students, whether in the Society or not, are indebted to the Theosophical Society for the stimulation and inspiration which they derive through its literature.

Many one-time members have left the Society because they complain of the crystallization of ideas current in the Society into a creed. The complaint is not without an element of justification. Too many of our members and Lodges have fallen into the error of trying to convert the world to specific ideas, instead of seeking to evoke in others the spirit of impartial investigation, which is the only basis on which the certainty of knowledge can be established. Still, it is an ill-service to the Society (as well as to oneself) to leave it because of the faults in ourselves and our brother members. The Society needs Theosophists; it needs members who will revolt against crystallization and credalism.

And if this approach to the problem of life is one which you delight in; if you desire to test your capacity for the lively tolerance and humour which is the heart of brotherhood; if you can realize that you will frequently belie your

own ideals and hence will have no right to complain when your fellow-members fall short of perfection; if you are willing to claim liberty of honest thought and of brotherly speech on behalf of others as well as for yourself; if you will contend against any in the Society, whether in official positions or not, who in their ardour for truths which they have discovered or beliefs which enthuze them, would impose their ideas on others; if you feel that the Society is doing a work so important and valuable that you are eager to add your strength to its labours and purposefulness in offering to all who are ready to listen a philosophy which nullifies the cruelty of fanaticism, and which, as it is perfected in the individual, leads man to co-operate with man, nation with nation and religion with religion; if these purposes and ideals possess you, then join us if you will.

These things will result if one fulfils the spirit of one's membership. One's difficulties in life will increase, but the power to cope with them will unfold. Loneliness will deepen; but the circle of acquaintances will grow wider. You will try to help others, but you will make mistakes; and yet others will be aided through your activities even when you are not consciously trying to help them. The darkness will thicken around, and then will be discovered the glimmer of a Light within. You will contend with despair, yet a quiet sense of balanced humour will point your way to happiness. Then, sooner or later, you will tread that way.

WHEN the unit thinks only of itself, the whole, which is built of units, perishes, and the unit itself is destroyed. So it is throughout Nature on every plane of life. This, therefore, is the first lesson to be learnt.

H. P. BLAVATSKY

AT BORO-BUDUR

By GEOFFREY HODSON

[During a recent visit to the great monument in Java, a request was made to the overshadowing Deva for His interpretation of the symbology of the shrine. The following was His reply as far as the author was able to receive and translate it into words. It need hardly be said that much of the deep wisdom and of the beauty of the reply is lost in the process. That which remains is here offered in the hope that glimpses of the light within may yet be caught.]

I

ENLIGHTENMENT

"Timeless and spaceless is the story of the Budh,
Eternally true.
Not of one man alone, but of all men;
Not of one world alone, but of all worlds,
Even those invisible.

"All Suns have once been Buddhas; indeed are Buddhas now;
Shining not alone as did Our Lord upon a single globe,
But upon the many which are bodies of the Sun.

"Buddhahood is the consummation of all life,
The goal of all being;
And of enlightenment there are degrees.

"Here enshrined in beauty, sculptured in stone,
Is the immortal drama,
The story of all enlightenment,
Of men, of worlds, of Suns."

II

THE WAY

"All created things must first descend
From the realms of the eternal
Into the realms of time,
Passing through Maya, the eternal Mother,
As they descend.

"Born into illusion, imprisoned in time,
The dwellers in eternity, win free,
Ride forth from the palace of dreams
Into the freedom of the Real.

"The story of all Buddhas
Is the story of that travelling
From the illusory to the true,
From the fleeting to the eternal.

"Each incident upon the Way
Is an experience which comes to all,
A stage which all must pass;
For there is but one road to Buddhahood.

"All who tread that road must meet the selfsame barriers,
Endure the same temptations,
Know the same strife and fatigue;
As also in the end, all beneath the Bodhi-tree
Must reach supreme Enlightenment."

III

THE DESCENT

"Though fashioned as a square,
The shrine appears as spherical
To symbolize the truth of the identity
Of form and Life:
The blending of eternity with time.

"Thus is the shrine a universe in miniature,
A symbol of creation
And of all created things;
But, above all,
A symbol of the Way.

"The topmost point, the summit of the pinnacle,
Which crowns Boro-budur,
Symbolizes THAT from which all comes forth.

"The stūpa's shape displays most perfectly
The first form[1] assumed by life,
Entering the Maya of space.

"Each successive gallery displays the stages of descent,
The basic numbers and the principles
By which the universe is built
And filled with life.

"Each stūpa represents,
Both in proportion, design,
An archetype,
The first expression, in the realms of time,
Of Truth which is eternal.

"Therefore in each a Buddha sits,
Withdrawn from time and space, and yet within,
Silent and invisible,
Save to those who look within the form
And see the Life.

"Thus is displayed the truth
That in every Budh the fleeting and the eternal meet.

"The lotus of the fourfold base
Symbolizes matter fructified,
Space moulded to form,
Receiving from above
The impress of descending Spirit.

"And from this sacred union
Buddhas are born.
Though here in archetypal realms
They still remain within the womb,
Awaiting their hour;
Dwelling between two states
Of time and timelessness,
As every Buddha does,
Embodying the powers of eternity
Whilst living in the worlds of time.

"Below the third of these great galleries
Eternity is left behind,
Though still attainable, still visible
To those who will look up
As they descend.

[1] The ultimate atom on each plane.

"The world of archetypes now disappears,
The worlds of form are seen,
The universal becomes the individual,
The essence specialized.

"Henceforth, succession occurs,
The drama of life begins.
When, therefore, man descends these steps of stone,
He treads symbolically
The selfsame road which once he trod
As he came forth.
When he ascends he climbs prophetically
The pathway of return.

IV

THE RETURN

"Many Buddhas have trod that upward road
And still remain to show the way.
Hence the many statues of the Lord
Which, tier on tier,
Adorn the shrine,
Symbols of those Enlightened Ones,
Who have attained.

"Each incident portrayed in Buddha's life
Is in truth a landmark and a stage,
A testing and a turning-point
Common to the life of all.

"Thus also in the monument
The individual is blended with the universal,
Eternity with time."

V

HISTORICAL

"The inspired one who first conceived the shrine,
Beheld these Truths,
Became illumined with the principle
By which all worlds are made.

"This he mirrored in Boro-budur
Which is a vision wrought in stone.

"Devoted to the Budh
By whom his vision was inspired,
The artist made this monument
In honour of his Lord's Enlightenment:
Chose the story of His life
To symbolize the Way
By which Enlightenment shall come to all.

"This offering Our Lord received,
Blessing designer on design,
Inspiring sculptor and builder,
As the noble edifice arose.

"A relic of His last life on earth,
A mighty talisman,
Lay buried underneath the centre of the shrine.

"Thus was the power of the Holy One
Established here
In symbol and in fact.

"Thus, through perfect art,
Numerical exactitude,
Just proportion
And harmonious blending of the many into one,
The peace of the eternal
Abides within this monument in time.

"Through the power,
Within the beauty and the peace,
The presence of the Lord of Light
Dwells in Boro-budur."

VI

TO VISITORS

"As you go forth again
Into the busy world of men,
Remember Boro-budur;
For in that remembering
Its power, its beauty and its peace
Will enter into you
To keep you steadfast on the way
That leads to Buddhahood for you.

"Peace to all beings,
Peace, Peace, Peace!"

THE NAKED SOUL—IN THE MODERN WORLD

BY F. G. PEARCE

"GO and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven," said Jesus to the rich young man, and though Theosophists should be the best equipped to understand the mystical meaning of this advice, it seems to me that we find it easier to follow literally than mystically. Those who divest themselves generously of material wealth for the sake of good causes have not been lacking in the Theosophical Society; but have our members, to an extent proportionate to the claims of the Society to seek Truth above all things and at all costs, shown themselves very different in spiritual matters from the young man who "had great possessions"? Mystically, what do possessions stand for, if not for the creeds and theories, ceremonials and worships, which, more subtly than passions and worldly possessions, encumber the man struggling to be free!

Do not many of us reach a point when it is not really the cruder desires for sensual satisfaction, for property or for power, that stand in the way of our progress, but it is our conventionality, a conventionality all the more dangerous because we belong to a Society which, in comparison with the orthodox Churches in which we were reared, is generally thought to stand for the unorthodox and the unconventional? In the early days, to become a member of the Theosophical Society was to take a step requiring considerable courage: it

implied, I venture to think, on the whole more disbelief than belief. In modern times, this can hardly be said to be the case with quite a large number of our members. In those days, if one moved in the society of orthodox Christians, to admit the possibility of the truth of Reincarnation was to court severe disapprobation if not expulsion as a heretic: I speak from personal experience. Early Theosophists among the Hindus had similar dangers to face. It is true that subconsciously the new beliefs may have been just as much of a prop as the old ones were, but consciously we were more impressed by the feeling of having knocked away props formerly relied upon than of reliance on the new. At least, such is my own recollection of what I went through twenty-five years ago.

Nowadays, it is quite often definitely and consciously a case of substitution of one kind of prop for a new and stronger one. The Christian Theosophist substitutes belief in "the Plan" for belief in the benevolence of a personal Deity, and devotion to a Master, a perfected human being, for devotion to the Deity incarnate. The Hindu replaces his "pūja" by meditation, his ceremonial by Co-Masonry or the Bharata Samaj. In passing these remarks I am not in any way condemning those who make such substitutions, for I have but little doubt, from my own experience of having done the same thing, that it is a stage through which one has to pass, though whether an inevitable one for all I cannot say. But surely it is not the chief aim of a Theosophist. Relative to the cruder possessions with which we were encumbered, such substitutions may be "treasure in heaven". But relative to Freedom, to Truth, to the "naked soul following the naked Jesus," are they not also things "where moth and rust doth corrupt," gained only to be parted with anon?

Such substitutions *are* of the nature of props, consolations or external stimulants, (except perhaps to the very few to whom they have become *knowledge* and not belief). I

confess I remember having often said to myself, not so many years ago, something after this fashion: "If I did not believe in the Masters and the Plan, I could not carry on in my present adverse circumstances," or: "If I did not believe that we shall meet again some day, I could not face the thought of the inevitable parting with so-and-so." To how many Indian Theosophists has not the prophecy that "the end will be a great triumph" been a stimulant of which we felt sorely in need? Are there not still some whose only hope of our muddled world being extricated from the clutches of its capitalists and its communists, its Nazis and its Fascists, lies in their belief that, after all, Julius Caesar is waiting to step on to the scene at the appointed time? And have not many of us, when sore perplexed as to which is the best among the many rival schemes of social and political reorganization, found consolation (and saved ourselves the trouble of further study) in the thought that not so many hundreds of years hence, perhaps in our next life, the perfect example will be set from above by the establishment of the colony of the sixth sub-race? But now I ask myself, do such beliefs, so long as they are only beliefs, help me to grow *strong*?

I have often thought (even in the early days, though at that time the full significance of the thought did not strike me) that a man like Bradlaugh, with his complete lack of belief in the supernatural or in personal immortality, showed a far greater spiritual stature, a far grander strength of mind and heart, in persevering in his work for humanity to the very last breath of his body, than all those who preform deeds—perhaps equally noble in themselves—but with a belief that they will be rewarded in Heaven or at least may survive and return to see the fruits of their labour. Why did Bradlaugh act so? There is but one answer. *Because he could not help it.* Or, if you like, because

he would have been unhappy not to do to the utmost of his ability the things he felt he lived to do. It comes to the same thing. Naked, he was following the naked Jesus, following himself, the Christ within him, and within all.

Can a man do this, so long as he relies on props, consolations, stimulants, however exalted be their character? I do not know, I do not know whether *a* man can do it: but I feel that *this* man cannot. And I feel that nothing else in life is *so well worth doing* as this.

Verily, what else is there left to do? In a few centuries, nay perchance in a few years, there may be nothing left of that which we call civilization, save charred relics and twisted bars of steel. Who knows whether man himself will survive? And, such doubts need have no paralyzing effect, save at first sight. What difference does it make what the *future* may be, when the sole cause for action lies within? All other lights may fail, but not that. While life lasts, there is that one light to live by. It is enough.

Therefore, one challenges beliefs. Not scornfully, irreverently; not intolerantly nor with condemnation of those who need such possessions; not proudly, nor with a sense of superiority. But, humbly, because one *must.* As with the ascetic, trying to discover how few things a man need have to live by, so is it with the doubter, the discoverer in this case. Each thing he cherished he brings before the tribunal, and asks: "If this be taken from me, what then?"

And what remains? Is not *that* too only a belief? I do not know; but this I know, that it differs from all other beliefs in that it depends upon no external circumstance whatever. Destroy all Gods and heroes, it remains: shatter all hopes of Heaven and hereafter, it is not moved: perish the world, yet while life lasts, THAT does not die. That is the Light, the Truth, the Heart of Being. No other does one need.

RELIGION IN THE SCHEME OF EVOLUTION

By SRĪ ANANDA BIHARI PANDEYA

ALTHOUGH evolution as the basis of all existence has yet to attain universal recognition, it cannot be gainsaid that it is persistently gaining ground, and thoughtful people, the world over, have come to regard it as the only solution for the apparent contradictions and anomalies of life. Where the idea of evolution has been clearly grasped, the most insignificant expressions of life fall into their natural grooves without a jar or flaw and present to one the sublime in its fulness.

If, then, the aim of evolution is the gradual unfoldment of the potentialities of a *Jiva* (Ego), and if retrogression is only exceptional, it stands to reason to believe that every moment finds beings further and further along the interminable line of evolution. The imperceptibility of this continual progress renders it a subject of speculation; and had it not been for Those who have reached a stage far ahead of us in the scale of evolution, it would have remained an undiscovered continent for the generality of mankind for ever.

As evolution is involution in its early stages called the *Pravritti Marga*, or the downward arc, the field of action is laid on the grossest plane of manifestation, the terrene, which is septenary, albeit the grossest; and a religion, however material, has its finer aspects along with it in consequence.

Man commencing his career on the Pravritti Marga can develop along this line only by involving himself more and more into matter on the descending scale of grossness, the aim being the attainment of distinctness or individuality. This is possible by developing selfishness, and divisions and subdivisions, *ad extremum*, bring this about very thoroughly. Here, hate with all it stands for is the ruling side. Pride, cruelty, lying, deceit, murder, rape, rapine and all the "worst" passions of the animal man, which in some religions are said to have originated from "Satan," have a place in the evolution of the Ego; for whose progress these form "virtues" on the Pravritti Marga, as opposed to their antitheses called "virtues" in our day, which stand for "vices" on that Marga. Here, then, is the justification of their existence in a world created by the All-Good from whom nothing that is not good can ever proceed. The student will now better understand the verses in the *Bhagavad-Gītā*:

> The unreal hath no being, the real never ceaseth to be; the truth about both has been perceived by the Seers of the Essence of things (II, 16); I am the gambling of the cheat (X, 36); *Sat* and *Asat* am I (IX, 19).

Since downward has the same relation to upward as nadir to zenith, it is evident that "virtues" indispensable to the progress of the Ego on the upward arc (the *Nivritti Marga*) have to be antipodal to those obtaining on the other Marga, as also the aim of the Marga itself. Hence an Ego on the upward arc, who still clings to an ideal consistent with the downward arc, is said to commit "sin," otherwise virtue and vice are nothing in themselves as such. Manu's sadly misunderstood verse is clear in this light:

> No vice attaches to indulgence in flesh, wine or sexual intercourse. These form the *Pravritti* of the Beings, the great end to be attained being *Nivritti* (non-attachment) from these (V, 56).

It will thus be seen that evolution proceeds from the downward arc and culminates in the upward; in other words, it is a descent into and ascent from the grossest form of matter; and so, that which spells progress on the one means retrogression, and nothing short of it, on the other. Under such heavy odds, evolving Egos are sure to slip and bungle at every third step if left to themselves. To them, therefore, is given a guide in the form of Religion, and as it is necessary for them along the whole range of the gamut, a multiplicity of religions is undeniably indispensable. These religions are the outcome of deliberate study of the problems with which the Ego at various stages of its evolution is expected to be confronted.

The place of Religion in the scheme of evolution will thus become apparent. Religion is intended for him who has not, so far, evolved enough to determine the code of conduct for himself—a code that provides adequately for his development on all the planes of Nature with which he is so indissolubly connected. This stepping in of the planes, that are extra-mundane, into the life of an Ego, makes life itself a vastly complex affair indeed, and the plane of a given religion on the scale of human evolution is determined by the proportion of ethics in it necessary for the development of man in these higher realms of existence. For man has to evolve so that he may be able to work on all the various planes of Nature.

If we think of the two facets of Nature as representing Life and Form, Spirit and Matter, or *Purusha* and *Prakriti*, and both as indivisible and co-existent, one of the two must be grosser, else how could differentiation be possible? Students of Theosophy know that compared to Life, Matter is gross. Hence we can roughly put the order of development in some such way as follows, evolution proceeding from the circumference to the centre of course, and the distinctions being maintained in the following sequence

throughout: *Mula Prakriti*—the *Paramātman* or Over-Soul; *Parā Prakriti*—the *Ātman* or the Soul; and *Aparā Prakriti*—the *Jivātman* or the Ego.

While the physical body is developing, just as the case is with the majority of mankind to-day, Life is represented by the astral or desire body of the second plane, the lower mental body of the third plane acting as a synthesizing force. The religion intended to guide the evolution of the Ego at this stage must have nothing to do with realms of Nature that are higher than the lower mental, and of the lower mental itself as little as practicable. The God of this system has to be anthropomorphic, otherwise no attempt of an Ego at realizing the ideal can ever be successful. Here we shall find a code of morals at once simple and easy and a theology anything but complex. It sets a modest limit to its activities and aims at drawing out the finer possibilities of the evolving Ego ever so little. Recognizing a God that can be merciful to His own votaries while wrathful against all others, it sends Theogony to the right-abouts without much ado; and it will be admitted an act of mercy, else the budding intellectual capabilities of the Ego at this stage might be smothered out of all efflorescence. Indulgence, but with a higher aim, is here the rule, and abnegation the exception. An introduction of flexibility will obviously defeat the ends for which such a religion is evolved; and a definite air of rigidity, guarded by inexorable penalties, pervades its tenets.

Having begun its evolution on the first plane with the physical body as its master, the Ego finishes this course by bringing under control the physical body and being master of that plane. It steps, then, into the next division where Matter is represented no longer by the physical but by the astral body which ere this served as Life, while Life is now represented by the lower mental body, the synthesizing

element being the higher mental body. The religion required for the growth of the Ego at this stage will necessarily be nobler and purer and in every way much in advance of the preceding one. Abstruser elements will here step in, which had no place before, and the Ego must now be hedged in with greater and severer restrictions and renunciations, its exuberance towards grosser development arrested, diverted or transmuted into forces that accelerate the growth of the finer. If at the preceding stage the physical body initially "bossed the show," it is now the astral body that dominates the rest, its field of action lying on the second or astral plane. Here everything shall tend to develop the second aspect of energy variously called *Rajas*, *Rajoguna* or Activity, just as it was *Tamas*, *Tamoguna* or Inertia that developed on the physical plane.

The third and final stage for the development of the Ego, under "Religion," commences when the lower mental acts as the normal working body informed by the higher mental as Life and the buddhic body as the synthesizing factor. Here the third mode of Nature, *Sattva*, *Sattvaguna* or Purity will develop, enabling our Ego—the *Apara Prakriti*—to merge itself ultimately into the Soul, *Atman* or *Para Prakriti*, with all its potentialities in full working order.

It is easy to understand what the scope or aim of the religion designed for the Ego at this stage would be, or what sort of God would draw it into Divinity. The Sybarite has culminated in an anchorite, and the man who took a constitutional delight in bloodshed and practised cruelty with all his vigour in the name of religion upon his brethren without the least compunction or qualm of conscience will now subscribe whole-heartedly to humanitarianism and harmlessness; and he will wonder how people of the calibre of Nero, Napoleon or Nadir can exist at all. Naturally enough, the Sermon on the Mount, which had little attraction

for the Ego developing under the Tamas aspect, and was found by it eminently practical at the second stage, is replaced by a severer text on the third. It will thus be seen that if the scope of Religion enlarges with the requirements of an evolving Ego, no scheme designed for the betterment of man can honestly be called "Utopian". Religion has to be more and more abstruse and less gross with the advance of the Ego, till it finally merges into the Great Law of Sacrifice, the Eternal Law, *Sanatana Dharma* of the Hindu Sacred Books, as the Ego evolves into Soul or *Para Prakriti* which is *Gunatita*, beyond the attributes of energy. The Vedas of the Hindus are concerned mainly with the evolution of the three forms of energy. They can, therefore, be taken to be the basis of Hinduism or the Vaidic Religion. Their aim being the development of the Apara Prakriti, the God of the Vedas is Indra and the field of action the three grossest planes of Nature.

The Upanishads take up the unfoldment of man as Para Prakriti, and the *Bhagavad-Gītā*, as also the Buddhist Scriptures, deal with Universal Religion which is a sweet synthesis or winding up of all the divers religions of the world with never a false note in it to mar the transcendental harmony. This Eternal Law is the parent or the informing principle of all the religions that are, were or ever shall be extant in the world, though sadly "cribbed, cabined and confined," it has been made to represent the *Hindu* religion exclusively of late.

The God of *Sanatana Dharma* in its pristine sense is *Purushottama*, *Paramātman*, the Supreme Being, beyond whom nothing is, who, as Sat and Asat at the same time, is evolving his own Para and Apara Prakritis on this globe by sequence, through innumerable channels called *Bhutas* and is conducting this unfoldment Himself, as is only possible. Tennyson's line, "Yet I doubt not through the ages

one increasing purpose runs," will, it is presumed, be more comprehensible in this light; as also the extreme futility of a personality setting itself up as a detached refractory unit expecting to evolve *per se* under *Avidya* (non-realization of the fact of Purushottama Himself conducting the evolution of His Prakritis as aforesaid); and the utility of the various sorts of *Yoga*, or conscious co-operation, in the realization of evolution.

The reader will now see:

(1) How far it is admissible for a religion to denominate itself as the only true religion in the world.

(2) How far it is correct for it to maintain an antagonistic attitude towards the rest of the religions of the world at the present stage of evolution.

(3) How very absurd it is for one religionist to start missions to convert aliens by fair means or foul, by persuasion or force, to its faith, on the grotesque assumption that unless these are so decoyed into its fold they are bound to perish or suffer eternally in hell. It ought to be ludicrous in the extreme for one to be talking of saving souls when one is scarcely able even yet to understand what the Soul or its nature is.

(4) Whether the appliances that worked towards evolving the Apara Prakriti in man could answer equally well in evolving the Para Prakriti also, seeing that the trend of these *Prakritis* is antipodal. Krishnaji, to-day, is looking to the requirements of those among us who have evolved out of the three Guṇas and for whom the extant codes, which they have outgrown, are naturally inane.

NOTES ON ECLIPSE LORE

I. By C. NELSON STEWART

THERE is a widespread belief that the time of an eclipse of the sun or moon is unpropitious except for the performance of works which are in themselves the negation of material enterprise: "*why*," Bishop Leadbeater remarks, "no one seems to know."[1]

We are familiar with the idea of the unlucky ship, "built in th' eclipse, and rigged with curses dark"; and in *Macbeth*, the Third Witch adds to the cauldron "slips of yew sliver'd in the moon's eclipse". *The Garbha Upanishad* says: "From the impregnation formed during the eclipses of the sun and moon, children are born with defective limbs." On the other hand there is the Hindu belief that on a day of solar or lunar eclipse mantras have most effect.[2] Is there a physical or superphysical basis for these eclipse beliefs?

Observations have been made on the effect of the moon's shadow on the transmission of wireless signals. It was found that greater results were obtained before and after the passage of the umbra, and it is believed that this is due to an ionizing process.[3]

A more interesting line of speculation, however, is opened up by an idea put forward by H. P. B. somewhere in *Isis Unveiled*. Dealing with the superstition that the shadow of a

[1] The Theosophist, October, 1933, p. 90.
[2] *Ibid.*, July, 1890, p. 546.
[3] *Nature*, November 20, 1919, p. 324.

red-haired person is an evil contact, she says that the basis of the belief is the occult fact that the vital aura is projected by the solar pressure in the direction of the shadow, and hence to pass through the shadow is to bathe in the physical magnetism of the individual projecting the shadow. The interesting point is the statement that there is an elongation of the magnetic aura in the direction away from the sun. Might not the same be true of the earth and of the moon? We know that the tenuous tail of a comet streams away from the sun. Has the earth a "tail"? There is some reason to believe that it has. A peculiar phenomenon known as the *Gegenschein* has been explained just on that assumption. The Gegenschein is a small luminous area, rounded in outline, sometimes observed in the sky in the direction opposite to the setting sun; possibly a tail of hydrogen and other light matter repelled by the solar radiation, say the astronomers.

Following the line indicated by these facts and suggestions, it is easy to conceive of a solar eclipse as a time when some part of the aura of the moon penetrates that of the earth; and of a lunar eclipse as a time when the radiations of the earth reach the lunar aura, if not its actual body. In view of the moon's reputation as a "cosmic dust-bin" and home of old, unhappy, far-off things, it is not difficult to imagine these occasions of contact as full of opportunities for unusual evil.

In conclusion, a word about the acts for which an eclipse is propitious, *i.e.*, other than evil acts. If the "tail" idea is correct, then at eclipses the earth and moon form a duality, a blended pair, and the sun is the third, solitary one. Is there not here a parallel to the right and left breaths, and the statement that when the breath is passing through *both* nostrils, only spiritual works should be undertaken? When positive and negative are balanced together, then appears the third who is One, Shiva, the annihilator of forms.

II. By N. J. SHINGRANI

With reference to the Rt. Rev. C. W. Leadbeater's article, "Occult Effect of an Eclipse in India," in the October number of THE THEOSOPHIST, I would respectfully suggest an explanation, which may elucidate some of the points raised by him. The explanation can be found in the books on Astrology, which propound a macrocosmic theory of the Universe. They say that the whole of the Solar System is the body of the Logos and the various planets in it represent different functions of human organism and consciousness. According to that theory, the Sun stands for vitality and knowledge, the Moon for *manas* or the lower mind, the Earth for material consciousness, and Rahu for the stage of doubt or difficulty, in the body of the Logos.

Now an eclipse of the sun takes place when the moon with Rahu comes between the sun and the earth. It signifies that the Light of Knowledge is cut off from the material or everyday consciousness of human beings by the doubting mind coming in between the two. Similarly, an eclipse of the moon takes place when the earth with Rahu comes between the sun and the moon. This means that the Light of Knowledge is cut off from the lower mind by the doubting material consciousness or consideration coming in between.

These occasions were looked upon as bad because it was considered that during such periods humanity did not receive the usual flow of the Light of Knowledge and inspiration from the parent body of the Logos, and hence there was likelihood of the growth of ignorance and sin. Therefore the people were enjoined to do *tapasya* or penance during such times and not to think of food and other comforts. Perhaps it was on that account that the occasions were considered suitable for receiving instruction from the teacher, because the Universal Light failed humanity, and the teacher remained the only guide, and individual effort the only Sādhana.

THE MESSAGE OF THEOSOPHISTS TO THE WORLD'S IDEALISTS

By C. JINARĀJADĀSA

JUST now in the affairs of men there are two forces at work, one of pronounced scepticism and the other of an equally pronounced idealism. The scepticism began several generations ago, when the work of scientists challenged certain fundamental beliefs concerning the genesis of things as stated in the Christian Scriptures. Every advance in science has been, until lately, to reinforce the main thesis of Materialism, that what is called the "soul" of man is nothing more than a temporary phenomenon due to various chemical, electrical and physiological changes in the human body. This general scepticism has been further reinforced by the pronounced failure of formal religion to give any practical solution to the various obstacles which confront civilization to-day, such as the struggle between capital and labour, the rivalries of nations which lead to a competition in armaments, and, as a crowning calamity, the general economic collapse throughout the world.

Yet in spite of all these depressing and destructive elements in civilization, a contrary current represented by idealism has been steadily gaining strength. The number of reformers who desire to bring in a Golden Age was never so great as now. The sense of Social Service is steadily growing, and the spirit of Internationalism is being fostered in practically every country by groups of idealists, in some places

large, in others small. So that, while one aspect of the picture is gloomy, there is another aspect which is not only full of hope, but full also of definite promise that the world can be bettered, because there are more people than ever before, both men and women, who have pledged themselves to bring about that better world.

But many among these idealists have a profound dissatisfaction, because they are seeking a philosophy for their idealism and they do not find it anywhere. They feel in their inmost hearts that there is a "Power, not ourselves, which maketh for Righteousness," but it is difficult for them, in the face of the destructive philosophy of modern science, to state clearly to themselves how that Power works.

It is here that the work of Theosophists is of supreme importance. For in Theosophy we have a philosophy which can be offered to the critical mind, and especially to that mind when it is influenced by lofty ideals. For though many a statement of the Ancient Wisdom is beyond categorical proof, yet nevertheless all the statements in their general *ensemble* give a conception of the working of the universe which is utterly reasonable, and in addition that conception is suffused with a wonderful idealism. It is perfectly true that no one can prove to another where Truth lies. But he can so surround a seeker with facts, till the seeker begins to see with his own intuitions of what nature Truth must be. That is what Theosophists are striving to do through their studies and expositions.

If a person who is a reformer, and so is pledged to idealism, will examine Theosophy conscientiously, without prejudice, he will come to this conclusion at least, that if there exists anywhere a more satisfactory philosophy of life, it must at least include Theosophy. For the idealism of Theosophy accepts all the truly established facts of modern science, and yet at the same time places them in a setting which is

the very reverse of materialistic. In this setting of Evolution as shown by Theosophy, man appears not as the highest of the brutes, but far rather as the lowest of the angels. The proclamation that "the soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit," is not only stated by Theosophy as an inspiring doctrine, but it is also elucidated by an appeal to so many myriads of Nature's facts, that the Theosophical conception of man and of his possibilities appears inevitable and as the only logical one.

While Theosophy has its wonderful aspects as a universal philosophy, and one that can inspire the adherents of all the great religions of the world to-day, yet perhaps its special helpfulness just now is to men who are seeking less to justify their faith in God, but more to justify their deep intuitions as to a Golden Age which is possible for men. The idealism of Theosophy shows how, scientifically, with method and order, that Golden Age can be realized.

Though Theosophy may appear at first sight to the enquirer as a set of statements and beliefs, yet on a further examination he will find that they are like the statements of a text-book of science which he can examine with a critical mind. When so examined, he sees a vast process of Nature where not the smallest sparrow falls but is brought within a wonderful scheme of idealism. And in this scheme, man plays such a wonderful rôle as the reconstructor, not only of his own character but of all civilization, that it is impossible to think of any nobler rôle which could be given to man by any religion or philosophy.

Generation after generation, thousands of idealists will seek to understand what is the purpose behind life. The work of Theosophists is to lead those in search of Truth to the realization of the highest good within themselves, by presenting to them the truths of Theosophy.

WORK IN GENEVA FOR PEACE

By Dr. ANNA KAMENSKY

THE meetings of the League of Nations have come to an end and the Disarmament Conference is suspended for a time. There is much talk about Germany's departure and much disappointment as to the results of the Conference. But at the same time there is an intensified activity in the Peace movements and there was recently a great Peace manifestation in the big Reformation Hall, presided over by the well-known pacifist, Mr. W. Martin. Many speakers spoke on the problem of Peace and Lord Cecil was very much applauded. A Peace-hymn, "Voice of all Nations," was sung at the end. The meeting was so crowded that many people remained outside.

On Thursday, October 19, a meeting of representatives of all religions and spiritual movements was held on behalf of the Peace Conference, "Peace through Religion," an American movement led by Mr. Atkinson. This meeting was most interesting, as it showed some marked signs of the time. The chairman read fragments of the last speeches of the delegates at the closing meeting of the League of Nations, and in every speech there was the expressed thought that we needed a spiritual orientation, a moral basis for the social-political work. "We must learn to sacrifice something to our ideals, we must free ourselves from national selfishness." "Without religion's help such problems will never be solved." "We need a new spirit of love and self-surrender." "We want a spiritual leadership." Such were some of the sayings we heard at this meeting. One idea came out of all the speeches and it was that we must intensify our spiritual activity and create a sort of spiritual League of Nations behind the great political body, so as to help and inspire it. Speaking of the weakness of the present position, a point was made clear: we ought to fight against the selfish and false idea of *National Sovereignty* which paralyzes so many noble international efforts.

On this occasion, as the representative of the World Peace Union, I spoke of the approaching Peace Week and of our "Inter-religious Fellowship," which meets regularly and is composed of

representatives of divers faiths and spiritual movements. I expressed the view that a new era began always with the birth of a new consciousness; we could feel already its pulsations. Spiritual centres were needed now in all countries to prepare pure channels for the great spiritual force behind us.

The assembly agreed that we were on the threshold of a new era; we were living in a very troubled time, but it was transitory, and we could already see the dawn of a beautiful New Day. Therefore, as spiritual workers, we ought to get rid of all undue pessimism and speak bravely of the Light we see. The chairman was very pleased with the spirit of the meeting and he told us that everywhere he had heard the same conviction expressed in the approach of a spiritual revival of Europe. He had just made a tour and gathered such groups as ours in Paris, London, Berlin, Sofia, Vienna. All were in favour of a Congress of Religion with the motto: "Peace through Religion." But Religion was meant in a very broad sense, in the sense of the Inner God who lives in every heart and is the expression of the One Divine Life.

CORRECTIONS

I

REFERRING to my letter headed "Hitlerism" on page 108 of the October issue of THE THEOSOPHIST, please substitute "snivelling" for "surviving" in the tenth line, in order to make it read sense. My apologies for my terrible writing.

H. SMALLEY

II

In the poem "At Boro-budur" in this number, page 467, line 9, read "and" for "on".

CORRESPONDENCE

Pluto

HAS any correspondent of THE THEOSOPHIST, since the discovery of the trans-Neptunian planet, now called Pluto, pointed out, in connection therewith, the following?

1. Madame Blavatsky maintains that Neptune does not belong to our solar system.

2. That by Bode's law Uranus conforms (mean orbit 19·9 as compared with 19·6 from Bode), but Neptune does not (mean 30·07 as against 38·8 from Bode); whereas Pluto *does* (39·60 comparing closely to 38·8).

FRITZ KUNZ

Vaccination

I

As one of the oldest members of the Theosophical Society—having had the privilege to join before the death of H. P. B.—may I be permitted to express my appreciation of the article and letter in the October number of THE THEOSOPHIST on the subject of Vaccination by Emily E. Trenerry and H. J. Archer? Also to voice my surprise and regret at the extraordinary opinions and statements made by A. P. Warrington under "Note by the Vice-President"? Surely, he has no grounds to support his suggestion that our late beloved President would have ever tolerated what she considered wrong (even in order that "an important lecture tour" should not meet with opposition)! All members of the Theosophical Society who are also vegetarians, anti-vivisectionists and those who are still "indulging" in similar "pet fanaticisms," should read, mark and learn what A. P. Warrington and others think of our humane movements! I trust, while realizing that "one of the cardinal principles of Theosophy is Tolerance—more for one another's opinions than anything else," they will never tolerate cruelty.

ELLEN C. WORLEY

II

I shall be glad if some of the antagonists of vaccination will give me a satisfactory explanation of the following fact: In an epidemic involving some forty to forty-five cases occurring in a town in which I was practising, only some six of these cases were among vaccinated people. If we take into account the fact that the very vast majority of the population are vaccinated, this definitely tends to point to the fact that smallpox attacks especially those who have not been so treated, whether children or adults.

I may add that I have a prejudice against vaccination, on all the grounds given by these antagonists, and that my own children, living in England, have not been vaccinated. But, much against my wishes, I have to admit the scientific evidence before me. Is there a better method of protection (apart from general hygiene) at least possible—for instance, in the form of homœopathic medication? For of its efficacy I am not entirely certain.

I should like to make one further comment on the discussion: Dr. Tudor Edmunds is quoted as saying that smallpox in England is a mild disease. But, unless the medical officer to whom I was speaking was misleading me, this is far from being the case. For, while in the epidemic I have mentioned, there was not one death—even though "confluent" smallpox occurred in a baby a few months old—in another area, six out of eleven cases died. In other words, one never knows where one is with it. And this is not merely a matter of nursing.

L. J. BENDIT

Lest We Forget

Colonel H. S. Olcott projected a scheme of Sanskrit publication of the Minor Upaniṣads, and it has now been completed by the Adyar Library.

Dr. Annie Besant has left us another scheme of publication to be seen through by the Adyar Library. That is concerning the "Adyar Library Paurāṇic Series" quoted below (*vide* page xxviii, Supplement to THE THEOSOPHIST, March, 1908).

THE ADYAR LIBRARY PAURĀNIC SERIES

"The Purāṇas contain large stores of valuable information on 'superphysical' matters. The modern mind has naturally ignored them, because of its exaggerated democracy and their antiquated fashion of describing life, in which the most simple, which is the most profound, appears to the careless reader as only superficial or fanciful. But now that a reaction has set in, and a reconciliation

is being sought for between the excesses of democracy and the extremes of aristocracy, between the old and the new, between material science and spiritual philosophy, and because the Theosophical Society is one of the chief instruments in bringing about this reconciliation, it behoves members, who find themselves favourably circumstanced, to help in this work, under the second object of the Society, by interpreting these Purāṇas in language suited to modern needs, that is to say, in the language of *The Secret Doctrine*, the first work of the times in which a systematic and successful effort is made to show how the theory of material evolution is supplemented by the doctrine of the parallel unfolding of consciousness. To so interpret the Purāṇas is to carry on farther the work initiated by H. P. B.

"Obviously the first step in the work is the making of good translations from the original Samskṛt into English: these must be accurately made from the best available texts. The next will be the adding of annotations, in terms of Theosophical literature. The third, the preparation of full tables of contents and descriptive indices of subjects for each. Later on, these last would be collected and digested into one volume, thereby immensely facilitating the study of separate subjects, in all the Purāṇas, by separate students.

"I should be glad to hear from any members of the Society who may happen to have made any special study of any Purāṇa, or may be willing to make it now, and to take up the work of translation; or in the case of those already translated, *e.g.*, the *Viṣhṇu Bhāgavata*, the *Viṣhṇu Purāṇa*, and the *Mārkandeya*, the work of annotation and preparation of monographs, tables of contents, and descriptive indices of subjects.

"Of course all this has to be a labour of love: the publication of the work done will depend on the funds placed at my disposition for this purpose. As the work grows, the ways of utilising it to the best advantage will become clear, and a group of collaborateurs, under a general Editor, will gradually be formed. The task is a huge one, but it is within the resources of the Theosophical Society.

"ANNIE BESANT, P. T. S."

The Adyar Library has earned a name as a repository of information on topics of Oriental Religions and Philosophies and therefore frequently receives queries on such topics to be answered by correspondence. There has to be systematic work of unearthing information and cataloguing under definite heads such finds. Experience demands taking up her hints without the slightest hesitation.

C. KUNHAN RAJA

REVIEWS

The Work Promethean. Interpretations and Applications of Shelley's Poetry, by J. H. Cousins, D. Lit. (Ganesh & Co., Madras. Price Re. 1-8.)

The reader who takes up this little volume will find himself faced with what the publisher rightly calls "a new and challenging interpretation" of this much misunderstood poet. The first challenge is made against the clumsy critics of Shelley's own day, who

> out of their granite . . . looked on fire, and did not feel comfortable in its presence, because it was not granite.

Very scathing is Dr. Cousins in his estimate of the "complaints of unintelligibility" in Shelley's poetry which "have a possible repercussion towards the intelligence of the complainant," the fact being that his genius

> threw around the glowing orb of expression a corona of aspiration and enthusiasm which blinds eyes not of the eagle order as Shelley's were.

What was it that these intellectuals of the Victorian era missed seeing? Our author in his chapter on "The Significance of Shelley" answers very clearly, and with such beauty of expression as only one who is himself a poet could employ. His main contention is that in Shelley we have "the inspired singer of Divine Love as the Liberator of humanity"; that the "impulse at the centre" of his life is of the spiritual order which partakes of Eternity, and is not a mere reflection of the characteristics of the age in which he lived. Such genius "is never the boon companion of its age but its enemy". Because to understand such a poem as *Prometheus Unbound* is required a mind nearly as subtle and penetrating as Shelley's own, it remained for a generation of writers of wider vision—such as Yeats and Newboldt—to grasp the essence of Shelley's genius, that "vision so capable of transforming human life" which, in Dr. Cousins' opinion, establishes Shelley's place amongst the immortals.

To all persons interested in Eastern thought, and those who see in the Hindu religion a presentment of cosmic facts, Dr. Cousins' analysis of *Prometheus Unbound* will provide much food for study. What to Mr. Aldous Huxley appears as teaching that the restraints of law must be thrown aside in order that love may have free play, is interpreted by Dr. Cousins as a recognition of love, not as a fleeting passion between two individuals, but as "the integrating power in the universe"—

> the symbolical expression, in terms of human relationships, of the mystery of the cosmic duality-in-unity of the two aspects, life and form, of one Being and one process. These operate in the atom as well as in the stellar sphere. They are bound together by the cohesive principle in the universe which is called love.

So that "only when man in the highest, Man Promethean, is governed solely and completely by Love, can he safely be set free from Law".

An interesting comparison is drawn between Shelley's declaration of the qualities requisite for attainment to Promethean heights, and the well-known threefold classification of the way of Rāja Yoga—

> the transmission from the higher regions of life to the lower, of that celestial flame that brings illumination to the mind, warmth to the heart, and beauty and intelligence to action.

The criticism made by some writers on Shelley, that he lacks intellectual capacity, is denied by his present biographer who points out that the real heart of philosophy is "creative thinking" just as the essence of the poetical spirit may be said to be "imaginative expression". Of both these qualities Shelley's writings give abundant evidence.

The stone so often flung at Shelley as being "an atheist" —meaning a materialist, or one opposed to spirituality—has rebounded ere now on those who threw it, and who by so doing showed the narrow confines of their own beliefs. Dr. Cousins further demolishes this libel by showing how in many passages in *Queen Mab, Julian and Maddolo*, and elsewhere, the poet expresses his faith in man's will as a part of the One Will, the Power or Love which underlies the phenomenal universe. It is this fuller understanding of Shelley's invectives against "the imposition of any external authority on others" and his insistence on

> the law that while all must work out the universal will each individual, by virtue of a unique position in time and space, . . . has a unique way of doing it, and this must not be interfered with by another

that has led some thinkers to a new evaluation of Shelley's influence upon the world. Dr. Cousins strikingly says of him:

> He was a knight of the soul, and was only supremely happy when pursuing some spiritual quest along the sky line. He could only satisfy the crusader in him by lifting the objects of his quest to the level of spiritual romance.

We have to thank the fertile brain and busy pen of Dr. Cousins for an analysis of Shelley's teaching which will, for those who read his little book with understanding, do that which the author claims for Shelley's writing, "magnify the spiritual stature of the beholder".

E. M. W.

Into the Sun, by Frieda H. Das. (Dent & Sons Ltd., London. Price 7s. 6d.)

Anything that comes from the pen of Frieda Das needs no recommendation. She has made for herself a unique reputation by her former books. With an inner sympathetic understanding of India's life and problems, and possessed of a power of vivid descriptive and narrative writing, she has just come in time to chronicle our changing India. In this book she relates the transition from orthodox Brahmanism in its most exclusive form to modern conditions within a perspective of three generations. Many searing scenes are portrayed: among others, the heart-breaking tragedy of child-marriage; the fixed belief in relentless Karma, which presses so cruelly on widows, and worse still on child-widows; and also the long drawn out agonizing conflict of the orthodox mother, as she sees herself powerless to prevent her children throwing over, one after another, cherished and hallowed age-long rites and customs.

In the widowed daughter Ramadevi is typified the fine modern woman, brave and strong, who devotes herself unflinchingly to the most fearsome tasks in the cleansing of a pariah village, that brings in its train the adoption of an untouchable child. A hint is given of a possible marriage for her, though at the barest thought of this further iconoclasm the young man stands aghast. It is a novel gripping in its intensity and forcefulness, and true to life.

I. H. M.

Child Psychology, by M. W. Barrie, M.A. (The Christian Literature Society for India.)

Miss Young, M.B.E., W.M.S., of Delhi, and Mr. Kesava Pai, B.A., M.B., C.M., of Madras, have written forewords recommending this book for the sound foundation on which it is built, and wishing it a wide circulation. It is thorough and clear in its exposition, both scientific and educative, of the psycho-physiological facts on which it is based; it bears evidence of wide study and deep thought; and it constitutes an invaluable book for mothers, nurses and teachers.

The book is divided into nine lectures, each progressively indicative of the important periods and points of direction in the

preparatory training of the first few months and first three years of a child's life. It is set forth here, how from out of the happy interrelations of the early beginnings of bodily functions, under the guidance of a proper understanding of their meaning and significance, there arise in later life such admirable characteristics as social adaptability, correct judgment of people and things, appreciation of beauty, self-discipline with its development into understanding and reliability, individual uniqueness; in short, health and happiness of mind and body. Indeed, a wise and profound book that should be read by all in order to help to eradicate ignorance of child psychology with its far-reaching consequences.

I. H. M.

The Oriental Caravan, edited by Sirdar Ikbal Ali Shah. (Denis Archer, London. Price 8s. 6d.)

This collection of "Asia's hoary wisdom" is dedicated to the late Amir of Afghanistan. In the Caravan's goods, India, China, Japan, Persia, Turkey, Arabia, Palestine and Egypt are represented. Śrīmatī Sarōjinī Dēvī, Harīndranāth Chattōpādhyāya and Dr. Rabīndranāth Tagore have their places, along with the *Ṛg Veda*, the *Bhagavad-Gītā*, Bhartṛhari and Kālidāsa, the Talmud, Bible and Korān, Omar Khayyam, Ṣādi, Rumi, Firdusi, etc., etc. Sir Mohammed Iqbal, in "Conception of God and the Meaning of Prayer," refers to Madame Blavatsky's remarkable knowledge of ancient symbolism and to her *Secret Doctrine* when speaking of the tree as a cryptic symbol of occult knowledge. He also says:

> What a tremendous spiritual revolution will take place, practically in no time, if the proud aristocratic Brahman of South India is daily made to stand shoulder to shoulder with the untouchable!

Dr. Tagore in his *Race Conflict* calls on poets, prophets and humble workers to hasten the day of triumph. And the reviewer submits that it is time for the South Indian Brahman Theosophist to popularize the Gāyatri as a congregational prayer, as it actually is, among the millions of India.

There is catholicity in the compilation of the book but Islamic contributions predominate. However, it is suggestive of a National Religion being born in India partly of the enlightened Islam and partly of the enlightened Hinduism of Upanishadic ideals, which will hasten the advent of World Peace. The printing and get-up are excellent.

B. S. R.

Splendor in the Night. Recording a glimpse of reality by a pilgrim. Foreword by Rufus Jones. (The Mosher Press, Portland, Maine. Price $ 1·25.)

This book will appeal to the mystic. The language in which it is written is simple and sincere. There is no exaggeration nor superlative word-painting, it strikes the reader as true to the core. It tells the tale of another pilgrim who has reached attainment. The kinship to all mystics is recognizable in the sufferings encountered during the dark night of the soul, and in the subsequent sublime experiences too intimate to be recounted in full. The balanced sympathy and understanding, as shewn to be the way of living in the outer world, is reflected in the quiet detached nature of the written communications. A truly creative book to be read again and again.

I. H. M.

Sanskrit-Tamil Dictionary, by N. E. Venkates'a S'armā. (Sri Andal Fund Office, Madras. Price Rs. 2-8.)

The dictionary contains some ten thousand select Sanskrit words in Dēvanāgari script printed with Tamil meanings, illustrated with usages from Sanskrit literature, in the modern form of alphabetical arrangement. It is a welcome work of reference to students of Sanskrit in the Tamil lands to enable them to learn something by self-help. The get-up is good.

B. S. R.

Journalism as a Career, by Abdul-Majid Rau, B.A. (Commercial Book Co., Lahore. Price Rs. 2-8.)

This book is intended to be "a guide to entry into the profession". The reviewer finds no outstanding point except the discouraging news that a fair living cannot be wrung from journalism in India save in very rare cases.

L. B. H.

The New Atlantis (For Western Renaissance and World Socialism). (New Britain Publishing Co., London. Price 2s. 6d.)

In these pages a few months ago was welcomed *New Britain,* a quarterly organ for National Renaissance; and now comes another, similar with renaissance attached to its title, which shows that the seed of the world's new birth is sprouting lustily; this is matter for congratulation. The paper, printing and illustrations are excellent, but the large square format in which it appears is unwieldy. The contributors include well-known names of many countries, and

the articles are of a high intellectual standard. One supplement consists of an Open Letter to the British Government, and another to the Chancellor of the Reich. An announcement runs: "The Guidance of Man by a Regenerated West." It is accompanied with the following declaration:

> The immediate and urgent task of this Journal is to awaken the spirit of the most responsible and the fundamental world-power, Great Britain, to consciousness of her responsibility and power for human guidance; and to keep the spirit of U.S.A. and U. S. S. R. in essential spiritual contact with Old Europe and with the coming New Europe of Federation and Renaissance; if it is not the will of the continent of Europe and the British Islands of Europe that the continent of Europe should perish in a new and final War.

I. H. M.

The Vision, October, 1933. (Anandashram, Ramnagar.)

From the Anandashram, Ramnagar, we have received a copy of *Vision*, the first issue of "an English monthly devoted to the religion of Love and Service". It is well produced, and the contents of this number fully bear out the claim made in the Foreword that its aim is "to proclaim the eternal kinship and oneness of man with man, man with the Universe, and man with God". We wish it success.

E. M. W.

MAGAZINES RECEIVED:

The Advance Australia News Service	November.
The American Co-Mason	May-October.
The American Theosophist	November.
The Beacon	November.
Boletín de la Sociedad Teosófica Española	November.
Gnosi	September-October
The Kalpaka	November.
The London Forum	November.
The Maha-Bodhi	November.
The Modern Review	December.
The Non-subscribing Presbyterian	November.
Rationalist	No. 7.
Sant	No. 8.
Stri Dharma	December.
Theosophy in India	November.
Toronto Theosophical News	November.
The Vision	December.
The Young Builder	December.
The Young Theosophist	November.
World Theosophy	November.

PAMPHLETS AND BOOKLETS RECEIVED:

Training Children in Self-Reliance, by F. G. Pearce, B.A. (Hons.) (League of Parents and Teachers.)

Training Children in Self-Discipline, by F. G. Pearce, B.A. (Hons.) (League of Parents and Teachers.)

Revelation of Bhagavan Sri Ramana Maharshi, by a Disciple. (Sri Ramana Asram, Tiruvannamalai.)

Bhaktisutram (in Hindi), by Panda Baijnath. (Benares.)

The Truth about Hitler and the Reichstag Fire, by Ernst Henri. (Week-End Publications Ltd., London.)

Indian Prisoners, by Horace G. Alexander, M.A. (The Howard League for Penal Reform, London.)

Forty-ninth Annual Report of the Bureau of American Ethnology, 1931-32. (Smithsonian Institution, Washington.)

The All-India Federation of Young Theosophists Report, 1932-33. (Bombay.)

Adyar Pamphlets, Nos. 175—180. (T.P.H., Adyar.)

Sixteenth Annual Report of the Women's Indian Association. (W. I. A., Madras.)

The National Centre Policy of Action. (The National Centre Group, London.)

The People's Classics, Nos. 19-24. (The C. W. Daniel Co., London.)

Our Daily Bread, by H. Valentine Knaggs. (The C. W. Daniel Co., London.)

Baja Govindam, by S. V. Srinivasan, B.A., B.L. (Trichinopoly.)

BOOKS RECEIVED:

The Book of the Master of the Hidden Places, by W. Marsham Adams. (The Search Publishing Co., London.)

The Riddle of this World, by Sri Aurobindo. (Arya Publishing House, Calcutta.)

Flax and Fernseed, by Marsyas. (Coulls, Somerville, Wilkie Ltd., Dunedin.)

The Astral Plane (Revised, 1933), by C. W. Leadbeater. (T.P.H., Adyar.)

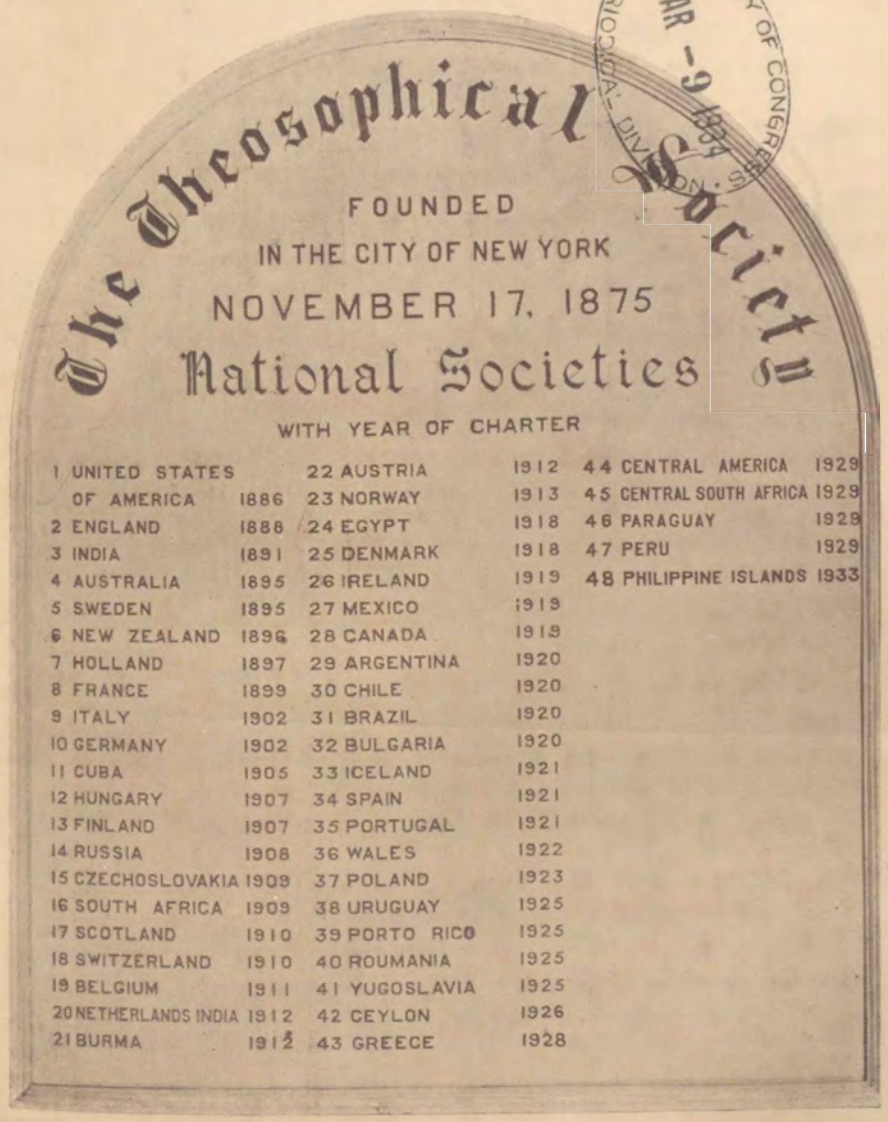
The Complete Works of H. P. Blavatsky, Vol. II, edited by A. Trevor Barker. (Rider & Co., London.)

A Key to a New World, by I. Wright. (The C. W. Daniel Co., London.)

Kitchen Adventures, by Christian Macphail. (Grant & Murray, London.)

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VI. THE THEOSOPHICAL SOCIETY

February, 1934

VOL. LV No. 5

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

(with which is incorporated LUCIFER, founded by H. P. BLAVATSKY)

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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THE LATE CONVENTION BADGE



ON THE WATCH-TOWER

By A. P. WARRINGTON

CONVENTION has come and gone, and has left behind the pleasantest of impressions. It was a Memorial Convention following hard upon the passing of our late President, who for many years had been the leading figure in these annual gatherings.

The Fifty-eighth Convention.

There were many speakers—more than usual, and although all appearing in the memorial series were invited to speak upon the life of Dr. Annie Besant, yet so full had been that remarkable life that each had an original contribution to make without encroaching upon the field of the others. The various aspects discussed were those in which her successes were most noticeable. The English General Secretary remarked at the close of the Convention: "The thought that comes to me . . . is the deeper impression still that I have acquired at this Convention of the magnitude of the work of our late President." I think we all felt that. And what is more, her very presence was felt to be about us, thus contributing to the completeness of the occasion.

Besides the memorial series, briefs of which appear in this issue, there was an evening devoted to Questions and Answers by the Rt. Rev. C. W. Leadbeater; another on which

there was an address by Mr. Geoffrey Hodson on "Creative Processes"; also a morning address by Mrs. Josephine Ransom, General Secretary of the English Section, on "The Future of the Theosophical Society"; and five given on sundry subjects at a post-Convention Workers' Conference, respectively by Dr. Cousins, Mrs. Ransom, Mr. Harjivan Mehta, Mrs. Cousins and Mr. Hodson. There were in all fifteen one-hour discussions, most of which were open to the public. Besides, there was the Presidential Address followed by reports of the Recording Secretary and the Treasurer, and on the closing day five brief talks in a general discussion on how to do our work in the future, followed by the President's closing words. Added to this were an official reception to delegates, General Council Meetings, Indian Section Council Meetings, the annual Indian Section Convention, and two evenings devoted to musical entertainments. Also there were meetings of the Order of the Round Table, the Federation of Young Theosophists, "Woman's Point of View" at which Krishnaji spoke, the Theosophical Order of Service, the Bharata Samaj, etc. The activities of a spiritual or religious nature were the E. S., the Bharata Samaj Puja, Prayers of the Religions, Liberal Catholic Church Eucharistic Service and Co-Masonry (Holy Royal Arch, 18° and Craft).

During the Workers' Conference in Headquarters Garden, there was also a Conference of the First All-India Rural Library Service and exhibition in the Hall; and on New Year's Day the President *pro tem.* gave an official dinner at Leadbeater Chambers to the officers, the Executive Committee and the General Council members in attendance, with toasts and speeches bearing upon the work of the new year.

Thus the days of the Fifty-eighth Annual Convention of the Society were filled to the brim with intensive activities, and the attendance was sustained throughout. Indians, I note, are remarkable in this, that they take an unusual interest

in discussions, and will sit and listen for hours at a time day by day in apparent contentment—a practice not so evident in the restless West. Judging from the energy displayed at this Convention, a casual observer would have remarked: "*Here* is vital interest—life—promise!"

***

Krishnaji's Talks.

Immediately following the Convention came the series of talks by Krishnaji which had been previously announced. After the first day he spoke from the clump of bamboos as last year and within the shade of the dense foliage of a tamarind tree, with the great Banyan Tree on one side of him, the river before him in the near distance and the sea in the farther background. It was a happy assemblage in exquisite, tropical surroundings, and Krishnaji was at his best, expressing, as he dealt with the larger problems of life, a quality of tenderness I had never noticed before. But as the days passed, lesser questions began to come to him from the audience until, to my deep regret, they descended near the close to the personal and to the subtly argumentative, as well as the unworthily critical of himself by implication; so that it was with an apparent effort that Krishnaji at the close lifted the tone back again to the heights on which the talks began.

For two successive years Krishnaji has been offered (and has accepted) the facilities of the Headquarters compound for his "Camp Talks," not only because most of his hearers were already domiciled here in attendance upon the Society's Convention, but because the site which Mr. Rajagopal had purchased for the future talks in this neighbourhood was not completely ready for use. A deeper reason lay in the natural courtesy instinctively extended to one who has been so long and so intimately associated with our movement in ways that many hold to be sacred. And so long as we as Theosophists remain searchers after

Truth, we must in commonsense look for it in living pathways as well as in the records of bygone days.

***

Krishnaji's Tribute.

When asked what his tribute to Dr. Besant was, Krishnaji replied: "She acted as my mother; looked after me. But she left me alone. She never said: 'Do this' or 'Don't do that'. Well, I have paid the greatest tribute to her."

From notes of further striking things he said, I cull these:

The search is what matters.
Perfection is free of time, and not the result of time.
Memory is an artificial acquisition.
Moments of rich fulfilment are the realities.
Do away with the desire for certainty.
Truth is fulfilment. There is no path to it. It is a pathless reality. It is fulfilment in action.
There could only be a path if you make it yourself.
Truth is eternal becoming. It is never static.
Exclusiveness, desire for gain, for security—these are the causes of the world's troubles.
Nationalism and possessiveness and our own security are causes of war.
We are tackling the world-problem superficially, symptomatically, not fundamentally.
The true reformer does not give security, but a sword.
Guarding the poison of distinctiveness, self-glorification—that is what we are doing.

***

Another Golden Jubilee.

Another Golden Jubilee is announced—that of the Hyderabad-Deccan Theosophical Society for the 20th and 21st January, as we go to press, with Dr. James H. Cousins as presiding officer. The programme includes two lectures by Dr. Cousins—one on "Theosophy and Education," the other on "Theosophy and Art"; a lecture by Raja Bisheswarnath Bahadur, High Court Judge (Hyderabad) on "The Need of Religion," and one by M.R.Ry. C. R. Parthasarathi Iyengar, B.A., B.L., M.L.C., Advocate (Chittoor), on "The Flame of Youth".

The fashion for Golden Jubilees in the Society was set by the Society itself in 1925 when it celebrated its fiftieth

year of existence, and since then there have been a few Lodges that have attained to the same distinction. This is the latest and we offer our full congratulations.

***

Twelfth Congress.

It has been announced that the Twelfth Congress of the Theosophical Federation of National Societies in Europe will be held in Barcelona from March 30th to April 3rd next.

A very concise circular announces an evening, a morning and an afternoon E. S. Congress; a meeting of the Council of the Federation and the Opening of the Congress with music and reception. There are to be three speakers on Economic, Industrial and Social Problems, followed by discussions; three excursions; two public lectures by Mr. C Jinarājadāsa; a morning and afternoon for activities outside the Theosophical Society; an evening for National Dances; three speakers on "The United States of Europe," followed by discussion; three speakers on "The Place of the Theosophical Society in the World of the Future," followed by discussions; an evening concert of modern Spanish music; a Congress of the Theosophical Order of Service and further excursions.

We wish the gathering every success—that it may be a real pace-maker for the Thirteenth Congress!

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February 17th.

Adyar Day falls on the 17th of this month, as also does the Birthday of Bishop Leadbeater and the anniversary of the passing of our President-Founder. This day promises to be hereafter one of the prominent days of remembrance in the Society, when we shall recall the splendid pioneer work done in an entirely new field by the redoubtable Colonel; and the equally heroic pioneering done on inner planes by a famed occultist, blazing the way for research thereon by those still living in the physical world; and the day when members the world over shall remember their

international mother-centre with such help as they may be able to provide. Long live this Day of Remembrance!

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The T. O. S.

Mr. Robert H. Spurrier of London has accepted the world head-ship of the Theosophical Order of Service, to succeed Captain Max Wardall who recently resigned. It is regrettable that Captain Wardall found he must lay aside the work which he so ably organized and conducted for many years; but it is fortunate that the Order may now have the services of one so well fitted to follow him as Mr. Spurrier. May the world be blessed under the new administration by a vigorous campaign of Theosophical Service rendered in every land!

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"The Theosophist."

The Theosophical Publishing House reports that in September last 1,450 copies of THE THEOSOPHIST were posted; in December 1,650 copies, and in January 1,500 copies, including 50 new subscriptions from U. S. America; that there are nearly 200 cases in which renewals have not yet been received, and that some donations have been received to cover loss. It is too soon to expect reports upon the appeal accompanying the September issue, and so the above facts are all we have to date concerning new subscriptions obtained. We are grateful to Mr. Sidney A. Cook, the United States General Secretary, for offering to print free advertisements of THE THEOSOPHIST in *The American Theosophist*, and of course to the Publisher and Editor of the late *World Theosophy* for their very generous action already known.

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H.P.B.'s Nieces.

In the Watch-Tower for July, 1931, there appeared an appeal sent to all General Secretaries by the Executive Committee, in which help was asked for the nieces of H. P. Blavatsky. In that of June,

1932, attention was called to this, and editors of H.P.B.'s works were reminded that H. P. B. had expressed the wish that the royalties from her works should go to her sister and to her sister's children. On the 4th January, 1934, the Recording Secretary of the Society wrote to Mr. Digby Besant, London, who is the appointed collector of funds for H.P.B.'s nieces, as follows :

At a recent meeting of the General Council a letter from M. Duboc in Paris was tabled in which he mentioned that H.P.B.'s two nieces are both ill and living in very straitened circumstances, as the money collected in 1931 is exhausted. The General Council unanimously decided to make a donation of £30 so that the monthly remittances to these ladies can be resumed. I have pleasure in enclosing cheque for £30 for this purpose.

The General Council further decided to invite the General Secretaries to make an appeal to the members of their respective National Societies for subscriptions towards this Fund, and I am writing to them accordingly by this mail.

I have further been requested to invite all the other independent Theosophical Societies, who look with gratitude and love to H. P. B. as the Messenger of Light, to participate in this Fund. All subscriptions will be sent direct to you. I sincerely trust that the response to these appeals will be such as to enable you to carry on these monthly remittances for some years. Perhaps you will be kind enough to send me a list of the donations at the end of the year and also to keep me informed from time to time of the state of the fund, so that a further appeal can be made before the money comes to an end.

All helpful remittances should be sent to Mr. Digby Besant, 68 Great Russell Street, London, W.C. 1.

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Madanapalle.

Madanapalle College is almost the last of the long list of educational institutions founded by Dr. Besant and her co-workers. All the others—some thirty odd perhaps—have either passed into the control of the Government or other bodies, or have become extinct. Madanapalle College is the result of the labours of Professor Ernest Wood. When he went away to other work in 1918, Dr. Besant gave it the name of " Wood College ". Of late

it had fallen into the ways of "depression" and had to be revived by vigorous means; so Dr. James H. Cousins was called to be the Principal. He now finds that unless he can raise a lakh and a half of rupees (£9,200 or $ 40,000) for an endowment to secure its continuity and efficiency, the College will forfeit the annual grant which it has been receiving from the Government.

India greatly needs ideally complete educational institutions under Theosophical guidance, with the right physical, social, scientific, philosophical, artistic and spiritual instruction for its boys and girls, and where the possibility lies for development into an international cultural centre, with students from East and West living and studying together. At Madanapalle the climate is all that could be desired, being similar to that of southern California so universally and favourably known. Madanapalle was the birth-place of Mr. Krishnamurti, and of this the College will long speak with proper pride. Seven miles away is the now widely known Rishi Valley—the undeveloped Ojai Valley of India.

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The Besant School.

The Besant School at Adyar is in reality the last of the educational institutions planned by our late President, specially, as Dr. Arundale says, to help Adyar to become the Flaming Centre in the Masters' service which she desired to be her last offering to Them from the physical plane. While the School has not yet come into being, it is in process of being planned, so far as the needful financial side goes. It is hoped by Dr. Arundale, who has the development of the School in hand, that sufficient funds may be forthcoming to start the School soon, perhaps in July next. Along educational lines there could be no better memorial to one who throughout her life loved and served the young.

ANNIE BESANT

By COUNT HERMANN KEYSERLING

THE father of "Graphologie, Crepieux-Jamin," once visited me at Darmstadt and spoke to me of the "Canaillenspiegel," which he had published. I said: "Why not write a 'looking-glass' of noble souls?" "Yes, but where can I find them nowadays?" the old man asked with a groan. I searched among my collection of handwritings for those which I liked best. Very few were acceptable to him. But when he saw the handwritings of Rabindranath Tagore and Annie Besant tears came into his eyes and he exclaimed: "But these are very big people!" He took photographs of those letters and I hear that these pictures are now decorating the home of Crepieux-Jamin in Rouen.

Everybody knows who Tagore is. But I can flatter myself at being one of very few who recognized the real greatness of Annie Besant's personality at the first glance. I treat her occult teaching with—let us say—benevolent neutrality. However, I do not hesitate to credit her with the greatest statesman-like qualities which any woman has ever had. Annie Besant became President of the Theosophical Society because (to make my meaning specially clear by a joke) she could not become Queen of England, or because she considered the duties of that office too unimportant. As a Theosophical leader she has unquestionably influenced the whole world.

But this is not all: at the age of twenty she founded the English Labour Movement. And in time the whole world will know that Annie Besant did at least as much for the liberation of India as Mahatma Gandhi.

Our connections were of a curious sort. I have only seen her twice in my life, both times during my trip to India. The first time she approached me like a priest and said: "Of course you remember past lives?" I answered: "My dear lady, I have got a bad memory; I don't remember even this one." Pleased—a merry twinkle lit up her grey eyes. She had a deep conviction in her faith—but on top of this she had that irony of great men (which only really great men know!) which prevents them from taking themselves too seriously. Since then we have been friends. During the first few years of the existence of the School of Wisdom she wrote favourably about it in her magazine, even though she knew quite well that I did not accept most of her views. However, I get continued satisfaction from the fact that in difficult situations she always approached me with a request for a few words: "Your refreshing letters do me so much good!" She possessed that humour on which real superiority is based. However, the expression of it was rarely permitted by her circles.

I can hardly believe that Annie Besant is no more. Her soul and spirit was like a flame. But of course it is the destiny just of flames that they extinguish . . .

(*Translated from No. 22 of the "Way to Perfection," November, 1933, organ of the School of Wisdom of Darmstadt.*)

INDIA has lost a great figure in the death of Mrs. Besant. She made Indians conscious of their great heritage and their future possibilities as a united people.

M. R. JAYAKAR

OUR UNIQUE POSITION

By the Rt. Rev. C. W. Leadbeater

From the letters and queries which pour in upon us so incessantly here in the Headquarters, it seems to me that many of our members are still far from understanding the scope, the power and the position of this Society to which they have the honour to belong. There are some who appear to regard it as a mere debating club, whose meetings they attend to obtain practice in public speaking, or to air private opinions, often founded upon very insufficient study of the subjects they wish to discuss. It is true that every properly organized Theosophical Lodge provides classes for beginners which are intended to meet the requirements of those who are approaching the investigation of the Sacred Science for the first time, and at such gatherings all honest inquiry is welcomed and encouraged, for it is definitely part of our work to give as we have received.

Even then time should not be wasted. I remember an occasion when our late revered President was giving a lecture, and someone among the listeners arose and delivered a fervid and torrential oration, objecting to some point which she had mentioned. Smilingly and patiently Dr. Besant gave him courteous attention, till after some twenty-five minutes, as the audience became restless and began to murmur, she gently suggested that perhaps the gentleman would engage the hall some other evening, and expound his views in full! This was greeted by applause and a Homeric burst of laughter, and the interrupter sank abashed into his seat.

Other members remark that there are many societies existing for the promotion of brotherhood, and ask in what way the Theosophical Society differs from those. While we assuredly welcome all sane and law-abiding efforts in the direction of brotherhood, we must yet maintain that our Society stands on a basis of its own, as the only organization formally and officially founded by the Inner Government of the World.

All who have studied Theosophy must by this time be aware that the Inner Government of our world has for the last six hundred years or so established a custom of improving matters once in each century. In the last quarter of each century some special movement is inaugurated, or some special person arises who has some new feature of the great world-movement to put before the people. That attempt in the last century began in the right year, that is to say, in 1875, and the effort for that century was the foundation of the Theosophical Society. That is something which at once sets it apart from all other Societies, because it gives it an official standing. I do not want to make for the Society any claims which are not fully justified, but so far as I know, it is the only organization set in motion *directly* by the Inner Government, having the honour of being the movement which They inaugurated for that century.

Assuredly They have helped and strengthened many other good works as well, but this was Their special foundation. They announced the fact, and They have kept in communication with it and tried to guide and help it ever since—that is more than half a century ago now. Naturally They were also concerned in promoting other movements, because that Inner Government is always watching for an opportunity to advance the people over whom it reigns, always trying to raise them to a higher stage. There is a steady upward pressure of the Will of the Logos all the time,

and it flows into any channel where something can be done. The Adepts are always ready to back up, as it were, to fortify and vivify whatever is good in any kind of movement.

I have been surprised sometimes to see how wonderfully the good is extracted from the undesirable. There have been many movements with splendid objects before them that have been sadly marred by the narrowness of mind of those who took part in them. They have adopted what our late President said was "the essence of superstition," the taking of the unessential for the essential, the unimportant for the important. In many religious movements—in many of the Christian sects, for example—the principal feature differentiating one sect from another is some trifling detail of no consequence whatever; whereas the principal feature should always be to promote kindliness and brotherhood, to draw their people together, to strengthen the spiritual ties between them.

But although in such a sect there may be a vast amount of bigotry, of self-righteousness, and even of bitter and venomous hatred of those who differ from them, there is sometimes also a streak of real, earnest, self-sacrificing devotion; and when that is the case it is marvellous to see how the great Lords of Karma seize upon that one little gleam of light amidst Cimmerian darkness, wrench it away from its evil surroundings, give the man credit for it, purify it and use what force there may be in it for the eternal purposes of good. Let us at least save Them that trouble; let us take heed that *our* good and noble thought shall be untainted by pride and uncharitableness towards those who have not yet had the enormous advantages which Karma has offered to us in bringing us into touch with the glory and beauty of the Sacred Science of Theosophy.

Another quaint fact—not a proof, of course, but a very interesting piece of contributory evidence of the uniqueness

of the Theosophical Society—was quite unexpectedly furnished in the course of the investigations which our late beloved President and I undertook into the past lives of Alcyone. We took up that inquiry in the first place because we thought that there might be some useful lessons to be learnt from observing the way in which Karma and Reincarnation worked in the development of a very remarkable personality and individuality; but it soon proved to be very much more even than that, for it opened up before us an altogether new aspect of life—one might almost say a new world of thought upon this particular subject.

We discovered the existence of a group—indeed, of several groups—of Servers who travelled together through the ages under the guidance of certain great leaders who have now become Adepts and Brothers of the Great White Lodge. The organization was loose, and comprised people at widely different stages of development; some of them appeared together in incarnation after incarnation, while others dropped into the group only occasionally. Some nearly always took prominent parts in the great work, others merely hovered in the background. But quite evidently there was a link between these people.

They were born life after life in relation to one another—often in the same family as sons and daughters, brothers and sisters; sometimes as neighbours and close friends—at any rate in physical juxtaposition. In this way the egos became used to one another, grew to know each other well; and at intervals they were drawn together into some work in common—the founding of a new sub-race perhaps, or the initiation of a fresh school of thought. So they were gradually welded into a more or less coherent group upon which their leaders could call when some special service was required.

In one of these groups our hero Alcyone was often a central figure, so we devoted ourselves to following the adventures of that group, and presently found that nearly

all the egos of which it is composed are now in incarnation and are members of the Theosophical Society. By degrees we discovered that this group was formed with a definite intention, as a small part of a mighty plan, that its members are being trained towards a certain object, and that at intervals tests are applied to see how far the training has been effective. At last we realized that one of the most formidable of these tests is even now in process of application—that for thousands of years we have been thrown together physically to learn the lesson of brotherhood, and that now we are being subjected to the far severer trial of being dispersed all over the face of the earth to see whether under those circumstances we can draw together *mentally*, whether our common interest in the great Wisdom-Religion towards which we have so long been tending is strong enough to overcome the obstacles of distance, whether the spiritual brotherhood can shine as brightly without the physical proximity.

Evidently with some of us the experiment is succeeding; the barriers of sex, caste, colour, race and creed have fallen away, and true brotherhood has been established in spite of them all. Of others we can only say that the process is still incomplete, but we hope that all are doing their best to achieve full liberation. Yet it is surely encouraging to know that our progress in this direction is part of a glorious plan, and that our efforts are not unobserved by Those who are leading us onward from strength to greater strength. The knowledge of these links in the past helps us to understand and appreciate the present; and that, slight though it be, is surely another testimony to the uniqueness of the Theosophical Society.

Our Society has three declared Objects; but I think that many of us have found that the pursuit of these soon brings us face to face with a fourth. It is often said that we are a band of truth-seekers, and so indeed we are, and I hope we shall

always continue to be so; but those who seek diligently sometimes find, and there are many among us to whom that has happened. We are not so foolish as to imagine that we have found all the truth, for we know well that the human intellect at its present stage of development is utterly incapable of grasping it, even if some great Angel could tell it to us.

But we *have* found and made part of ourselves a certain mass or block or fragment of the truth—infinitesimal, probably, in comparison with the mighty whole which is so far beyond our comprehension, yet large enough to change the entire aspect of life, to explain problems previously insoluble, "to make life easier to bear and death easier to face," to give us certainty in place of doubt, and hope in place of despair.

Knowing at least that much, are we niggardly to keep it to ourselves? Having the inestimable blessing of this knowledge, which will help our fellow-men so wondrously, dare we hesitate to proclaim it, to spread it abroad, to give as we have received? Surely not; we should indeed be false to our profession of brotherhood if we could be so selfish as that. And so rises before us this fourth object—a duty pressing upon us as strongly as the other three, the duty of propagating the magnificent gospel of Theosophy. We do not for a moment cease to be students; we never relax our earnest effort to learn yet more of the truth, to dig deeper into the fathomless store of the Divine Wisdom; but that which we have already gained, that which has brought us happiness and life and light—that we must share with the brethren whom we profess to love. Otherwise our love is but pretence—a lip-service, and no true feeling from the heart.

And so once again Theosophy is unique—unique in the power to help and comfort which it confers, unique in the closeness of its conscious connection with those Adept Leaders who stand ever ready to advise and to help us just as far as we will let Them do so.

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN

(*Concluded from p. 408*)

Eleventh Talk, August 12, 1933

An ill-digested or partially understood experience leaves behind a residue, which is memory, and that memory influences future action. Hence, in meeting life as we do, with the many accretions of memory, action in the present becomes incomplete, and leaves a further residue, a further hindrance to complete action. Memory therefore brings about a rigidity of the mind through prejudice brought over from the past, and makes it watchful and cunning; thus if I was deceived or insulted by someone, say two years ago, then I meet that person to-day with such a mind, and my action is conditioned by it. And when such an experience has put us on our guard, we think that we have learned from it. On the other hand, if my action is complete, that is, if I do not have any expectation from another, then I can never be hurt, because there is no memory to carry forward as the result of my action. It is memory that causes the reaction of the feeling of hurt, because of the incompleteness of past action. Incomplete action produces a fixation of the mind, thereby creating a conflict,

a memory and an attachment or identification with that memory.

In craving there is an imitation of mind and heart, whether it is a craving for something indefinable—such as happiness, truth, wealth, security, of which there is a mental image to which the mind conforms—or to some definite sensation to which the memory has been clinging. Craving is also attachment to false values through imitation, because false values create a want and a conflict. Only in the understanding of right values is there cessation of craving, hence complete action.

When there is a division between mind and heart, any effort to bring about a balance will but accentuate the division, because to balance up is to add or subtract from something, that is, the domination of one over the other, which can never lead to harmony. The ecstasy of harmony lies in the very understanding of disharmony itself, whereas to try to bring about a balance between mind and heart is an artificial process, an effort, a form of self-discipline.

For instance, you may be inclined to agree that Truth has nothing to do with the idea of security, and call that an intellectual conviction. But if you cannot see the true significance of freedom from security with regard to money, friends, ideas, authority, imitation, and so on, it is because you still want security, and it is of no use to try to bring about a balance between thought and emotion. You have to understand the idea of security wholly, then you will know the full significance, the infinite ecstasy of freedom from security, with all its implications, and that realization will waken in you a decision which will meet the idea of security at its very core. Then there is instantaneous discernment and action.

So, become aware to see if action is imitative, if it derives sustenance from the sense of security. In understanding fully the true value of security—not in the mere acquiescence in the idea of freedom from security—action will inevitably spring and reveal the ecstasy of the harmony of mind and heart.

To understand the true value of anything there must be great discontentment. Only by stirring up the muddy pools can we discover the mud. Now we merely skim the surface because we are afraid to disturb its superficial tranquillity.

In compassion there is no suffering. Compassion is like the scent of a flower. Now we suffer in our compassion because we seek a result. We suffer because of our possessiveness and our craving. We suffer when we see another suffer only when we have a definite relationship with that other person—as husband, wife, child and so on, though sentimentally we may suffer with the suffering of the unknown and the unseen. If we are compassionate because the idea of social behaviour demands it, it only betrays our lurking fear of society, and the desire to fit into it—which does not mean that we must go against society, but that we must find out the true value of social standards or any standards which man has created. That is, we are not human in the fullest sense of the word. Compassion is free from sorrow because it is non-possessive.

You think that what I say is not practical, but to know if it is practical or not you have to put it to the test, to experiment with it. Take the idea of security in old age. I am not saying: "Give up." I am talking of the freedom from the idea of security. Now you do not feel greatly disturbed by the futility of security and so you do not experiment, and hence you cannot find out whether it is practical or not.

There cannot be true co-operation in the world unless we are truly individual, fully human. Now we are only too willing to be guided, too willing to accept leaders, to exploit and be exploited. We pass legislation and become slaves of it. Because we have not the understanding of right values as true individuals, there is the subtle brutality of authority, economically and spiritually alike. And we call this structure of ours a practical civilization, of which we are very proud. From my point of view what is truly practical is to live as complete human beings, not this continual struggle of living in the illusion of false values.

There is creative energy in living in the completeness of harmony. Having lost it we have become slaves of sex and other passions, hence there are regulations for the slaves. Being slaves, we either despise or revel in sex, which are both the same thing. To release the creative energy there must be the harmony of mind and heart in the freedom from all sense of security. Then we are complete human beings and sex does not become a problem, either moral or intellectual.

Twelfth Talk, August 13, 1933

As long as mind is preoccupied with continuity or non-continuity of individuality, it cannot understand that timeless becoming which is Immortality. Because Immortality is known only in the freedom from the sense of duality, whereas the very enquiry emerges out of duality, since it is concerned with time as opposed to timelessness. Immortality is neither. To me, it is an infinite becoming, not growth in time, because that which grows must be in self-consciousness, hence limited and transient.

The idea of Reincarnation is born in the illusion of duality. The consciousness of the "I" is the result of effort and the

conflict of choice. Inherently it has no reality. So, whether or not that consciousness of individuality persists after death is wholly irrelevant from my point of view. Selfishness cannot be made perfect, nor an illusion be changed into a reality, merely by prolonging it in time. Hence you will never know Immortality through time, that is, through the multiplication of experiences. Only in the fulness of understanding, hence in action, when there is the cessation of the idea of time, will you know Immortality.

In want and possession there is suffering. We want to escape from the consciousness of emptiness, the ache of loneliness in us, and we do it through possessions, physically and emotionally; and where there is reliance on another, there is suffering. This is different from the intuitive sympathy that is awakened in us by the destruction of life or beauty itself, in which there is no possessive or personal element. In compassion there is no suffering. Compassion is understanding, and action born in spontaneity out of that understanding has the perfume of a flower.

Death is a common incident in life. Why do we suffer when there is death? Because death brings to us a consciousness of our own emptiness through the deprivation of someone on whom we have relied, and who acted in some way or other as a complement in life.

The desire to escape from the sorrow makes us hope for the return of the lost one or look for happiness to cover up the sorrow. Such a frame of mind makes us willing to accept the gift of consolation from another, such as heaven, the idea of unity of life, Reincarnation, and so on. That is, where there is want there is no discernment. Wanting to satisfy sorrow makes us ready to accept the gift of another. Whereas, only in that acuteness of suffering and not in the

search for a satisfaction or an escape from it, one is awakened to the true cause of one's sorrow, one discovers the true value of all that is offered by way of consolations or escapes, and becomes free of sorrow.

Ceremonies from my point of view are an illusion. Inherently they have no value whatever. They come into existence when unrighteousness is rampant. You must find out for yourself what value ceremonies have for you, but do not say that they are good for someone else though you do not need them yourself. You have ceremonies now because they give you the sensation of power. What is poison to you is poison to another. An illusion must under all circumstances remain an illusion.

A violin string tuned to the right pitch gives the right note. Likewise when mind and heart are at the right tension, we respond to an experience truly. In other words, to understand an experience fully and rightly, the whole of one's being must be awake in that moment. In that true tension there is a decision—not the decision of choice but of understanding.

Take, for instance, the idea of accumulation. We think that the accumulation of experience will give understanding, that is, by differentiation of action in choice, as the essential and the unessential, we shall gather the significance of life. Choice is ever in the opposites, hence that which is chosen gives vitality to its opposite. In choosing the good we give vitality to the evil. Courage vitalizes fear. The man who pursues virtue is not virtuous. That is, a decision based on choice—which is the very process of accumulation—is caught up in the conflict of opposites.

To me, wanting to accumulate is but postponement, because that which brings about right understanding is not altered by time or by the storing up of experience. So

wanting to accumulate is a hindrance, and it is only when we are prepared to lose that idea that there is a true decision, from which action will naturally follow.

Then, take the idea of consistency. Our whole life has been disciplined to it. Why do we want to be consistent? An incomplete action, that is an action in which mind and heart do not fully enter, leaves behind it the trace of a memory which recurs and shadows future action. That is consistency. In other words, an experience which is but partially understood gives rise to an idea or a principle to which the mind constantly reverts. Out of consistency arises self-discipline, wherein the mind in action in the present is continually twisted to accord with a certain formula created by a past incompleteness of living. Hence from my point of view the idea of consistency is a hindrance. In meeting a situation in life, or a person, each time afresh and fully, there is complete action which is free from the idea of consistency. Take effort: where action has a motive, there effort must exist. Hence all action based on choice and the result of choice must involve effort. Where there is effort there cannot be true understanding; because Truth is in effortlessness and effort is born in duality. All acquisition is based on effort. All search involves choice and effort, hence Truth cannot be sought after. Through great effort we have acquired virtues, standards, systems, methods, possessions. Now, after listening to me, you likewise make effort to get rid of them, that is, you are still acting in choice.

The good is not in the eschewing of the evil. To get rid of anything is to become a slave of that thing, because all effort is caught up in duality.

The wheel of human struggle, fear, conflict and suffering is made up of this successive effort, first to gain and then to lose, in turn. I say that effort of any kind is destructive. It

starves out the depth of mind and heart. There is an effortless existence, an eternal becoming, in freedom from craving. To be free from craving you must understand its cause. When your action fully reveals to you the depth of your own understanding, then that action is true awareness. In that there is born a decision, in the light of which all actions uncover the hindrances which then automatically dissolve; then there is the realization of Immortality, not as an external idea but as a living Reality.

Finally, as regards the desire for security, as I have explained in my previous talks, I use the word comprehensively to imply reliance on anything external or internal —wealth, the affection of another, intellectual ideas and theories, virtues and qualities, whether of another or one's own—in short, the gratification of the sensation of power derived in any manner whatsoever, that is materially, or in the field of thought or emotion. All forms of conformity and authority are contained in the idea of security, which gives vitality to the consciousness of the "I". It creates the "I," and its assertion is essential to what we are proud to call progress or growth.

There can be no true understanding of the desire for security, until we are willing wholly to lose security. As long as a craving for security lurks in one's thoughts and emotions, there can be no decision which comes of true understanding, without choice and without effort.

As long as the craving for security exists, even though intellectually we perceive its utter futility and absurdity, no amount of effort will bring the realization of the true significance of security, that is, its utter futility. Only in the flame of awareness, with the whole of one's being, out of the depth of understanding, does there emerge an effortless decision which brings freedom from the bondage of experience.

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 413*)

॥ द्वितीयः साधनपादः ॥

The Second Quarter of Equipments.

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

1. Exertion, Self-study, and Placing (the Mind) on the Lord (constitute) Yogic Discipline.

These three together constitute the Rāja Yoga discipline in which all the three characteristics of the Self are equally brought into play. All the eight "limbs" of Yoga are included in these three fundamental processes of Yogic Discipline. *Tapas* literally means "heat" from the root *tap*, to burn. It means, here, the effort made by the Yogi to gain control over his vehicles through every means at his disposal by exerting his will-power. Exertion of force against resistance should generate much heat. It may even consume the Physical Body of the Yogi. "The Fire of Yoga" is no figure of speech. It is a fact in Nature. Dr. Besant defines Tapas as "a sustained strenuous physical activity, sternly controlled and directed by the will to a given end and dominated by concentrated thought". In fact, "Tapas" covers all the three disciplines. Yet, here, "Tapas"

may be considered as the exertion of the Power-aspect of the Self called "Karma Yoga" or attunement through Service [Work].

Svādhyāya—Self-study—is the study of the laws of the evolution of Self-consciousness. All things and all events exist only in consciousness. Nothing can exist apart from consciousness. The best way of knowing the Law of Evolution of Consciousness is to study oneself and to dive into the depths of one's own being till one reaches the very centre at which the whole Universe exists focussed as the "I". *Svādhyāya* "is the exercise of the Wisdom-aspect of the Self," called "Jñāna Yoga" through which the Yogi, reaching the inmost centre of his being, becomes conscious at all points of the Universe. *Īśvarapraṇidhānam* is the firm fixing of the Mind on the Lord (of our System) whose nature is of inexpressible Love, Power, Wisdom and Beauty. It leads the Yogi to ecstatic union with the Lord through the intensity of his love. This is "Bhakti Yoga" or attunement through Love. Thus it becomes evident that Rāja Yoga aims at an all-round development of the Soul.

स हि क्रियायोगः समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

2. That Yogic Discipline is, indeed, a means to gain the attitude of Samādhi and a means of attenuating the Afflictions.

Samādhibhāvanā means not only the attitude of Samādhi but also the ability to bring down the knowledge gained during Samādhi to the normal consciousness. A general course of Yogic Discipline, if followed, would make the bodies fit for the practice of Rāja Yoga proper, by refining them so as to stand the strain of higher forces.

अविद्यास्मितारागद्वेषाभिनिवेशाः पंच क्लेशाः ॥ ३ ॥

3. Ignorance, Am-ness, Attraction, Repulsion and the Instinct of self-preservation are the five Afflictions.

These are named " afflictions " for the reason that all the sorrow and suffering of mankind have their source in these five.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

4. Ignorance is the (generating) field of those that follow, whether dormant, attenuated, interrupted or dominant.

Ignorance is the breeding-ground of the other four afflictions which follow and which may be in any of the four conditions stated. Every tendency of the Mind is in one or other of these four conditions. These conditions correspond to those of the Mendelian " factors " in evolution, the existence of which was known to Patañjali. (See III, 14.)

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

5. In the non-eternal, the impure, sorrow and the Not-self, the vision of the Eternal, the Pure, Happiness and the Self, is Ignorance.

Ignorance is want of discrimination, and discrimination is the result of the experiences of many lives.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥

6. Am-ness is, as it were, the identity of the powers of " the Eye " and of " Seeing ".

It is " the Seer " identifying himself with his " instrument of sight ". It is also considering the wants of our bodies as our own wants. " I am hungry," " I am eager," " I am wrong," " I am short-sighted," " I am young," etc., are examples.

सुखानुशयी रागः ॥ ७ ॥

7. That which follows Pleasure is Attraction.

Attraction is the desire for contact with the object which gave pleasure and follows the feeling of Pleasure. *Anusayi* literally means " to lie with ".

दुःखानुशयी द्वेषः ॥ ८ ॥

8. That which follows Pain is Repulsion.

Repulsion is the desire to avoid contact with the object which gave Pain and follows the feeling of Pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

9. That which carries one's own interests, even as deep-rooted in the wise (as in the ignorant), is the Instinct of self-preservation [tenacity of the hold on Life or self-interest].

In its deeper sense, *Abhinivēśa* is "the source of evil" referred to in *Light on the Path*. "Seek in the heart 'the source of evil' and expunge it. It lives as fruitfully in the heart of the devoted disciple as in the man of desire." It is the deep-rooted desire to live. It is the unquenchable thirst for sentient existence, which hurls man headlong into the abysmal depths of Samsāra. The instinct of self-preservation chiefly shows itself as fear of death. This instinct belongs to the vehicles of the Self rather than to the Self itself. The identification of the Self with its vehicles in the early stages of evolution is so strong and complete that this instinct seems to be that of the Self itself. The instinct really belongs to the aggregate of cells in the Physical Body and of the elemental essence in the Desire and Mental Bodies. They try as much as they can to protract their corporate existence by preserving their connection with the Ego. Hence result dreadful death-struggles in the Physical World, rearrangement of the Desire Body after death into concentric shells in Kāmaloka, and confinement of the excarnate devachanic entity to a particular subplane of the Mental World, surrounded by its own thought-forms. Even during incarnate life, these semi-conscious lives that go to build up the vehicles of the Jīva always tend to pull him down and make him succumb to temptations. But the Yogi gains much more power by swimming against this downward current than he would if it had been otherwise.

ते प्रतिप्रसवहेया: सूक्ष्मा: ॥ १० ॥

10. They, the subtle (Afflictions), are removable by the bringing forth of the opposites.

To get rid of the undesirable modes and functions of the Desire and Mental Bodies, the best way is to generate the opposite modes or tendencies in them by effort of the will. This consists in replacing an emotion born of Hate by a corresponding emotion born of Love ; as fear by courage, meanness by magnanimity, greed by generosity, weakness by strength and so on.

ध्यानहेयास्तद्वृत्तय: ॥ ११ ॥

11. Their functions are removable by meditation.

By constantly meditating upon pure emotions and high thoughts, the particles which vibrate at rates corresponding to the lower emotions and thoughts get shaken out of the Desire and Mental Bodies, and are replaced by particles vibrating in accord with the higher emotions and thoughts engendered by the Will. This practice should be continued until the bodies become incapable of vibrating to the key of the lower moods and functions. When this is accomplished the refined bodies of their own accord will throw back the waves and vibrations of these low mean emotions and thoughts when they touch them, as rapidly rotating wheels throw back pebbles thrown at them. This practice corresponds to the post-mortem life in Devachan wherein the soul " dwells " on its virtues through long centuries.

क्लेशमूल: कर्माशयो दृष्टादृष्टजन्मवेदनीय: ॥ १२ ॥

12. " Kārmic " tendency, rooted in Afflictions, is to be felt in lives either seen or unseen.

The Afflictions, enumerated in Aphorism 3, are the root-causes of " Kārmic " tendencies which become ripe, in due course, in the present or future incarnations or lives.

(*To be continued*)

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

BY C. JINARĀJADĀSA

(*Concluded from p. 287*)

OF the fourth script, reproduced in Fig. 18, there is only a brief note received by Colonel Olcott in 1875 in New York. The reproduction shows the handwriting of the correspondent, and his signature "Narayana" in some Indian script. Immediately below there appears in a different handwriting the words "the old gentleman your Narayan". This second handwriting is that of Madame Blavatsky.

The letter, which is a reprimand to Colonel Olcott, reads as follows:

> You may—and ought to be [—] kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion and allow him even for one twinkling of the eye to believe *you are* a Christian or that you may be one [.] You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas [.]
>
> [Signature in script]
> (the old gentleman
> Your
> Narayan)

(Letter 24, *Letters from the Masters of the Wisdom*, Second Series)

You may — & ought to be kind
to & converse with an insane person. But
not even for the sake of such a kindness
have you the right to keep back your
religion & allow him even for one twinkling
of the eye to believe you are a Christian
or that you may be one. You have to
make there for ever your choice —
Either your duty to the Lodge or
your own personal ideas

(the old gentleman)
Yours
Narayen

FIG. 18

Narayan Letter received by H. S. Olcott in 1875 (slightly reduced)

Nilla Saib avec qui je suis pour le moment m'ordonne de dire que le plan le plus raisonable serait de faire aux Iles des pays adjacents - pour ses devoirs. De Jaffnapatam ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo — mais seulement pour quelques jours - pour les encourager et les remplir de son Akasa personnel — ce qui ne pourrait que leur faire du bien. Les Societés du Midi ont besoin de la présence vivifiante. Cependant tout autour dans la Presidence - il pourrait être ainsi rappelé à tout moment au headquarter si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux plu

FIG. 19 (i)
Hilarion Letter received by H. S. Olcott in 1883 (exact size)

The letter is written on a large sheet of paper, the size of foolscap, in red pencil. Madame Blavatsky's five words are in blue pencil, now faint after so many years.

It has been taken for granted by many that the letters of the Masters were all in English. Most of them were, but a few were in other languages. It is known that Tookaram Tatya received one in Marathi, but unfortunately there is now no trace of it. At least one correspondent in South India received one or more letters in Telugu script, but of these there is now no trace. One letter, written in English, a reproduction of which exists, bears towards its end a Sanskrit phrase in Telugu script. (See Letter 54, *Letters from the Masters of the Wisdom*, Second Series). The French letter of K. H. has already been reproduced. (Figs. 1 and 2.) I give now a reproduction, in Fig. 19, of the French letter of the Adept known as Hilarion. He visited Colonel Olcott and Madame Blavatsky in Bombay on February 19, 1881, arriving from Europe and on his way to the borders of Tibet. Concerning this letter of Hilarion, Colonel Olcott has written in his Diary, under date June 6, 1883:

> Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.

The letter is written on both sides of half a sheet of white paper of usual letter size, in green ink. Colonel Olcott has written, at the bottom of the letter:

"Recd. 11/6/83 instantaneously formed in Shrine, Madras."

> Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais *seulement pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés

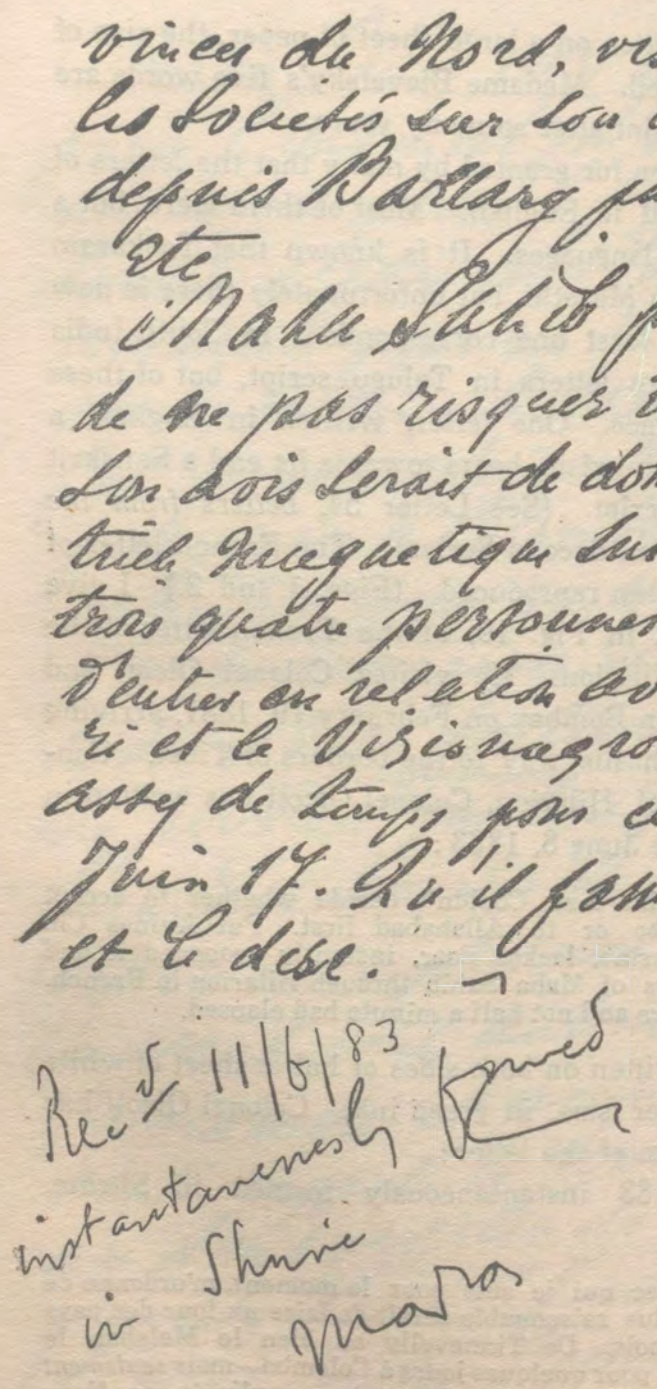


Fig. 19 (ii)
Hilarion Letter received by H. S. Olcott in 1883 (slightly enlarged)

du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizionagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

(Letter 40, *Letters from the Masters of the Wisdom*, Second Series.)

TRANSLATION

Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan will be to tour in the districts near by for a month. From Tinnevelly or even Malabar the Colonel could go to Colombo for a few days—*but only for a few days*—to encourage them and to recharge them with his personal Akasa—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk his health too much. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try to enter into relation with [the Rajahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

The last script, the sixth, is that of Djual Khool, nicknamed "the Disinherited". References to him will be found in the K. H. letters to A. P. Sinnett, published by A. Trevor Barker in his volume *The Mahatma Letters to A. P. Sinnett*. Only one letter was received from Djual Khool, and it is by the courtesy of Mr. Barker that I am able to reproduce it. The letter is written in black ink, on four pages, of which I reproduce the first and fourth pages. (Fig. 20.) The letter, transcribed from Mr. Barker's book (Letter No. XXXVII), is as follows:

Private

HONOURED SIR,

The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; therefore the fruits of it (the word "reward" is avoided being used but for the "goody-goody") will not be withheld when your balance of causes and effects—your Karma is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart. The man of 1880 would scarcely recognise the man of 1881 were they confronted. Compare them, then, good friend and Brother, that you may fully realize what time has done, or rather what you have done with time. To do this meditate—alone with the magic mirror of memory to gaze into. Thus shall you not only see the lights and shadows of the Past, but the possible brightness of the Future, as well. Thus, in time, will you come to see the Ego of aforetime in its naked reality. And thus also you shall hear from me *direct* at the earliest, practical opportunity, for we are not ungrateful and even Nirvana cannot obliterate *good*."

These are the Master's words, as with His help I am enabled to frame them in your language, honoured Sir. I am personally permitted, at the same time to thank you very warmly for the genuine sympathy which you have felt for me at the time when a slight accident due to my forgetfulness laid me on my bed of sickness.

Though you may have read in the modern Works on mesmerism how, that which we call "Will-essence" and you "fluid"—is transmitted from the operator to his objective point, you perhaps scarcely realize how everyone is practically, all-be-it unconsciously, demonstrating this law every day and every moment. Nor, can you quite realize how the training for adeptship increases both one's capacity to emit and to feel this form of force. I assure you that I, though but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains feels from the gentle breeze that blows upon him from the plains below.

I have also to tell you that in a certain Mr. Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialism, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of Western thought

private

Honoured Sir — The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavàt. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as "friendly to you as heretofore and well satisfied with both your "good intentions and even their execution so far as it lay in "your power. You have proved your affection and sincerity by "your zeal. The impulse you have personally given to the Cause "we love, will not be checked; Therefore the fruits of it — (the word "reward" is avoided being used but for the "goody-goody") "will not be withheld when your balance of causes and effects — "your Karma — is adjusted. In unselfishly and at personal "risk labouring for your neighbor, you have most effectually worked "for yourself. One year has wrought a great change in your heart.

FIG. 20 (i)

Djual Khool Letter received by A. P. Sinnett in 1882 (exact size)

from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought, it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking on the work left undone from Mr. Hume's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy misspent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter, unconscious selfishness with no view to the good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr. Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our reverenced M.·. he desires me to assure you that the secret of Mr. Hume's professed love for Humanity lies in, and is based upon, the chance presence in that word of the first syllable; as for "mankind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (though you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M.·. Sahib's notes, the more so as M.·. Sahib's only hatred in his life is for writing. In conclusion Master sends you his best wishes and praying you may not forget Him orders me to sign myself, your obedient servant,

The "Disinherited".

P. S. Should you desire to write to Him though unable to answer Himself Master will receive your letters with pleasure; you can do so through D. K. Mavalankar.

"Dd."

(Djual Khool Letter, received by A. P. Sinnett in January 1882, from *The Mahatma Letters to A. P. Sinnett*, Letter No. XXXVII.)

good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr Sevy's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it- Master asks? Master thinks you can do it as well as Mr Hume if you but tried, as the metaphysical faculty in you, is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our reverenced M.C. he desires me to assure you, that the secret of Mr Hume's professed love for Humanity lies in and is based upon, the chance presence in that word of the first syllable; as for "manhind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (tho' you will always hear of him)- He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M.C. sahib's notes, the more so as M.C. sahib's only hatred in his life, is for writing-

In conclusion Master sends you His best wishes and praying you may not forget Him orders me to sign myself

Your obedient servant
the
"Disinherited"

P.S. Should you desire (write to) Him tho' unable to answer Himself Master will receive your letters with pleasure; you can do so thro' D. K. Mavalankar. Dr

FIG. 20 (ii)

Djual Khool Letter received by A. P. Sinnett in 1882 (exact size)

CONCLUSION

We are to-day in a far better position than was Mr. Richard Hodgson in 1884-85 to answer the question: "Did Madame Blavatsky forge the Mahatma Letters?" I have reproduced photographically letters from *six* Mahatmas. I have dealt with only a few letters. There remain for examination the further letters transcribed in my two books, *Letters from the Masters of the Wisdom*, First and Second Series, and in A. Trevor Barker's large volume, *The Mahatma Letters to A. P. Sinnett.*

As I have already mentioned, many letters from the Adepts were received in one country *when Madame Blavatsky was in another country.* Did she forge all these six handwritings which I have reproduced? Did she have collaborators in her supposed trickery in the various countries where the letters were received?

For the first time I present all the evidence for Madame Blavatsky. Let those who desire to answer the question: "Did Madame Blavatsky forge the Mahatma Letters," read first Mr. Richard Hodgson who, *examining only one script*, said "Yes," and on whose word she has been adjudged a charlatan and a trickster; and then read this thesis of mine with its answer: "No."

A LAYMAN LOOKS AT THEOSOPHY [1]

I AM not a Theosophist. But I am, now, a student and friend of Theosophy. From the opinion that Theosophy was "just another crazy cult," I have come to a profound respect for the doctrine. To whatever conclusions my future study may lead me, I shall never again feel free to speak of Theosophy with ridicule.

My introduction was unfortunate. It came through a friend whose interests in the occult seemed primarily emotional. In an awed voice, she would speak of the "*Oneness of the All*"—or perhaps it was the "*All-ness of the One*". Her Theosophy seemed to me to be a strange mixture of palmistry, spiritualism, Nature-worship, freak dietism and New Thought, with a sprinkling of Christian Science. She was an ardent, if not particularly intelligently articulate, admirer of Krishnamurti, and further confused me by inaccurate quotations of some of his most mystical pronouncements.

I naturally recoiled from what seemed to me such "fuzzy" emotionalism. I had no difficulty in manouvring my friend into a logical *cul de sac* and took no little pride, I suspect, in my argumentative ability, which I confused with

[1] The writer of this paper explains himself. I would like to add, however, that he shortly afterward joined our Society.—F. KUNZ.

clear reasoning. She was helpless to defend herself or Theosophy, but finally floored me with the question: "What right have you to criticize Theosophy when you don't know anything about it?" It was a fair challenge, so I commenced to read.

I found Theosophy quite another thing than the nebulous and emotional generalizations of my friend had led me to believe. I was amazed to discover a comprehensive and sane system of thought which satisfied not only my reason but the deepest intuitions of my mind. Particularly was I struck by the fairness of the statement encountered so often in Theosophical literature:

> We ask no one to take our doctrines on faith. If they seem reasonable to you, accept them provisionally, as you would any other scientific hypothesis. Apply to them any test you can think of. But do not neglect the supreme test—*live the life Theosophy prescribes.*

From Theosophy I turned to reading about Theosophists. Here I encountered my first stumbling-block. I was dismayed by the early trials of the Theosophical Society—filled with all too much of personalities and internal strife. "How can Theosophists behave so un-Theosophically?" I asked myself. My disappointment, for a time, was keen.

Commonsense came to my rescue. Came the conviction that the spring of Theosophy at its source is clean and sweet. Some of us have approached that spring with unclean cups—can we blame the spring for the contamination we bring to it ourselves? True, "by their fruits shall ye know them"; but it is expecting too much that any tree will bring forth excellent fruit in an atmosphere poisoned by the acrid fumes of human envy, jealousy and egotism!

So I am now willing to accord to Theosophists that same tolerance and understanding that I would expect them to accord to me. My error was an old one, and the readiness with which I fell into it has considerably modified my opinion of the superiority of my own mental processes!

Of the Theosophical Society as it stands to-day I can say little, because I know practically nothing of its activities. Among Theosophists of my acquaintance I find a wide variation of ability, interest and intelligence—as I would find in any group. Some are like my friend and have embraced Theosophy from an emotional viewpoint. They seem to have attained little understanding of the basic philosophy and science of the system. I do not criticize them, but I am of the opinion that any Theosophist without a strong grounding in the theoretical aspects of the doctrine should not attempt to expound it to a non-Theosophist. Inadequate presentation tends to discredit the entire system in the minds of their hearers and tends to make it harder for people to approach a study of the system without prejudice.

Though only a beginner, I feel that I have a fairly sound understanding of Theosophy. My experience—short and incomplete as it is—has taught me to be cautious in talking about Theosophy to my friends. I find even in many persons of an essentially reasonable and tolerant nature, persons whose natural interests would lead them to Theosophy, a certain hesitancy to allow themselves to become too interested in Theosophy *as such.*

However, by presenting certain Theosophical ideas without a label, it is possible to obtain an unprejudiced and serious hearing. And sooner or later, when interest in the ideas has been aroused, the question naturally comes: "Where did you get these ideas?" Following which, it is possible to introduce the interrogator directly to some of the Theosophical literature.

In offering Theosophical doctrine thus as it were anonymously, there is no suggestion that we should apologize for being Theosophists—far from it! It is no criticism of Theosophy. Rather is it a criticism of our modern way of thinking—that so magnificent a doctrine should meet with

opposition and prejudice if offered under its own name. No, we are not apologizing for Theosophy—we are simply seeking to secure for its doctrine an "even break".

Take an instance: The other evening we remarked to some friends that we were studying Theosophy and found it exceedingly interesting.

"What!" they exclaimed, "you don't mean to tell us that you actually *believe* in Reincarnation—that after we die we come back to inhabit the bodies of *snakes* and *lizards*!" Of course it is absurd. But there followed the necessity for a long explanation, in which we were on the defensive. And I am afraid our friends still suspect us of being a little freakish, which does not disturb us in the least. What does disturb us is that through an indiscreet presentation of Theosophical ideas, Theosophy was to a certain extent discredited in the eyes of our friends—and through them—in the eyes of others.

In contrast, a discussion arose on another occasion regarding the probability of immortality. I contributed my reasons for believing in a succession of lives—both before and after this life. I did not even call it Reincarnation, though the word soon came up. I was able to obtain for this particular section of Theosophical thought a very thorough and unprejudiced hearing, with an almost unanimous agreement that my case was reasonable. The name of Theosophy was not even brought into the discussion. However, out of that talk I hope gradually to introduce several persons to Theosophy. The ground-work has been laid with the assurance that when I give them a Theosophical book, it will be read at least with an open mind and friendly interest.

Some Theosophists, I imagine, will look upon such "pussy-footing tactics" with scorn. I do not. After all, we live in a world of prejudice—prejudice not so much against *ideas* as against the *labels* attached to those ideas.

Though not in a position to speak for Theosophists—or even as a Theosophist—it seems to me at least as important to assure a gradual infiltration of Theosophical ideas into modern liberal thought as it is to promote Theosophy as such. If this be true, a procedure such as I recommend might be broadened so as to include articles contributed to liberal magazines of general circulation, as well as lectures and talks before liberal groups, presenting Theosophical ideas in a non-Theosophical style. Particularly might such a policy of "boring from within" be effective in some of our more liberal church organizations—applying the Theosophical viewpoint to a clearer interpretation of the Christian doctrine.

The above is offered by one who has as yet hardly penetrated the outer fringe of Theosophical literature. It is offered rather tentatively, and if it is helpful to the Theosophical cause in however slight a degree, the writer will be glad. Obviously it does not represent the seasoned opinion of the writer, as that opinion will be after further and more painstaking study. It is presented solely as reflecting the initial impressions of one who was led to approach Theosophy in a friendly and open-minded spirit, in the hope that it may to some degree assist Theosophists in bringing their doctrine before others in a manner which will do justice to the splendid system of thought they represent.

THEOSOPHY is a knowledge to which, if you would master it, you must give the same time, the same study, the same efforts, as you would give to the mastery of an ordinary science, and, indeed, much more, remembering that this science is a synthesis of life, dealing with every department of human thought and of human achievement.

ANNIE BESANT

THE DEVA OF BORO-BUDUR

By GEOFFREY HODSON

I

THE DEVA

"HERE, in this sacred place,
I watch through many centuries,
Obedient to the Lord of Light.

"Thus I serve, enshrined in Beauty,
Awaiting the fulfilment of the Law.

"The Law is world-enlightenment
Before which darkness shall melt away.

"Even as He, the Holy One,
Reached His enlightenment,
So must all the world.

"All men, even to the lowest man,
Must one day stand where now He stands
Who is the Lord of Light.

"For this He waits.
Here also I must wait
Serving Him."

II

THE SHRINE

"This is a centre of His power,
And the power of all Tathagatas;
The mightiest race that ever lived on earth.

"Here, enshrined in stone,
Is His sevenfold self-perfecting.

"Here His glory is displayed
For those that have eyes to see.

"Here He leads men to their enlightenment,
Those that have strength to climb.

"Here He speaks and teaches still
For those that have ears to hear.

"Therefore this place is called Boro-budur,
'The Presence of the Budh'.

"For here He dwells
Until His Presence in the heart of every man
Has brought enlightenment."

III

MANKIND

"I, the guardian of the shrine for many centuries,
Seek to preserve its holiness.

"I ask of men, therefore,
That naught of speech or thought or will of theirs
Shall e'er profane this holy place.

"Still more I ask of men,
That all who visit here
Shall leave behind their blessing on the shrine
And me, its Guardian God.

"And in return the blessing of the Holy One
Through me shall be bestowed,
To be borne forth into the world.

"For all who enter here
Become thereafter messengers
Of the power of the shrine,
And of the blessing of the Lord of Light.

"Peace to all beings!
Peace, Peace, Peace!"

THE FIFTY-EIGHTH CONVENTION

BY GURDIAL MALLIK

THE 58th Convention of the Theosophical Society which was held at Adyar, Madras, from 24th to 28th December, 1933, was a Besant Convention in more than one sense. Not only did the lectures, delivered by various speakers, centre round the many-sided and magnificent life of our great President, but also there was an outpouring of deep devotion to her from the hearts of five hundred and odd delegates who had gathered there. Every one seemed to feel in a very vivid manner her inspiring presence in all that was done during the Convention. If there was a feeling of genuine friendliness amongst those who were present at the Convention, it was in no small amount due to the great illumination which she brought through the teachings of Theosophy to them and to thousands of other people on this earth. One rejoiced to sense in the gathering a nucleus of the world-state of which we have heard so much during the last few years.

But this very fact saddles, so to speak, each member of the Theosophical Society with a great responsibility for doing his very best for the Society. In these days of discord and depression each one of us has to be in his life an example of brotherliness and joy. The way out of the present impasse in the world lies in co-operation among

men and with Nature—the ends to which the three Objects of the Society are directed. Each Lodge of the Society ought to be a centre of continued inspiration and helpful activity. And this could be made possible only if the members were to contribute their respective quota to the social, educational, economic, artistic and cultural interests of their fellow-men. As Dr. Arundale said in the course of his lecture :

> The two great legacies which Dr. Besant has left to us are India and the Theosophical Society. Shall not we, her followers, love and serve India as she did? Let us make the Society the nucleus of Universal Brotherhood in which there are mutual respect and mutual understanding. Let us have her indomitable will coupled with infinite tenderness, greatness in loneliness and her illimitable understanding.

The Convention was both a clarion call and a challenge to the members of the Society—a clarion call to increased Theosophical activity in every walk of life, and a challenge to our earnestness about and understanding of the teachings of Theosophy. In the measure that we respond to the former and accept the latter, we shall be worthy of our membership of the Theosophical Society and also prove truly grateful for all that our great President did for us during more than five decades of devoted service to truth and humanity.

Let each one of us, in the coming years, become like our great President a soul of honour and heroism.

"A DREAM"

CHATTING the other day with a group of students the talk ran on the future. Thoroughly conscious of our present ignorance and incapacity, yet we knew we are Gods in the becoming and that the fulness of the measure of our stature, if indeed there can be any talk of fulness, is very wonderful and glorious. One or two of us began to dream of the future, of the far distant future when we should move as Gods, self-conscious—in comparison with our present stature at all events—of our own Divinity, with Divinity self-realized in ourselves in all bodies, in all states of consciousness. We felt, indeed, that in some way we even now are such future—implicit but not explicit. We felt that the seeds of such future are already in us, and that only God's splendid gift of TIME is needed for the seed to grow into the perfect and eternal Flower. And of TIME we have ample store, so that the seed cannot fail to become the Flower.

Let us then dream awhile, we said to ourselves. Let each one of us try to outstrip TIME, anticipate TIME, live for a while in the Future, in that which is coming to us sooner or later. With the help of the Imagination, with the help of the Will, with the help of the Intuition, with the help of such Wisdom as we possess—with the help of these let us fashion our Future and know ourselves not as we stand revealed in the shadow of the present but as we shall be in the Sunshine of the Future. Let us dare to imagine, dare to will, dare to look,

dare to demand. In the name of our Eternal Self let us grasp the Future and drench the present in its Lightning-Glory.

Thus determining, I dreamed my Future, as others were dreaming theirs. I dreamed of no ultimate Future, for perhaps there is no ultimate Future. I dreamed not even of a Supreme Glory. I went no countless ages ahead. I dreamed what I know shall come true before so very long, before so very many centuries shall have passed. I dreamed that which I can understand in my present state of consciousness, that which I can grasp as I am, at least to a certain extent.

I saw myself as a Freeman of Universes, yet a dweller in none. I saw myself as a Master of Time and Space, as a Knower of Worlds. I saw myself as an Agent of the Mighty Lords of Universes, as one of Their Messengers. Maybe in the infinitely distant future we all may become actual Lords of Universes, Solar Logoi, remembering Ourselves, externalizing our Divine Memory upon the Virgin Matter of Space, thus bringing into being a Universe and performing the miracle of arousing Divinity, asleep on the bosom of Infinity, into self-conscious wakefulness. This may come to us. But I had and have no thought of it. I thought of myself as an Agent of One of these Mighty Lords of Life, an Agent unrestricted by the limitations of a single world, unrestricted, as time passed, by the limitations of a world within a Solar System, unrestricted some day by the limitations even of a Solar System when I have learned to dwell consciously on the Plane which enfolds all Universes. I saw myself a Messenger of Our Lord the Sun Himself, concerned with no special world of His, with no special work of His, just His Messenger, one of Those who flash like lightning hither and thither, mouthpieces of His Will. I saw myself now here, now there, now in this world, now in that, now holding awhile some work for Him—making it grow in my Light, now carrying with me a fragment of His Power for use in this world or in that,

now standing against a danger threatening a part of His work, now representing Him at the Court of some other System, now flashing through His Solar Kingdom, streaming forth His Life to its farthest boundaries, lent for a brief period to the Lord of this world or of that, but ever His, ever the Messenger, only a Messenger, a Messenger of the KING.

I saw myself learning the lessons of my life not in countries, not in nations, but in worlds, in Systems, in the great stirrings of Space where Self-Conscious Divinity is at work. To-day I may roam through countries in this world. I may go here. I may go there. For a space I may dwell here, for another space there. But in no country, in no nation, in no faith, in no people, in no world even, is my Destiny. I learn through these. I train in these. I serve in these. But they are only stepping-stones to other work, I do not say larger work, for all work is one, stepping-stones to other work which from the beginning my Monad had determined should be His expression of His own Divinity.

Even now this Glory—for to me it is a Glory—casts its radiance upon the present, and my most fervent homage soars forth to Our Lord the Sun into whose personal service I am slowly learning to enter. Even now from time to time I lose myself in contemplation of worlds, and systems, of the great Dawnings in Nebulæ and mighty Clusters. Astride my imagination I visit the fascinating Dawnings as displayed in the spiral whirlings of Pisces, of Ursæ Majoris, as displayed in the great Island Universes of Andromeda and Virgo; and I can contemplate for long periods the magnificent photographs of these marvels prepared by the Royal Astronomical Society. These photographs alone are enough to stir me to the depths of my being. I see myself gazing at these as I might gaze at a moving picture, fascinated and supremely stirred by the knowledge that that which I call "I" passed through these cataclysmic shadows of

Divine Omnipotence. In the midst of one of such fathomable marvels, long, long ago was I, just a microscopic nothing. Yet to the end that countless microscopic nothings might emerge into a something and some day into an "everything," the awful majesty of Divine Power sets in motion dramas from which human contemplation almost shrinks appalled. Yet the infinitely small through the very playing of the drama becomes measurable, perchance someday almost immeasurable—immeasurable in the beginning, immeasurable in the end, if end there be, which I take leave to doubt.

Unconscious yesterday in one such Nebula, to-day I can gaze upon Becomings, conscious of Their Purpose. And to-morrow I shall be an Agent of the Will behind these dramas.

What am I? My past is through kingdom after kingdom into the human kingdom in which I live to-day and in which I make my choice of future line of unfoldment. I have come to a parting of the ways. I choose no Ray. I choose no kingdom. All Rays are mine, and all kingdoms. I am a Messenger, no more, yet no less. I work on any Ray, though without the skill of him who is a dedicated servant of a Ray. I work in any kingdom, though without the skill of him who is a dedicated servant of a kingdom. I am not a Master-Craftsman, only a Messenger, working now and then in emergency as a Craftsman, but ever holding work for others, and ever moving hither and thither at the bidding of the KING.

MUSIC OF THE GODS

AN EXPERIENCE IN JAVA

By GEOFFREY HODSON

AMONGST many experiences of contact and communion with the Devas of Java, that described in part in this article stands out as unique and unforgettable. A number, possibly sixty, of great Devas of the four elements surrounded the summit of a high mountain, forming an inner circle, outside of and rising gradually above which were hosts of lesser Nature Devas of various orders and degrees.

A chant was being sung, the intent of which was as clearly cognizable as the sound. It was a chant of the unity of all life, with the oft-recurring motif of union between the life in Nature and in the Devas and that same life in man. These two concepts were being broadcast into the worlds of feeling and thought, borne forth by song. The tones of this great Devic litany ranged from a deep bass to a high treble, the Devas of the inner ring sustaining a continuous chant in the four basic vocal tones. The bass represented musically the element of earth, its motif and varied modes of manifestation. This song of the Deva representatives of the element of earth related through sound, colour and form the history of the globe, its fiery, fire-mist, cooling and solid states, its mighty mass, its fundamental tone, its indwelling

power, life and consciousness. As the chant was sung, the mountain beneath and indeed the earth itself seemed also to sing, vibrating with a deep, resounding chord, the notes—themselves chords—of which corresponded to the various aspects of earth-matter, soil, jewels, metals and rocks.

The elements of water, air and fire were similarly represented and expressed in terms of Devic song. Fire, tenor in tonal quality, was particularly impressive, linking the consciousness with the great fire in the centre of the earth and through that with the sun. The inherent fire latent in all matter was represented in the fire-chant by a soft dreamlike echo, indescribably delicate and beautiful, of the musical expression of the active element of fire and the fire Gods. This saga of the origin, nature, evolution and condition of the element of fire and of the fire Devas was awe-inspiring, almost terrifying in its power and beauty. It was echoed with almost infinite variety of tone and degrees of volume throughout the whole realm of fire and the fire Devas, whilst somewhere beyond and yet within it was the soft, gentle, dreamlike answer from the latent fire in Nature. Strangely, at the level of consciousness of this experience, the immense volume, power and awe-inspiring grandeur of the music of the subterranean and solar fires in no way interfered with either the most delicate fire-tones or with the music of the other elements.

The music of the element of water and the water Gods was in marked contrast to that of fire, and sometimes these two were heard partly in canon which accentuated the natural distinction between them. The movement of great masses of water, the flow of ocean currents, of tides, of rivers, falls and streams was expressed in the water-chant, which linked the consciousness to the water element of Nature. This chant also expressed all phases of origin and emergence, evolution and condensation, and flow of the waters

of the world. One heard and saw and felt, experienced indeed, the mighty depths of the ocean, the frozen north and south, the great rivers, cataracts and cascades, all of which were musically represented in the water chant. The thunder of Niagara and other mighty falls, the roar and rush of the rapids above and the boiling turmoil below, these too were included, as also were the softer voices of smaller rivers and streams. Rank upon rank of water Gods and Goddesses, of sea, of lake, of river and of stream participated in the water-chant, contralto in its tone as earth was bass and tenor fire.

The element of air was represented by the power Gods who stood within the inner ring, with the cloud, sky, wind and storm Devas hovering beyond. High in the air above were hosts of sylphs, whilst lower down fairies, birdlike and many-hued, sang in a soft trilling treble the melody of the air. From all sides the air itself seemed to answer as if myriads of voices near and far took up the chant until the whole air was filled with sound, trembled with song. This air-chant, though rich and beautiful in itself, appeared at times as melody or aria to which those of earth and fire were as accompaniments. Water harmonized with each of them, maintaining also a flowing liquid music of its own. As with each element, air included in its song the motif of the fusion of the human and Nature's consciousness. Thus each principle in Nature in its own intrinsic tones, colours and forms was represented in this great symphony of the four elements.

Devas "sing" with their whole being rather than through the mouth alone. This music arose within the Deva forms as a sound, colour and form expression of their own inherent nature; it flowed forth from them audible and visible both in colour and design. Fourth and fifth dimensional geometrical figures, elaborations of platonic solids, appeared, many-coloured, built

of flowing forces interweaving to produce complex and beautiful designs. These changed continually both in colour and shape, each variation symbolizing modes of manifestation and evolutionary phases of the four basic elements. Thus each element contributed its symbolic colours and forms—expressions of the creative formulæ, the archetypes of all the lives and forms of each element projected into the mental and emotional worlds—to the resulting music form. The tones, colours and designs all harmonized and blended as they flowed out from the auras of the chanting Gods.

The total general figure resembled somewhat an enormous hour-glass open at both ends and extending from the high heavens deep down into the earth. The narrow part coincided with the mountain-top and Devic inner ring. Both of the cups were fluted and somewhat flower-like, the petals continually inter-weaving, with ever-changing hues, like sunshine on shot silk blown by a light wind.

How long this experience lasted the author cannot say, for in it all sense of time was lost. At a certain stage the music became solemn and invocatory. The Devas raised their arms above their heads making a picture of indescribable beauty as they looked up towards the heavens. Power flowed into and down the upward pointing cup, and then slowly and with infinite grace the Devas lowered their arms. The song changed to a pæan of joy as power flowed between earth and heaven through the great cups of the music form, quickening the evolving life and consciousness throughout the four elements.

Finally all arms were lowered, the flow of power ceased, the ceremony drew to a close, and save for the God of the mountain and his ministers the Devas disappeared.

JOYOUS MEMORY

By the Rev. F. H. ALDHOUSE

MEMORY of things that are gone by is nearly always sad. For, the greater the happiness of the past the greater the contrast with the present. Recollection is a pensive pleasure. Nature on a fine autumn day appears to be remembering summer. There is a close approximation to the skies and sunlight of that time of beauty.

Even the birds will sing their songs again, though the mating and nesting days are past and over, the autumn days are shorter and the mass of vapour that breaks into clouds more dense and sombre than the summer days now fled. The leaves have lost the wonderful green freshness that once was theirs. True they have a new loveliness—every colour of the sunset, golden red, purple, each has its shade reflected in their fading foliage—but the beauty of the fall of the year is the fairness of decline, the ripeness soon to become decay. Age has its attraction, but it varies from that of youth, as the glory of the sun differs from the reflected radiance of the moon.

Mrs. Moran was a widow; she had two children, Fred and Effie. She was a strikingly handsome woman for her age, which could not have been more than fifty; but her hair was snow-white and she looked far older. The children too were in every way the nicest looking and best behaved of all

the children in the parish. They were well dressed and always clean. They were perfectly healthy—I never knew either of them to have a day's sickness—and were very merry and bright, but there was something almost ethereal in their good looks, their swinging steps and constant gentle laughter.

The other children at the school noticed it and christened Effie "Elphie," and Freddy "Fairy". The new names seemed so appropriate that older people soon called them so, even their mother when speaking of them to other people adopted the nick-names. Yet in spite of their refinement and difference from the other children at the school they were never teased. Indeed both the two teachers and the young people seemed to feel an odd respect for them. They were both extremely clever and were leaders in their classes, and in the playground. Yet once school was finally over they never lingered about but made straight home.

Their father had been (I heard) a non-commissioned officer; Mrs. Moran had a good pension and also in a small way had been an heiress. Anyway the Moran home was comfortable and well supplied with every necessity and even such simple luxuries as few of the neighbours possessed. Mrs. Moran, while in no sense being unsociable, "kept herself to herself". But she had a reputation that made every one anxious to be on good terms with her. She was a wonderful hand with any kind of illness either in humans or animals. She seemed never to have had any losses amongst her own chickens, the only live-stock she kept; and if requested to do so would undertake the healing of any poultry afflicted with such mysterious afflictions as "the gapes," the "pip," etc. And as I was told: "If she's got in time, she never fails. Sure she has the lucky hand."

I regarded the Morans, young and old, as models. The mother never gossiped, the children were singularly free from

mischievous propensities. They always came to church. And then a strange thing happened.

A farmer's wife—a well-educated woman too—positively assured me that Mrs. Moran was a witch. I first laughed heartily at Mrs. Mulcabry and tried patiently to show her the absurdity of her idea. Then when she persisted I became angry and had considerable difficulty in not telling her plainly what I thought of her and her slanders.

"God forgive you, Mrs. Mulcabry," I said, "is it possible in the twentieth century that anyone except some old doting granny in a state of mental decrepitude can say such things? It's fortunate it's only to me, your parish priest, you have said it. You may be prosecuted for libel and heavily fined, though the lunatic asylum might more likely be your fate." But Mrs. Mulcabry was not intimidated.

"Indeed, Father," she said, "the little pig was lying on his side giving his last gasps, when that one came and knelt down and blew on him. Yes, just breathed on him like. If I had known she'd have done that same, it's never within thirty feet of the bonham (pigling) I'd have let her. But supposing she'd give him some honest, Christian medicine, like a human being would, and being told she was a knowledgeable woman, I asked her help. Well, me dear, she blew on him and said some words which, thank God, I didn't hear. And up the little pig jumped and ran to the trough and began to eat. Sorra the lie I'm telling!"

"Go away, Mrs. Mulcabry, and be thankful you have a good neighbour," I replied. "Say a rosary to-night and ask the Mother of Mercy to teach you by her example to have a pure heart. You have neither charity nor gratitude as far as I can see. People like you don't deserve help."

Mrs. Mulcabry, taken aback by the anger I could no longer conceal, muttered something and hastily departed. I went out myself to cool down under the silver rays of the

harvest moon, which made the evening nearly as bright as day. I walked on and before I realized it I was within sight of Mrs. Moran's cottage. I thought I had better, as I had come so far, give her a word of advice to be more careful in her assistance of animals when their owners were as gross-minded and superstitious as I had just discovered.

I had just got to the top of the low hill which overlooked the garden, when I noticed that Elphie and Fairy were out in the moonlight and their mother was with them. But what was this, the children were playing ball, and as it flew through the air they were *flying* after it! No jumping, real flying. I rubbed my eyes till they ached. I pinched myself—there was no mistake. A strange sense of elation and joy at the grace of their activities, a fear that clutched at my heart—a fear of the supernatural as old as man himself—and I pulled myself together.

Passing some trees which hid the cottage from my eyes I turned into the lane and knocked at the door. After a few moments' delay the door was opened. Fairy took my hat and Elphie, taking my hand which she pressed against her own warm cheek, led me in and brought me to the settle where I sat down. A minute afterwards Mrs. Moran came in.

"Would the children mind going into the kitchen?" I said. "I love their company but there is something I have to say privately to yourself."

"Why certainly, Father," said Mrs. Moran. "Go dears, I'll call you back shortly." And to me: "I know what you saw, Father, likewise what you will say." And she laughed.

"Mrs. Moran," I said, "can it be possible you admit you're a witch?"

"Yes, indeed, I'm proud to say I am one. A queen in one state, just a woman in the other," Mrs. Moran answered, and she gave a mocking but not unkind smile at me.

A witch," I repeated, "O my God, a witch!"

"There are witches and witches, Father Joyce," she answered. "I am a white one. What have you to say against it? Was I ever a rival practitioner to you? Did I attract people from your church and teach them anything you could call evil? I cured man, child and beast, and I took no fee nor reward. My two fairy children set an example for your school, you ought to be grateful to me and thank the powers you serve that I came here." And she looked me in the eyes, eyes in which I saw light shining.

"But to use unnatural means," I persisted, "and I thinking you such a worthy soul! Oh give up your evil ways, I beg. Renounce such powers and I will keep your secret."

Mrs. Moran spoke to me in an almost pitying tone and replied: "You try to get into touch, Father Joyce, with the supernatural yourself. You don't often succeed, sir, though I admit the potency of the sacraments. If I am successful where you fail and get into communion with those you cannot see, and freely help the poor, the sick and the dumb creation, while remaining quite friendly with yourself and what you represent, why should you quarrel with me? 'Is your eye evil because I am good,' as your own Holy Book says? Let us both work for the good we understand. But I might know I ask so reasonable a companion in vain!"

I jumped up. "You're right!" I roared. "A witch in my parish! Well, we'll see about that."

Mrs. Moran only called: "Come, children"; Fairy and Elphie returned at once, but how changed! Wings like those of dragon-flies were on their shoulders. Their eyes flashed bright as stars. Their peasant clothes were gone; small, sparkling crowns were on their heads. Before I could prevent them, or cry out on heaven, they had caught my hand and those of their mother. We began to dance, my feet acting quite independently of my will,

twirling and swaying like those little dust circles made by the wind in spring.

We went out and up into the wood. From every tree some bright and beautiful being descended and joined our round dance, our circle grew and grew. Up! and on! we gyrated through the village and made for the fairy rath. Round and round we went, I had now no wish to leave the magic dance, I was intoxicated and ecstatic. I must admit it, alas! We danced till the full moon set and the day was breaking over the eastern hills. Then suddenly the circle faded. Only Mrs. Moran, Elphie and Fairy were left.

"Goodbye, Father Joyce," said Mrs. Moran, "you have known just for a night *that joy which is more ancient than the hills*. You are a kind man and meant well, but you are very narrow, sir. Oh so narrow. Where joy is, health is. I have been and you have been with our brothers and sisters whose lives are happiness, where touch is healing, who embody all Nature's beauty. Think kindly of them if you will not seek the aid that they love to give. The Sidhe are ever wishing to help the sad and dark human race."

"Goodbye, Father Joyce," said Elphie, and she kissed me. "You gave me a prize for saying my Catechism and I thank you; I could have taught you a more wonderful Catechism, but you would never have learned it," and she tossed her pretty head.

"Goodbye, Father Joyce," said Fairy, and his little hand shook mine a dozen times. "You often spoke kindly to me and you gave me sixpence because I served your Mass so correctly last Christmas. See I have the sixpence on this chain about my neck, I shall always remember you and help you if I can. Come out into this wood, be brave and join our dance again some night."

How I got to my bed I never knew but I came down to breakfast quite fresh and better than I had felt for years.

When my housekeeper called me: "Did you hear, Father," she said, "Mrs. Moran and her children left unexpectedly yesterday, they have come into money I hear. They were very nice but most mysterious people. Some people thought Elphie and Fairy deserved their names and were sprites, ah, ah!"

All I said was: "Yes, I'm sorry they're gone. The whole place will be the poorer."

WIND

WHEN lambent gold lights all the west,
As the red sun sinks down to rest,
A little wind blows o'er the hill
And sways the grass—all else is still.

Borne in the breeze there rings a tune,
A soft, sweet, eerie-sounding croon:
"Now do the gates of Fairyland
To all the world wide open stand!"

As soon the sun has sunk at last,
The druid breeze has floated past,
Enchanted doors are closed again,
When comes the moon with starry train.

Within the hush ere morning breaks,
The elfin wind once more awakes
To sing: "The magic doors swing wide
For those who seek at dawning tide!"

If I a pair of wings could find,
I'd leave the weary world behind,
And fly beyond the mist of years,
To where is neither age nor tears.

F. H. A.

OCCULTISM OF THE SUFIS

BY A STUDENT

AMONG "Sufis," a body of eclectic Muslims, the inner life is emphasized. The goal is fixed. It is the realization of the unity of God expressed in that most comprehensive term *Tauheed*. The outer religion is compared to the husk of a seed and no wrangling over the forms, *i.e.*, various exoteric rituals, is permitted.

There are the familiar four broad divisions of the inner life—the way to the realization of Tauheed. First is *Sharayyat*, which literally means code. The code is the exoteric religion or the letter of the law containing mostly ethics and laying down rules of good living to suit the race and the time of their preaching. In broad outline it is universal ; *e.g.*, all religions enjoin the telling of truth and the like. The other three stages are directly connected with the inner life. *Tariqat*, which literally means the mode, is the next state. Here the motive of the work counts far more than the deed itself. The definition of sin changes in Tariqat. Whereas in Sharayyat a sin is what may be against a particular exoteric code, in Tariqat anything done for the enjoyment of the separate self is sinful ; *e.g.*, in Sharayyat marriage is permitted, but adultery is a sin ; but in Tariqat both are sinful, if they are done for the sake of enjoyment. There is no sin in either if no enjoyment is experienced. So whatever is done for *Haz-e-nafs*, or enjoyment of the lower self, is against the law of progress in Tariqat. The third is *Haqiqat* (from *Haq* = Truth) and comes most close to occultism as understood by Theosophists. It means the

knowledge of the laws of Nature as they work on all planes of being, somewhat like the word Sānkhya in the *Bhagavad-Gita*. The final stage of *Moarifat* (from *Irfān* = to know; to realize; to recognize) is very much like the Yoga of the *Bhagavad-Gita*. It is Irfān that gives the Sufi the real knowledge of Tauheed. In other words, the goal of life is *Irfan-e-Haq*, *i.e.*, the realization of God or Truth or Life.

The literal meaning of the word *Tauheed* is oneness, and the knowledge of oneness is also *Tauheed*. It is here meant "knowledge of the oneness of God". There are various stages in the realization of unity with God and various ways of approach, described by the great Sufis. One description of Tauheed is that there are four kinds of Tauheed.

The first is *Tauheed-e-Sharayyat*, *i.e.*, unity of God as proclaimed in exoteric religion, *e.g.*, in Islam by the formula *Lah-ilaha-il-illah*, "There is no God but God". It consists in believing God to be one and in arriving at this conclusion by a process of reasoning.

The second is *Tauheed-e-Tariqat*. In this the unity of God is perceived by inner light. The existence of the one life and the non-existence or the illusion of forms is seen—unity in diversity and diversity in unity felt. There is no room for logic and speculation in Tauheed-e-Tariqat. There are three stages in this. Firstly, *Tauheed-e-Afāli* (from *Fail* = action) which means believing all manifestation to be the work of God. The second stage is *Tauheed-e-Sefāti* (from *Sifat* = attribute). This means the belief that the attributes or qualities of all beings are the expression of the attributes of the one God. The third is *Tauheed-e-Zāti*, when it is believed that all personalities are manifestations of God, that all existence is in reality God, and that nothing has real existence except God.

After Tauheed-e-Tariqat we come to *Tauheed-e-Haqiqat*. Here the non-reality of all things or of all manifestation is completely impressed on the Sufi so that he becomes

unconscious of even his own existence, no less than the existence of space and that which fills it. Only God is everywhere seen. There are nine stages in Tauheed-e-Haqiqat which are briefly as follows :

(1) *Martuba-e-Anfasi* (from *Nafs* = personality or individuality)—God manifests in the individuality of the Sufi, and his personality and mind are absorbed in the light of God. He proclaims : " I am God " (*Analhaq*). The second stage is *Martuba-e-Afaqi* (from *Āfāq* = space)—God now manifests before the vision of the Sufi and the individualities of all things are seen merged in the One. He cries out : *Hamāost*—All is That. *Martuba-e-Ismāi* (from *Ism* = name) is the third. The Sufi by constant repetition of a particular name of God begins to see the one Light in the various coloured lights of the various names of God till the idea of differences vanishes completely. In the fourth stage *Martuba-e-Sefāti* (from *Sifat* = quality), God over-shadows or illumines the senses of the *Aurif* or Sufi and he sees, feels, hears, tastes and smells through God. The fifth stage is *Martuba-e-Tamsili* (from *Misāl* = likeness). Here the Sufi sees God in every individual and thing, hence idol-worship becomes God's worship at this stage. In *Martuba-e-Sheonāsi*, the sixth stage, God manifests through the deeds of the Sufi and all actions of all beings appear to him as actions of God. The giver and receiver become one but the consciousness of pain and pleasure still remains in him. In the seventh *Martuba-e-Shahudi* stage (from *Shahid* = witness), the Sufi witnesses perpetual light, darkness having now been completely obliterated, and he is absorbed in cognizing the attributeless and the eternal vision. There is no longer any consciousness of pain and pleasure left in him. In the eighth stage, *Martuba-e-Wajudi*, (from *Wajud* = existence), the existence of the Sufi is annihilated in the existence of God like the light of a lamp in the light of the Sun. The Sufi becomes completely

unconscious of his movements and actions. It is unlawful to discriminate between the cognizer and the cognized during this stage. *Martuba-e-Tanzihi* is the final stage. The existence of all manifestation is so completely annihilated that the Sufi does not see it at all. At this stage nothing remains, neither the name nor the named ; neither cognition of the self nor cognition of God.

The fourth kind of Tauheed is *Tauheed-e-Moarifat.* This is also known as Azli, Zāti, Qadimi and Ilāhi. This is the consummation of all progress. Here the Sufi finds himself mere non-existence and his individuality is drained completely of the sense of egoism. He becomes what he was, *i.e.*, nothing, for there was a time when man had no existence not only in body but also none in mind and name. He attains to this condition.

There are various other fascinating descriptions of Tauheed but for want of space they are omitted. The sayings of the Sufis in the matter of Tauheed are also of absorbing interest. Hazrat Mohiuddin says: "Tauheed is your disappearance in God or His disappearance in you." Again, Tauheed is bewilderment. To my mind, Tauheed is Divine Wisdom, hence it is synonymous with Theosophy which is the vision of unity.

The method of teaching employed by the Sufi teachers (*Pēērs*) is briefly described below to give an idea of the subject. Real *Pēērs* or teachers are of three kinds: Kāmil, Akmal and Mokammil. A *Kāmil* teacher is one who has attained perfection for himself but cannot help another to attain perfection—help in the inner sense of course. The *Akmal* is one who is perfect and can make others attain perfection by giving inner help. He is far superior to the Kāmil. The *Mokammal* is one who, subject to destiny and God's will, can make another attain perfection in a year or a month, in an hour or a moment, and produce in the pupil all the powers and knowledge possessed by himself. Such a person is far superior even to the Akmal.

Such Pēērs begin their teaching by initiating the pupil according to the tradition of their particular school; and then the Pēēr asks him to recite some particular name of God, which is called *Zikr* corresponding to the Sanskrit word *Jap*. Then the teacher directs his attention towards the pupil or gives what is technically known as *Tawajjah* (attention). This is done mentally and the physical distance between the pupil and the teacher does not matter. The teacher impresses indelibly his image in the heart of the pupil so that it is constantly before the mind's eye of the pupil and cannot be effaced, do whatever he might.

The Tawajjah of such a Pēēr is of three kinds: (1) *Islāhi*, *i.e.*, correcting or reforming. (2) *Ilqāi*, literally of speech intuitional. (3) *Ittahādi* or unifying.

In Islāhi Tawajjah the teacher impresses his facsimile on the pupil's mind and through it cleanses the heart of the pupil of all worldly attachments, continuously spending his inner strength to reform the pupil. Ilqāi Tawajjah is given when the heart of the pupil becomes comparatively pure by Islāhi Tawajjah. In this the teacher speaks through the image. Ittahadi Tawajjah is that in which the teacher all at once, without the preparatory stages of cleansing the heart (*Tasfi-e-Qalb*) and subduing the personality (*Tazki-e-Nafs*), through his own inner strength gives the pupil inner knowledge and makes him attain to spirituality. The chief outer sign of such Tawajjah is that the pupil's face becomes similar to the face of the teacher. Such Tawajjah is very rare. The giver of Ittahādi Tawajjah is as rare as the receiver of it, for any and everybody cannot receive it and survive. An ordinary man invariably dies when such Tawajjah is given to him because he is not able to bear the strain.

The usual procedure of teaching among the Sufi Pēērs is, as said above, to first direct the pupil to *Zikr*, *i.e.*, repetition of one of God's names. Next he is asked to do *Fikr*, *i.e.*,

brood over the attributes of God, *e.g.*, to think how wisely He made this world, etc. During the process of Fikr the pupil gets what is known as Istaghrāq and Sukr. *Istaghrāq* means getting drowned and here implies drowning intentionally in the ocean of *Haqiqat* and *Moarifat* (knowledge and recognition of God). *Sukr* means unconsciousness. When the pupil passes the stages of Zikr and Fikr successfully, the Pēēr teaches *Irfan* or the knowledge and recognition of God. This means believing all manifestation to be God Himself, disregarding the chain of causes to believe that God is the real cause of all, and seeing all joy and pain as coming from God. There is *Istaghrāq*, or absorption in God, in this stage also. When these three stages are passed by the pupil the teacher gives him the teaching of Tauheed which has been summarized above. After these four stages the Pēēr teaches *Istaghana* or indifference to the pupil. This is entrusting everything to God and not desiring anything even from God. In this stage the pupil never cares for or even thinks of hell and heaven and treats the rich and poor alike. It is marked by abiding happiness. After this comes the stage of *Fanā* or annihilation. He is taught to think all manifestation as non-existing except the One Attributeless. When the pupil succeeds in annihilating the vast expanse the teacher gives him further teaching of Fanā. The final condition of this stage is *Mahawiat* or complete absorption. When all these six stages are passed successfully by the Tawajjah of the teacher, the pupil is introduced to the state of *Baqā* or Be-ness. This state is, however, quite different from anything known to us, as the personality and individuality have already been annihilated during the stage of Fanā. Baqā is marked by *Saho* or bliss indescribable. After these seven stages comes *Wasāl* or union, but here neither the effort of the pupil nor the help of the teacher counts for anything. Union is said to depend entirely upon the mercy of God.

The Sufi believes in a hierarchical system of *Faqirs* or saints. It is interesting to note that the knowledge of the Inner Government by a system of graded *Faqirs* is quite common among Sufis. According to one saint the following are the names of the various high offices in the inner working: (1) Qutub-e-Irshād, (2) Qutub-e-Madār, (3) Qutub-e-Qalandar, (4) Khizr-e-Waqt, (5) Ghous, (6) Abdāl, (7) Autād, (8) Sufi-Abul-Waqt, (9) Sufi-Ibnul-Waqt.

Qutub literally means the axis of the grindstone round which it turns. Qutub is stationary and the inner administration of the town or place is carried on by him. *Qutub-e-Irshad* is one who takes pupils and instructs men. *Qutub-e-Madar* is one who does not leave his place but is himself Kamil and Akmal. Men come to him and seek his help. It is said that his body is often afflicted with a chronic sore. *Qalandar* is one who knows all about the affairs of men and is both Salik and Majzub. These words require some explanation. *Salik* is the wayfarer and here means the treader of the Path; and *Majzub* is also a saint but in him, due to excess of emotion, mental balance is often lost. *Khizr-e-Waqt* is one on whom the knowledge of God descends and he can make anyone perfect at one glance. *Ghous* is the hearer of men's complaints. He does justice in the affairs of men both inwardly and outwardly. It is said such persons can separate their limbs at will. *Abdal* are "members of the staff"; they do the work entrusted to them and do not come in contact with men. *Autāds* are saints who apparently do not do any good directly to mankind, but through them blessing pours on all creation in general. *Sufi-Ibnul-Waqt* keeps clean his inner nature and when any outpouring (*Qaifiat*) comes down from God he becomes affected thereby and goes into raptures; he is unable to control his condition. *Sufi-Abul-Waqt*, on the other hand, is able to enjoy the ecstatic condition at will and is able to put it off also at will.

The Sufi has his own ideas of the theory of evil or Satan; he believes evil also to be a manifestation of God, and this idea is boldly put forward in the following Persian line: *Dar Mazahbé Ashikāné yak rang, Iblís o Mohammad ast hamsang—i-e.*, In the religion of lovers which is the same everywhere Satan weighs equal to Muhammad.

The Sufis divide space into five planes instead of the seven of Theosophy. They are known as: (1) Ālam-e-Nāsūt, (2) Alam-e-Malakūt, (3) Alam-e-Jabrūt, (4) Alam-e-Lahūt, (5) Alam-e-Hahūt.

Ālam-e-Nāsūt is the common physical plane of the waking consciousness where work is done by means of the senses. *Ālam-e-Malakūt* is the world of angels, in which a man works through his mind and the senses are non-functional. The sensation of all these senses reaches the consciousness through the mind. It may correspond to the Astral and Mental planes of the Theosophists. *Ālam-e-Jabrūt* is the plane where intuition works and mind and senses become non-functional. It is obviously the Buddhic plane of the Theosophists. *Alam-e-Lahūt* is the plane where all work is done through love or *Ishq*. There is none except God and a man is conscious of Him and of no one else. All work is done through love; intuition, mind and senses having become non-functional. It may correspond to the Nirvanic plane of the Theosophists. About *Ālam-e-Hahūt* nothing can be written. It is said that neither love nor the lover nor the beloved exists here.

The following story illustrates to some extent the idea of the planes mentioned above. When the love of the mythical Majnoon for Laila became known, she sent a messenger, by way of test, asking for a piece of Majnoon's flesh. The messenger betook himself to the desert where Majnoon used to roam and communicated Laila's request to him. He asked: "From what part of the body she desires the flesh to be cut?"

The messenger returned with this enquiry and Laila thought him to be quite imperfect in love. This stage is Nāsūti. After sometime, in reply to a similar message, Majnoon told the messenger to cut away flesh from his body as he chose. This was considered to be an advance and the stage corresponds to Malakūti. In course of time Majnoon began to say : *Ana Laila*, " I am Laila ". This marks his entry into Alam-e-Jabrūt. Afterwards only " Laila, Laila " was his cry which denoted dwelling in Alam-e-Lahūt. Finally that cry ceased also and he was mute. There remained nothing of him. This is said to be Alam-e-Hahūt.

The method of giving instruction by *Tawajjah* or inner help described above may be doubted by some of my readers. I therefore quote below some experiences of a particular friend of mine and vouch for their accuracy.

He was directed by his teacher to listen to *Anahat Shabd*. These are inner sounds in the head region and can be heard by concentration. He tried to listen for a few months but heard nothing. His teacher then asked him to sit in front of him, and on the spot my friend heard several kinds of sounds which he hears even to this day. This was accomplished by *Tawajjah* or attention of the teacher. Hindus call it *Guru Kripa* or favour of the Guru. On another occasion he was given Tawajjah by his teacher and in a few seconds he became senseless for a while but on coming to, so to say, he beheld intensely bright blue light which gradually changed into red and Anahat Shabd was sounding with tremendous force.

Again, once, because of a special experience, he was feeling very weak and unable to walk, he was given Tawajjah by another teacher and regained strength. He described that Tawajjah as a feeling of gentle drizzle which was sweetly refreshing and strength-giving. Authentic instances of such Tawajjah could be multiplied so that there is hardly any room for doubting this method of Sufi teachers.

PEACE WEEK IN GENEVA

BY DR. ANNA KAMENSKY

(*International Secretary of the World Peace Union*)

THE Peace Week in Geneva, in spite of many sad events in Europe, has been again a great success. Fifteen different social organizations have united to form a Central Committee and Dr. Anna Kamensky has been unanimously elected its President. The fifteen associations are:

The International Peace Bureau
The International Bureau of Education
The International School of Geneva
The Friends' Society (Quakers)
The Genevese Association for the League of Nations
The Universal League for Promotion of Friendship between Churches
The Federation of Churches
The Interconfessional Fellowship of Religions
The Feminine Associations (25)
The Theosophical Order of Service
The League of the Knights of Peace
The International Red-Cross of Youth (International Correspondence)
The Union for Social Art
The International Humanitarian Zoophile Bureau
The World Peace Union.

On the eve of the Peace Week there was an evening consecrated to a collective peace-meditation, preceded by prayers and the reading of holy Scriptures by representatives of various faiths. The meeting was presided over by a protestant clergyman and organized by the International Fellowship. It began and ended with music.

Tuesday, November 7, was Women's Day. White peace-ribbons were sold and printed peace-thoughts distributed.

On Wednesday, November 8, the Day of Education, a brilliant lecture by Professor Maurette, Vice-Directeur of the B. I. T. (International Labour Bureau) was given in the hall of the University, presided over by Professor J. Piaget. The subject was: The teaching of geography and history in the spirit of peace.

On Friday, there was organized in the Conservatory a beautiful Peace Concert with some of the best artists of Geneva.

During the whole Peace Week, services were given in diverse churches (the Universal Church of Svedenborg, the L. C. C., the Synagogue) and a peace meeting was held by the Baha'i International Bureau.

On Saturday, November 11, at 11 a.m., the bells of St. Pierre gave the signal for the Great Silence and during 2-3 minutes all traffic stopped and people in the streets prayed for the Peace of the world. Silence was observed in the schools, in the offices, in the work-shops and in many institutions. The University also joined the movement this year and professors and students observed the Great Silence. It was solemn and very impressive.

The same day the International Theosophical Centre arranged in the afternoon a reception, inviting all workers of the Peace Week and also delegates of different races and nations in Geneva.

The Hindu colony was brilliantly represented. There were also Chinese, Brazilian, American, Swedish, Polish, German, French, English, Belgian, Swiss and Russian friends. There were short speeches given by Mr. J. Bose of Bombay, Madame Serge Brisy of Bruxelles, Madame L. Rollier, General Secretary of the Swiss Section and Dr. A. Kamensky. Beautiful music was given by Madame M. Pittard and some Russian songs were played by Dr. Kamensky. There was a delightful atmosphere of joy, peace and goodwill. A happy tea-party closed the gathering.

This fraternal international meeting was a true crowning of the Peace Week, which officially ended with the 2 minutes' solemn silence at 11 o'clock.

In several towns of Switzerland, the Peace Week was remembered and partially celebrated, but no reports have yet reached me.

Toc-H may be said to stand for a living and lasting fellow "ship" which is steered by the four points of the Toc-H compass: to think fairly, to love widely, to witness humbly and to build bravely.

The Fifty-eighth Annual Convention of the Theosophical Society

ADYAR, DECEMBER 24-28, 1933

THE PRESIDENTIAL ADDRESS

BRETHREN,

Circumstances have placed me where, for a brief space, the duties of the office of President of the Theosophical Society have fallen upon me; and so it is my very great pleasure to welcome you to this Fifty-eighth Annual Convention of the Society. You may well imagine how difficult it will be for me to rise to the proper performance of these duties in the light of the magnificent record made by our great leader who has so recently vacated the office. But it is comforting to learn that no more is ever expected than one is able to give, and I shall surely try to give that as fully as may lie within my power.

I shall now ask you to repeat with me in your hearts, as you have often done before with our late President, our Convention Invocation:

> "May Those who are the embodiment of love immortal
> Bless with Their protection the Society
> Established to do Their will on earth;
> May They ever guard it by Their power,
> Inspire it by Their wisdom, and
> Energize it by Their activity."

We have to record the Society's great loss in the passing away during the year of two of our most important official workers—our faithful Treasurer, Mr. Albert Schwarz, and our revered President, Dr. Annie Besant. For twenty-five years, the one sat at his desk in

Headquarters and daily dealt with Headquarters accounts, with peons, gardeners and workers generally, always cheerful, always happy in the work taken up at his President's wish and carried on to her great satisfaction and abiding comfort. When funds were needed to make good a deficit, it was often his purse, when it was not the President's, that was opened to convert the figures appearing in red into figures in black. During his later years age crept upon him noticeably; and while away in his native land, endeavouring to recover from a particular ailment for which there had been an operation, he suddenly passed away in greatest peace. Continued peace be unto him whose life-work was well and faithfully done.

Our late President tarried with us long past her power to utilize her body save slightly for the work she so greatly loved, thus seeming loath to withdraw until the last drop of her wonderful cup of life had been drunk to the very dregs. And now that her great mission stands fulfilled in all its beauty and power, I, on my part, would venture to look for greater things happening in the world at large; for a world-force has been liberated for a wider freedom of action in a broader area where all great things have their beginnings, the true home of the noble leaders of men.

Honoured have we been that our beloved Society, though comparatively small in numbers yet strong in ideals, has had so great a leader during the past three decades or nearly so. True servant of the Masters of the Wisdom has she been, ready at any moment to give all and ask for naught, that Their Will might be done to bring succour to a race of beings long lost in the bogs of the world's darkest age. What now shall we do, what can we do, to justify that inspiring guidance vouchsafed unto us? That only the future can answer. But the General Secretary of Central South Africa gave a fine keynote when she said in her letter of good-will to this Convention: "I feel convinced that there will be a spirit of rededication at that (this) Convention; a determination to carry on in loyalty and confidence."

Yes; rededication, loyalty, confidence! Rededication to our world-saving work; loyalty to the Divine within ourselves and to the great Masters of the Wisdom who gave us this work to do; and unshaken confidence in the ultimate good of it all. Rededication, because, having outwardly lost our great leader, we must now work with more fire and determination than ever; loyalty to her memory, expressed in an eager pressing forward as she herself would do were she here with us as of old; and confidence in the foundations she laid down upon the eternal verities taught by our great Founders and the wise ones throughout the ages. What she possessed so splendidly, we must try now in some measure to build within ourselves; and so shall the work not languish, but be carried on until she shall rejoin her old-time army to fight again for the great cause.

Just the same, we cannot shut our eyes to the fact that there are many who now find themselves quite lost without her leadership.

She was the source of their inspiration, the power that made their work vital. And now that she has passed from their sight, they have lost interest, not knowing what to do. But I ask you, ought this to be so? Has her leadership meant so little to us in training and development that, when her back is turned, we can fold our hands helplessly like that? Is our work something that must be regimented? Over and over again our late President has told us that through our work we were in training to give the lead to those around us who did not possess our wonderful heritage of the Ancient Wisdom. Shall we not then seize the opportunity that confronts us and show the stuff of which we are made, by throwing ourselves more eagerly than ever into the work of acquainting the world with the truths of Theosophy? Never before have the orthodox barriers in the way of that work been so effectively thrown down as now; and if we miss this magnificent opportunity, it will be the worse for us and for the many who will lose by our failure. It would indeed be a poor tribute to her and her years of patient leadership if we did anything less than this in the emergency that now is before us.

What would she be doing if she were with us to-day and in the height of her power? No one has the least right to say. But I myself haven't the slightest doubt that she would be using her every talent to help to make secure and permanent the peace of the world, which always seems more or less seriously endangered. In the post-bellum world-wide development of a powerful spirit of individualism and insulated nationalism, the separatist instinct, well known as the great heresy, is having its day, and unless it is checked it can but lead to a devastating catastrophe. For this evil instinct there is but one true remedy, and that is the widespread recognition of the spirit of universal unity, which is the cornerstone of the teaching of Theosophy. The world situation presents to us the opportunity of the ages to spread the truths of the basic unity of life; and wherever there exist potent conditions which deny those truths by dividing life up into countless inherently warring distinctions and sub-distinctions, there we may all find work to do in great abundance. Let us not grow faint-hearted like children, but buckle on our armour and fight as she would fight were she here—fight for the truth that all life is one and nothing must be allowed to flourish that denies it. Be your own spiritual leaders in the great fight for humanity through Brotherhood.

I shall now call on the Recording Secretary and Treasurer to read their reports, and from these you will see that while the Society is organically in a good, stable condition financially, with a valuable, debt-free property of 262 acres of land at Headquarters, and capital investments that help to meet annual expenses, yet the Society does now and always will need your best business brains and your unselfish devotion to enable it to carry on and to make ends meet in annual expenses. When you hear the detailed reports read, there may appear features that are disappointing, such as the falling

off in membership and the consequent reduction in income; but I would caution you not to miss the cheering and hopeful features, such as increase in the number of visitors to libraries and lectures, younger people showing interest, exceptionally enthusiastic Conventions, etc.

On the whole, it would appear that those under-currents of interest and power, which have sustained the Society in very many trying circumstances in the past, have been strongly operative in the present time of change; and this, we believe, will carry us through to days of further progress and success; for that interest and power emanate from the Great White Brotherhood whose blessings ever lead Their servants forward to the highest and best for mankind.

RECORDING SECRETARY'S REPORT

To the President, pro tem., *Theosophical Society*.

In response to your wishes I hereby beg to submit my report, the first to be thus formally submitted by the Recording Secretary in the history of our Society. Mr. Ernest Wood who had been Recording Secretary for nearly five years resigned his office when he decided to accept nomination for the Presidentship of the Society, and I was appointed in his place on the 15th October, 1933.

During the year we have added one more National Society to our list; our Brethren in the Philippine Islands have banded themselves together and now form the 48th Section within the Theosophical Society. The number of charters to Lodges granted from the commencement of the Society to the end of 1932 was 2,843. In 1933, 17 new charters were issued, raising the total to 2,860. The statistics for the present year show that we have now 1,279 Lodges and 30,836 members on the rolls. Compared with last year, there is a net loss of 66 Lodges and 2,545 members.

I present you with a table showing the number of Lodges and Members in each Section of the Society at the present time.

STATISTICS

1933

No.	National Societies	No. of Lodges	No. of Members			
			Admissions	Retirements	Net gain or loss	Present total
1	T.S. in U. S. of America ...	171	612	1,304	−692	4,544
2	,, England ...	135	254	459	−205	3,653
3	,, India ...	261	265	477	−212	4,078
4	,, Australia ...	27	149	193	−44	1,433
5	,, Sweden ...	35	—	—	—	639*
6	,, New Zealand ...	19	59	52	+7	930
7	,, Netherlands ...	45	131	264	−133	2,160
8	,, France ...	75	177	305	−128	2,850
9	,, Italy ...	19	18	74	−56	404
10	,, Germany ...	40	—	—	—	500*
11	,, Cuba ...	19	—	—	—	173*
12	,, Hungary ...	13	10	45	−35	315
13	,, Finland ...	18	—	315	−315	304
14	Russian T.S. outside Russia	11	6	12	−6	169
15	T.S. in Czechoslovakia ...	7	—	—	—	86*
16	,, South Africa ...	10	—	—	—	209*
17	,, Scotland ...	28	18	62	−44	488
18	,, Switzerland ...	14	11	5	+6	220
19	,, Belgium ...	12	35	35	—	378
20	,, Netherlands-Indies ...	25	89	392	−303	1,443
21	,, Burma ...	10	9	1	+8	280
22	,, Austria ...	9	46	73	−27	467
23	,, Norway ...	9	4	—	+4	196
25	,, Denmark ...	12	22	30	−8	413
26	,, Ireland ...	8	1	8	−7	89
27	,, Mexico ...	16	28	23	+5	249
28	,, Canada ...	16	48	73	−25	332
29	,, Argentina ...	19	69	174	−105	310
30	,, Chile ...	10	—	38	−38	109
31	,, Brazil ...	17	—	—	—	395*
32	,, Bulgaria ...	7	10	5	+5	120
33	,, Iceland ...	6	64	28	+36	229
34	,, Spain ...	23	80	80	—	439
35	,, Portugal ...	7	21	16	+5	172
36	,, Wales ...	19	29	26	+3	328
37	,, Poland ...	9	8	39	−31	184
38	,, Uruguay ...	5	14	32	−18	74
39	,, Porto Rico ...	8	1	1	—	75
40	,, Roumania ...	8	9	16	−7	171
41	,, Jugoslavija ...	12	32	23	+9	199
42	,, Ceylon ...	7	2	25	−23	102
43	,, Greece ...	8	24	23	+1	118
44	,, Central America ...	10	32	104	−72	109
45	,, Central South Africa	8	4	—	+4	187
47	,, Peru ...	7	—	—	—	87*
48	,, Philippine Islands ...	7	—	—	—	112

* Last year's figures.

Unsectionalized Lodges	No. of Lodges	No. of Members			
		Admissions	Retirements	Net gain or loss	Present total
Canadian Theosophical Federation ...	7	9	55	—46	131
Federation of the Lodges of the T.S. in Egypt ...	2	—	—	—	39*
Federation of the Lodges of the T.S. in Paraguay ...	1	—	61	—61	11
Barbados Lodge, T.S. ...	1	—	—	—	9*
Nairobi Lodge, T.S. ...	1	—	—	—	13*
Shanghai Lodge, T.S. ...	1	3	3	—	25
Hongkong Lodge, T.S. ...	1	—	—	—	22*
Singapore Lodge, T.S. ...	1	2	2	—	12
H.P.B. Lodge, T.S. ...	1	—	—	—	12*
Selangor Lodge, T.S. ...	1	5	4	+1	12
Miroku Lodge, T.S. ...	1	—	—	—	8
Fellows at large ...		2	—	+2	20
Grand Total ...	1,279	2,412	4,957	—2,545	30,836

As you will notice, the loss is fairly evenly distributed over all the large Sections, which clearly shows that the trouble—whatever it be—is universal, and not peculiar to one or other Section, or even Continent. I have analyzed the reasons given by the various General Secretaries in their last annual reports and I find that the following are the chief causes mentioned as militating against the growth of the different National Societies.

18 times ... Financial depression.

12 times ... Lack of local leadership; want of good lecturers; lack of helpers with free time; lack of organized propaganda campaigns.

6 times ... Influence of Mr. Krishnamurti.

4 times ... Political and social difficulties.

4 times ... Loss of interest.

3 times ... Antagonism on the part of the Roman Catholic Church.

* Last year's figures.

3 times	...	Competition from spiritual movements with similar aims.
Twice	...	Tardy development of up-to-date presentation of Theosophy suitable to the modern world and lack of practical application of Theosophy to world's affairs and conditions.
Once	...	Lack of balance between the teachings as in books on Theosophy and life.
Once	...	Lack of inspiring organization scheme from Adyar Headquarters to stimulate members.
Once	...	Withdrawal of intellectual members.
Once	...	Senility.

As you can see, the principal reason given for our declining membership is the economic depression, and financial and political troubles. This is particularly the case on the Continent of Europe where there is at present more real want, and even suffering, than almost anywhere else in the world. As long as conditions remain as they are we cannot possibly expect our membership to go up; in fact it is greatly to the credit of the members of some of these countries that they manage to keep the Society going at all.

Some General Secretaries perceive various silver linings in the dark clouds of our economic and political sky and consider that the turning-point is in sight. Whether they are correct only the future will show, but in any case most General Secretaries are very optimistic regarding the future, and strongly determined to carry on the good work. Nearly all of them report splendid enthusiasm at their Conventions and some of them have worked out very interesting schemes for public propaganda during the coming period.

I am inclined to think that we sometimes attach rather too much importance to mere numbers. To illustrate my point I need only mention that a Theosophical Society consisting of just 50 such people as our late President would accomplish infinitely more work and influence the world to a far greater extent than 50,000 of us ordinary mortals. So numbers alone will never prove whether our Society is making progress or the reverse, even though, of course, from a financial point of view, a large membership is very desirable. I consider that it would be much more interesting to know what type of people we are getting as new members and also what type of people we are chiefly losing. One obviously cannot tabulate every member who joins, but broadly speaking it should be possible to state whether during a particular year we have been attracting chiefly people of an artistic, scientific or spiritual type, and whether the bulk of the members who have resigned or dropped out are chiefly of the emotional or intellectual temperament. Perhaps some of the General Secretaries will be so kind as to look into this suggestion and let us have some particulars next year.

Several General Secretaries who have reported considerable reductions in the membership have at the same time been most emphatic that more interest was shown by the public in our movement this year than during the previous one, and that lectures and libraries were better attended than before. The chief activity of the Theosophical Society has been to spread ideas of Brotherhood and, at least in the West, to bring before the public the ideas of Karma and Reincarnation, and so on, with the collecting of new members as only of secondary importance. Obviously, therefore, those Sections which have reached a bigger public this year than before have actually accomplished more work and shown more progress compared with the previous year, even though the membership roll is smaller now.

Some General Secretaries make rather pointed remarks regarding the average age of our members; one of them even goes so far as to talk of senility. I think this is sufficiently serious to be taken notice of. If we do not now get the same percentage of young people applying for membership in the Society as in former years, we certainly ought to try and find out the reason for it. It is difficult to find a reason in my office, but I notice on looking into old reports that we used to get regular annual reports from the Order of the Round Table and from the Order of the Golden Chain, but that both Orders stopped sending reports after 1928. Evidently these two movements are not very flourishing now, and as both of them used to act as stepping-stones to the Theosophical Society, one wonders whether this is the reason for the falling off of applications from young people. I would strongly recommend that the General Secretaries give this matter their immediate attention and take such steps as will ultimately lead again to a proper balance of young and old in the Theosophical Society.

The General Secretary for the United States of America has recently published some very interesting statistics showing an analysis of the loss of members. According to these figures, 33% of all new members who came into his Section during the last twenty years have dropped out again by the end of the second year, while at the end of the fourth year 51½% were lost. It appears that the loss by death, or resignation for some valid reason, is insignificant; by far the greater number just lose interest and become inactive. Now these figures are most startling even when making allowance for the American temperament. It certainly should be possible to hold within the Theosophical Society a larger percentage of those whom the national lecturers have been able to interest sufficiently to induce them to apply for membership. The General Secretary is inclined to blame the old members for this state of affairs, and he appeals to Lodges to make their meetings more interesting and more attractive.

This question of how to make Lodge meetings more interesting is a problem all over the world; various General Secretaries refer to this loss of interest of members; everywhere one hears complaints

of dull meetings. The senior Lodge in Denmark has to a certain extent solved this problem by finding out by vote what the members are really interested in and then arranging the programme accordingly. Some other Lodges might find it useful to adopt this plan. Perhaps, on the whole, it is always better to give the people what they want within reason instead of what somebody else thinks they ought to want.

We have recorded in our General Register, from the founding of the Society, 143,073 names, and the respective names have been alphabetically indexed. The process of recording and registering is always a bit slow and in arrears, as it takes considerable time to collect the applications from all parts of the world. I hope, therefore, that the General Secretaries will always be very prompt hereafter in despatching the original applications to this office.

There are two definite complaints in the General Secretaries' reports which might be brought to the future President's attention. One refers to the lack of inspiring organization schemes from Adyar. Members unquestionably look to Adyar for guidance, for a lead, and if something more could be done in future in this direction it would be of great help in the far off-countries. The other refers to the tardy development of up-to-date presentation of Theosophy suitable to the modern world.

As regards our own compound here at Adyar, it is a great pleasure to me to be able to report that during the year we have been able to acquire another Government road which leads into our grounds: this is the road leading from Elliot Beach Road to the Parsi Quarters. This road has now been acquired by purchase from the Government. No road now runs through the compound—the Elliott Beach Road excepted—to which the public has any rights.

Before closing I would like to mention that it is almost impossible to draw up an interesting report on the year's work throughout the world, because reports from the various National Societies generally only reach Adyar a few days before Convention; in fact the reports from eight Sections and one Federation of Lodges are even now still outstanding. Mere figures of membership can of course be compiled in a few days, but a proper analysis of the reports can only be done if one has ample time. It would be of great help to the Recording Secretary in office if the General Secretaries could see their way to despatch their reports at the end of October, so that they would reach here at the latest at the end of November, or early in December.

H. FREI,

Recording Secretary.

NEWS OF THE NATIONAL SOCIETIES

United States of America: The General Secretary, Mr. Sidney Cook, reports that the economic depression which has resulted in very large unemployment in his country has naturally had its effect on the Society with the result that there has again been a drop in the membership this year, this time 692. Towards the end of the year he notices, however, steadily improving conditions of employment and business, and he expects that as the economic depression is slowly lifted our membership will rise again. All activities have been going on regularly; several national lecturers have been touring the country; various new books have been published by the Theosophical Press; the number of books sold during the year is mentioned as between 9,000 and 10,000. The Convention held this year is reported to have been the best for a number of years; in the General Secretary's words, "no more enthusiastic Convention has been held in the Section; no greater harmony has prevailed; none have been more constructive." They introduced a "Greater America Plan" with Dr. Piet Roest as Director of field activities, and it includes a programme of Section-wide development of a cultural nature, designed to stimulate Lodges and members into new activity in the fields of education, literature, beauty, citizenship, etc.

England: This Section shows a decrease in membership of 205, but the General Secretary reports a reviving and keen interest in Theosophy and speaks of good prospects for the future. Propaganda by lectures and distribution of books has been emphasized during the year. There has been a noticeable increase in the number of visitors to the Library from the general public. Among visitors to the Section Mr. L. W. Rogers is specially mentioned; he gave a series of six weekly lectures in various places, and as usual left large inquirers' groups behind him.

India: Though here also there is a decrease in membership of 212, the General Secretary reports that they have not only held their ground, but consolidated it during the year. The dormancy is not so widespread as it was in previous years and Lodge activities are fully maintained. It is particularly gratifying to hear that the Youth Federation has grown definitely stronger during the year. The Sectional magazine has regularly appeared, as also *The Young Theosophist* and many vernacular magazines.

Australia: Though there is a net loss of 44 members for the year, the General Secretary reports that the Section is in a sounder and more vigorous condition than at the time of his last report and the prospects for the future brighter than they have been for many years. Miss Clara Codd has carried through a very effective course of lectures in all the States, and the Broadcasting Station has continued its great work, as well as proving a financial success. The *Australian Theosophist* was, however, decreased in size and then stopped altogether.

Sweden: The General Secretary reports that conditions there are unchanged since the previous report. The summer school was attended by about 80 people.

New Zealand: The General Secretary writes that reports from the Lodges have been very cheering, full of interest and enthusiasm, and that co-operation between the young and the old is increasingly evident. They have inaugurated a "Tell New Zealand! Campaign" which took the shape of newspaper publicity, lectures and distribution of propaganda literature. The Sectional magazine, *Theosophy in New Zealand*, is now published six times a year instead of quarterly as before. There was a gain of 7 members during the year.

Netherlands: The membership has fallen by 133, but the General Secretary reports that there have been less trouble and difficulties among the members than last year. Besides the Annual Convention the Section held a special convention for the commemoration of Richard Wagner with musical lectures on "Rheingold" and "Parsifal," which created a great impression in musical and artistic circles. A certain amount of Theosophical propaganda has been done over the radio.

France: The French Section reports a loss of 128 members. Headquarters activities and public lectures have been kept up and the library has been well patronized by the general public. The Publishing Department has brought out various books during the year. The National Convention took place at Easter and was well attended. It is with great regret that we hear that the General Secretary's health is not very good; Mr. Charles Blech has been at the helm of the French Section for very many years and the Society owes him a great debt for the whole-hearted work he has put in during the last quarter of a century.

Italy: The General Secretary reports that 10 groups have been disbanded during the year, because they were not constituted in conformity with the new Italian Penal Code. The membership has dropped by 56. Besides the political difficulty, persistent economic depression is mentioned as the chief factor against progress just now. The two reviews, one in Florence and the other in Turin, have been coming out regularly. The Annual Congress took place in Turin and was a great success.

Germany: No report.

Cuba: No report.

Hungary: The General Secretary reports that conditions have not improved during the year, the membership is down by 35. The chief difficulty in this Section seems to be finance. It is gratifying to hear, on the other hand, that the average number of visitors at meetings and propaganda lectures was considerably larger than during the previous year, which augurs well for the future.

Finland: Our Finnish Brethren have gone through a very trying time this last year. The Society has gone through the Bankruptcy Court as they were unable to pay the interest on the mortgage on their Headquarters' building. The Section has now been reconstructed under a new name, but so far not all the old members have joined up, so that at the moment we have to register a loss of 315 members. It is expected that many more will rejoin in the new year.

Russian T. S. outside Russia: Dr. Kamensky is carrying on the work of her Section as vigorously as ever, in addition to other useful public activities. A Jubilee Convention was held in Paris, attended by members from 5 countries. There are 11 Lodges, 8 in Europe and 3 in China, and the members now number 169, of whom, however, only 89 are able to pay dues, thus showing a loss of 6 members. The General Secretary mentions an Order of Service of Russia, which, however, should not be associated with the Theosophical Society, as it has religious and political creeds—"I believe in God"; "I believe in Russia's Resurrection."

Czechoslovakia: No report.

South Africa: No report.

Scotland: The General Secretary sends news of steady work. The Convention under the presidency of Mrs. Ransom, the English General Secretary, was a very enthusiastic and happy affair. Public interest in the message of Theosophy has not declined.

Switzerland: The Swiss Section shows an increase from 214 to 220 members, which is a great improvement over the previous year when they had to report a loss of 32 members. Propaganda has been going on steadily, and the International Centre has also been helping the Section by lending lecturers.

Belgium: The General Secretary reports that the membership is unchanged. Weekly lectures were delivered to the public and were well attended. In spite of the economic depression they were able to pay off part of the debt weighing on their Headquarters' building.

Netherlands East Indies: This Section has gone through a very bad time. The decrease in the membership is 303, chiefly among the Europeans. The General Secretary ascribes the decrease in the last few years to the increasing impoverishment of the people, due to stagnation of the export trade and a vigorous system of retrenchment. The Secretary visited all the Lodges during the year, and lectured also for Art circles and University Extension societies. The several magazines of the Section are continuing their good work.

Burma: The General Secretary reports a year of great activity in many directions. The membership increased by 8. Regular public lectures were held, besides the usual study-classes. The Lodge reading-rooms attract many readers. Many members are actively

taking part in outside activities that stand for Brotherhood. The Sectional magazine which was discontinued for want of funds a year ago has been revived.

Austria: This Section is still suffering very badly from the economic crisis, only half the members being able to pay their dues. Public lectures are being held regularly, but the attendance is poor, people being more interested in politics just now. There was a loss of 27 members during the year.

Norway: This Section shows a small increase of 4 members. The work has been going on steadily; public lectures have been largely attended and the interest in Theosophy is increasing. As last year they have again had a very successful summer school.

Denmark: Although there is only a small reduction of 8 in the membership this year, the report of the General Secretary leaves one under the impression that there is not enough enthusiasm in this Section; *e.g.*, their Annual Convention was attended by only 15 delegates out of a total membership of 413. The General Secretary complains that there is a lack of capable lecturers. The largest Lodge in this Section, the "Aarhus" Lodge, decided to find out what the members were really interested in. A vote taken established the fact that 53% of the members were primarily interested in the Masters, the Path and Ethics; 40% in Occult Research, Evolution, etc.; 11% in the teachings of Krishnaji, and none in Ceremonials. Mr. Bolt's work during four weeks in spring was much appreciated.

Ireland: Lectures and study-classes have been going on regularly. The chief hindrance to the work continues to be the antagonism of the Roman priests who forbid their peoples to attend lectures and classes in connection with Theosophy. The work has also suffered owing to political agitation and economic troubles, with a loss of 7 members.

Mexico: The General Secretary reports an improvement all round in what he calls field-work and a renewal of interest in some of the old members. Quite a number of public lectures were delivered in various places. A Brother from Venezuela travelled all over Mexico at his own expense, giving lectures everywhere. A monthly journal appeared regularly right through the year and was distributed free to all active members. The membership increased by 5 during the year.

Canada: The General Secretary reports a decline in membership of 25, which is chiefly due to the general depression. Canada organized an Inter-Theosophical Convention at Niagara Falls in June, at which members of the Point Loma Society and the United Lodge of Theosophists took part along with our own members. It is reported to have been a great success. Various books have been published during the year and the Sectional magazine has appeared regularly.

Argentina: The new General Secretary reports development of greater fraternity throughout the Section. All the Lodges are once more united in the Section with the exception of the Buenos Aires Lodge, which does not respond to the General Secretary's letters. The present membership is 305, as compared with 290 last year according to the computation of the General Secretary, although in our own General Report we put the number as 415, including the then dissenting Lodges. The loss of 105 members which we must show in our report this year is therefore somewhat fictitious, for the Section has really increased by 15 members.

Chile: There has been a further drop of 38 in the membership during the year, but the General Secretary remarks that there are signs of better prospects for next year. The meeting of the 3rd Congress of the South American Theosophical Federation took place in Santiago in April, members attending from Argentina, Uruguay, Peru, Brazil and Bolivia as well as Chile. The Congress resolved that it is not necessary to make any changes in the principles and Rules of the Theosophical Society as they consider that they are very serviceable in the present form.

Brazil: No report.

Bulgaria: Many public lectures on various subjects were delivered during the year which aroused great interest. Since the new year a small Theosophical magazine has come out. Membership has increased by 5 members.

Iceland: Mrs. Kristin Matthiasson, the General Secretary, has been away in India, England and Holland, most of the year, but the work was carried on by the Assistant General Secretary and others with satisfactory results. The public lectures were always well attended. A very successful summer school was conducted by Mr. Edwin Bolt in the country. There is a discrepancy in the membership; Iceland reports a loss of 25 members for the year while our books show a gain of 36, the difference is due to the fact that last year we struck off those members who were on the suspended list, while Iceland did not.

Spain: In spite of political upheavals and economic crisis the Spanish Section has succeeded in holding its own. A good deal of propaganda was done by means of leaflets and booklets. The General Secretary writes very enthusiastically about the work done by Miss Serge Brisy during her visit to Spain. The next Congress of the European Federation will be held in Barcelona and our friends will try to make it a great success.

Portugal: The Society in Portugal has now 7 Lodges working regularly. The financial situation is improved, though still strained, as many members can only pay half dues and others nothing at all. A little bulletin named *Osiris* has been published every three months. The membership stands at 172, as compared with 167 last year, a gain of 5.

Wales: This Section reports a satisfactory year. Membership has increased by 3; the financial position is well maintained and the mortgage on the Headquarters is being steadily paid off. There is a good circulation of library books.

Poland: The Lodges were active and a good deal of propaganda work was done through lectures. A summer school was held in the country which proved a great success. The General Secretary mentions the Roman Catholic influence as one of the chief factors against the growth of the Polish Section. The loss during the year was 31 members.

Uruguay: No report.

Porto Rico: The General Secretary reports increased interest in the Theosophical work by the members and he looks into the future with more confidence. The membership is unchanged.

Roumania: The General Secretary reports steady progress in all directions. The members in this Section seem to make it a point to utilize existing organizations outside the Theosophical Society, and in that way are able to do a great deal more real work than would otherwise be the case. The movement for the Protection of Young Women, the Society for the Protection of Animals and the Anti-alcoholic Movement are specially mentioned. The Theosophical magazine has increased its circulation. There was a reduction in members of 7.

Jugoslavija: The membership has gone up by 9. This Section held two summer schools, one for members and the other for the public interested in our Objects. Many lectures were given during the year. Three new Centres were formed.

Ceylon: The work here has been going on steadily; lectures and study-classes were regularly held; some members are doing very useful work in the outer world. There has been a larger number of visitors to the Library than the previous year. The Annual Convention was a happy mixture of work and play; lectures followed by sports and boating on the river. There is a reduction in the membership of 23.

Greece: This Section has been holding its own during the past year. Several public lectures were given and the Lodge meetings were regularly held. The quarterly magazine continues. The General Secretary reports an increase of one member.

Central America: No report.

Central South Africa: Here we note a small increase of 4 members. The Section is carrying on steadily, but the peculiar racial problems, as well as the low average standard of culture in the country, are a great handicap. Some members are prominent in social service groups outside the Society.

Peru: No report.

Philippine Islands: This is our youngest Section. Since the Charter was granted in August this year 21 new members have joined and the total membership now stands at 112. The General Secretary reports great enthusiasm among members since they have their own National Society. A further Lodge is in process of being formed.

NON-SECTIONALIZED LODGES

Selangor Lodge, T.S.: This Lodge has been keeping up its work of weekly study-classes and fortnightly lectures, both of which have had gratifying attendance. The Library is also well used by both members and visitors. The membership has now risen to 12.

Shanghai Lodge, T.S.: Meetings have been held regularly and were fairly well attended. Membership is unchanged. The Presidential Agent writes that the Lodges in the East would greatly appreciate it if lecturers passing through would try to stop over and give them some help.

Singapore Lodge, T.S.: The work has been carried on steadily with regular public lectures and members' meetings. The Secretary reports a greater response from the public, but the membership so far is unchanged, *viz.*, 12. Members of the Society passing through Singapore are invited to visit the Lodge; the Secretary writes that he will be happy to meet any Theosophists on board if they will inform him of the date beforehand.

Miroku Lodge, T.S., Tokyo: With the departure of Miss Casey to Australia this Lodge seems to have gone into Pralayâ. There are now only 8 members on the rolls.

Paraguay: This former Section has now come down to one Lodge of 11 members. There is not much hope of conditions improving until the war with Bolivia is over.

HEADQUARTERS ACTIVITIES

Theosophical Publishing House: The Manager, Mr. M. Subramania Iyer, reports that the economic depression is responsible for a further decrease in the sale of books during the year. Old stocks have now been written down to a level which should be quite safe for the future. Six books have been reprinted during the year, some of which had been out of print for quite a time. Under the T. P. H. Oriental Series 6 very valuable books have been brought out. They have also published 8 booklets and 12 pamphlets.

THE THEOSOPHIST has been regularly published during the year. The number of subscribers has risen by 200 since the last report and now stands at 1,600. It is possible that after the new year, when the American publication, *World Theosophy*, ceases, we may get some

more subscribers, though as long as this financial crisis exists all over the world we cannot expect a great improvement. However, we really require 2,000 regular subscribers in order to come out all square financially.

The Olcott Panchama Free Schools: As foreshadowed in last year's report, we have this year been forced to hand over the H. P. B. Memorial School to the Labour Department of the Government, as the financial support which was received in the way of donations did not enable us to carry on any longer. Now that we have come down from the original 5 schools to one, the Olcott Free School, the Board desires to make it a complete Higher Elementary School. The 7th standard was opened during the year and the highest class, the 8th standard, will follow next year. There is at the moment a lack of accommodation and to relieve the congestion a branch section was opened at Damodarapuram. Handcraft is made compulsory for pupils of the higher classes. Provision has been made for children to have a bath on the premises and a daily lunch is provided for about 80 of the poorest pupils. This institution has also an efficient Scout Troop and 2 Cub Packs, about 70 in all. The Olcott School has been unfortunate this year in losing 3 great benefactors, Dr. Annie Besant, Mr. A. Schwarz and Miss C. Kofel. Miss Kofel was Superintendent of all the Panchama Schools for many years.

The Adyar Library: During the year the Library suffered a great loss in the passing away of Dr. Mark Collins who had been working here for two years. The Hon. Director reports that the financial position of the Library is far from satisfactory. The annual expenditure amounts to Rs. 12,000, but the regular income on which the Library can depend is the interest on the Endowment Fund, *viz.*, about Rs. 4,000. The balance has to be made up from contributions from the Theosophical Society, a share in the Adyar Day Fund, which by the way has been showing signs of drying up lately, and general donations. Here is a chance for philanthropists.

The accommodation of books also is not very satisfactory. Books are now kept in three separate buildings which not only makes supervision more difficult, but also causes inconvenience in the matter of making use of the books. During the year a volume containing 71 Minor Upanishads was published. The Library has taken up the publication of the ten Major Upanishads and one volume will come out during the coming year. Nearly 1,000 books and 310 pamphlets were added to the Western Section and 70 books and 84 manuscripts in palm-leaf to the Eastern Section during the year. There were 1,262 visitors to the Library and 1,910 consultants in the Reading-room.

The Dispensary: The services of the Dispensary are chiefly utilized by the pupils of the Olcott School, the Child Welfare Centre and the neighbouring villages. The daily average of patients is 17.

Dr. P. C. Patel and Dr. Suryanarayana Row were in charge during the first part of the year, but since October 1st, Dr. T. P. Sundaram has very kindly taken over the work.

Child Welfare Centre: The popularity of this Centre has been steadily increasing since it was established in 1929. The Hon. Superintendent, Mrs. Bhagirathi Sri Ram, reports that there is a daily average attendance of 87 chidren. The expenses are Rs. 80 per month, towards which the Government gives Rs. 35; the balance has to be made good by donations. There is a trained nurse in attendance from 6 to 10.30 a.m., when children receive baths and treatment for various ailments.

Village Work in Damodarapuram: This has been going on with increased vigour under the able guidance of Mrs. Hilda Wood. A "Civic Square" has been completed, the young men of the village have erected a brick school building of 60ft. by 24ft., a well has been dug—the only one in the village—which provides water all the year round, and a small model temple has been put up which is dedicated to all good deities. A day school for small children has been opened with 40 on the rolls at present. A new road has been opened from the "Civic Square" to the main village road. The adult Night School continues with 48 men on its rolls. Quite a remarkable record of work for one year!

THE TREASURER'S REPORT

To the President, pro tem., *Theosophical Society.*

Before entering on my report proper, I have to record the great loss the Society has sustained in the passing away of its former Treasurer, Albert Schwarz, who has performed the duties of this office for over a quarter of a century. I am not adequate to sing his praise; besides, it has been done already by a better voice in a fitter place. Yet, personally I would fain pay him this tribute that, were it not for his exemplary organization of the whole financial machinery at Adyar, I his humble successor, who am not a financial expert, would not have been able to step into his shoes and carry on the work. To him then the praise if all went well with the Society's finances this year.

General Statement of Account

Our statement of accounts for the financial year ending 31st October, 1933, compares favourably with our budget, as shown by the following figures:

		Budget	Actual Figures
Surplus from 1931-32	...	Rs. 11,811	Rs. 11,811
Income	...	„ 63,589	„ 69,833
		Rs. 75,400	Rs. 81,644
Expenditure	...	„ 75,400	„ 64,131
	Balance	*Nil*	*Surplus** Rs. 17,513

While our Income has exceeded anticipations, our expenditure has been below budget provision, and we are thus in the fortunate position to open the new year's Income and Disbursement Account with a credit balance of Rs. 17,513-5-10 (£ 1,313).

INCOME

Looking over the various items of Income we find that *Rent and Interest Account* takes the foremost place with Rs. 27,850-11-11 (£2,089) which is Rs. 3,775-11-10 (£ 283) less than last year. This is due to there having been a smaller number of visitors at Headquarters than in the preceding year.

Garden Account: The income from Gardens this year amounts to Rs. 9,822-3-3 (£ 737) as against Rs. 9,280-5-3 (£ 696) of last year. The total outlay in the gardens was Rs. 16,155-11-9 (£ 1,212).

The following details of Income may be of interest:

Cocoanuts	...	...	...	Rs.	2,337	8 9
Bananas and Popayas		...	...	„	258	13 9
Sapotas	...	...	...	„	4,305	12 9
Pineapples	...	...	...	„	149	13 9
Lemons	...	...	...	„	77	0 9
Firewood	...	...	...	„	957	15 0
Oranges	...	...	...	„	398	13 9
Plants	...	...	...	„	86	8 0
Mangoes	...	...	...	„	473	8 0
Sundries	...	...	...	„	776	4 9
				Rs.	9,822	3 3

There is yet no material income from the ornamental gardens. The suggestions made by my predecessor, last year, in the Treasurer's Report regarding economy in this department, have been carried out to some extent. Further improvements in the management of this Department are also under consideration.

Fees and Dues: Under this heading we have received Rs. 12,309-8-8 (£ 923), that is Rs. 2,700 (£ 202) below the budget amount.

* *Vide* page 592.

Of this amount Rs. 1,393-14-9 (£ 104) are on account of dues for 1931-32, and Rs. 10,915-9-11 (£ 819) are on account of dues for the current year.

There are still about 24 Sections whose dues for 1933, and of some of them even for 1932, have not yet arrived. They are: Scotland, Ceylon, Austria, Italy, Australia, Sweden, Norway, Finland, Czechoslovakia, Belgium, Hungary, Central South Africa, Greece, Germany, Switzerland, Roumania, Poland, Mexico, Paraguay, Cuba, Brazil, Central America, Peru and Chile. Five of these countries have written to us that their dues are being kept in reserve for us, because they are not allowed to send money out of their country at present. The rest have as yet not been heard of.

Donations and Legacies have been as follows:

Rs.	9,093	3	0	Part of Susan Daintry Legacy,
„	2,979	4	9	Half of Legacy by Mrs. M. E. Binns,
„	659	11	0	„ „ „ Amy Louisa Hill,
„	1,286	6	0	"Adyar Day" Collections, U.S. America,
„	1,127	8	1	„ „ Other countries,
„	541	0	3	Sundry Donations.
Rs.	15,687	1	1	

Once more the U.S. Adyar Day Committee heads the list of "Adyar Day" Collections with Rs. 3,086-6-0 (£ 231) which has been distributed as follows:

Rs.	1,286-6-0	to Adyar Headquarters, as shown above,
„	1,300-0-0	„ Adyar Library as per Library Abstract,
„	500-0-0	„ Olcott Panchama Free School.
Rs.	3,086-6-0	

The help of our American friends has again been of the greatest value, especially to the Adyar Library and the Olcott Panchama Free Schools. It is however regrettable that the donations for the Adyar Day have diminished considerably during the last few years. I would therefore specially appeal to our brethren all over the world to try to increase the amount again for the coming years. From the General Account we may see that they play an important part in covering the deficit of the Headquarters' budget.

DISBURSEMENTS

The expenditure this year has amounted to Rs. 64,131-3-4 (£4,515), which is well within the budget. This is due principally to the item of *Construction and Repairs* estimated at Rs. 22,000, consisting of ordinary repairs Rs. 9,000 and special repairs to Leadbeater Chambers

Rs. 13,000. This last item was begun this year but not quite completed, so that the full account of it amounting to Rs. 18,000 will appear in next year's report. This will make it clear at any rate that the Rs. 17,513 surplus is not really a surplus, but will be all taken up and has in fact been already exhausted by these very necessary repairs.

The ordinary repairs and improvements include the following principal items:

Rs.	1,138	Boundary wall,
,,	1,230	Late Bhujanga Rao's House,
,,	866	Records Office,
,,	400	Shanti Vilas.

Lighting and Water: Under this head the largest item is Street Lighting which is maintained on all the main roads of the estate up to 10. p.m. The cost for current and repairs was Rs. 1,011-1-0.

Gulistan: Our cottage at Ootacamund has this year again undergone all sorts of small repairs and improvements amounting to a total of Rs. 927-6-8.

Reserves

Our investments in Indian Government Paper and in Consols were again carried forward at their former valuation, so that they stand in our books still a little below the market value. The 5% War Loan of 1929/47 amounting to Rs. 42,700 and Consols £2,443-6-0 were redeemed this year. On the other hand, we have added to these investments Rs. 83,400 of 4% India Bonds of 1960/70.

The addition to the Electric Department Reserve Account is due mainly to profit realized on the item Advance Account (repairs to Leadbeater Chambers). It does not mean that there is any real profit since there is of course a correspondingly larger expenditure under Construction and Repairs. The surplus is transferred to the Electric Department Reserve Account to cover possible losses in the same Department.

As regards the Pensions and Gratuities Fund we have been able to make an addition of Rs. 800, the total now being Rs. 6,915-7-0.

Adyar Library

Our Library Account closes with a deficit of Rs. 613-9-11 as shown by the following:

Income	...	Rs.	11,480	0	0	(£ 861)
Expenditure	...	,,	12,093	9	11	(£ 907)
Deficit	...	Rs.	613	9	11	(£ 46)

This reduces our Endowment Fund from Rs. 104,085-0-0 to Rs. 103,471-6-1 (£ 7,760). Needless to say that if we regularly draw on the Endowment Fund, our income will be reduced in future years and therefore it seems to me very necessary that efforts should be made to economize in this Department also.

OUTLOOK FOR 1933-34

As already explained before, the apparent credit balance in the Headquarters is in reality already exhausted by the repairs to Leadbeater Chambers. For the next year it is not possible to balance our budget, neither for the Headquarters nor for the Adyar Library, without again appealing for donations, as follows:

T. S. Headquarters	...	Rs.	19,787	(£ 1,484)
Adyar Library	...	„	2,100	(£ 158)
		Rs.	21,887	(£ 1,642)

May we, therefore, again hope that in the coming year our friends and well-wishers in every part of the world will do their best to send us the necessary support to help to make our Headquarters a useful centre, worthy of the position of the Theosophical Society in the world?

ADYAR, MADRAS
31*st October*, 1933

A. J. HAMERSTER,
Hon. Treasurer, T. S.

T. S. INCOME AND DISBURSEMENT ACCOUNT

DISBURSEMENTS			Rs.	A.	P.
To Contribution to Adyar Library			5,000	0	0
„ Office Salaries			2,329	8	0
„ Pensions and Gratuities			3,113	4	0
„ „ Fund (Contribution)			800	0	0
„ Servants' Wages			4,802	6	6
„ Printing and Stationery			387	13	9
„ „ 1,250 Copies of the Annual Report			1,471	6	0
„ Garden Expenses:					
Productive Gardens	Rs.	8,350 0 9			
Unproductive (Flower) Gardens ...	„	7,805 11 0			
			16,155	11	9
„ Construction and Repairs			8,677	9	3
„ Telegrams and Postages			1,381	11	9
„ Lighting and Watering Expenses			9,223	15	6
„ Taxes			462	11	10
„ Furniture Account			1,323	15	6
„ Establishment Charges			1,800	3	9
„ Publishing (Free Copies of *The Theosophist*)			1,513	10	6
„ Gulistan (Olcott Cottage), Ootacamund			927	6	8
„ Museum and Archives			241	3	0
„ Dispensary Account			332	12	6
„ Miscellaneous Account			3,929	13	1
„ Golden Book of the T. S. (Depreciation)			256	0	0
			64,131	3	4
„ Balance to New Account:					
Surplus * carried forward to 1933-34			17,513	5	10
			81,644	9	2

ADYAR
31*st October*, 1933

A. J. HAMERSTER,
Hon. Treasurer, T.S.

* *Vide* page 592.

FOR THE YEAR ENDING 31ST OCTOBER, 1933

INCOME				Rs.	A.	P.
By Rent and Interest				27,850	11	11
„ Garden Produce				9,822	3	3
„ Donations				2,954	14	4
„ Legacies				12,732	2	9
„ Bonus on Conversion of 5% War Bonds				4,163	14	2
	Rs.	A.	P.			
„ Fees and Dues:						
U.S. America	2,599	14	7			
Canada (1932)...	71	1	9			
„ (1933)	238	6	0			
England	2,029	8	2			
Scotland (1932)	154	4	1			
Wales	166	1	6			
Ireland	30	2	2			
India	1,280	6	0			
Burma	30	0	0			
New Zealand (1932)	37	9	0			
„ „ (1933)	315	0	2			
South Africa (1932)	79	8	0			
„ „ (1933)	65	9	0			
Netherlands-Indies	703	2	9			
The Netherlands	1,428	8	0			
France	760	1	0			
Germany (1932)	115	15	0			
Italy (1932)	105	5	0			
Sweden (1932)	346	7	5			
Norway (1932)...	26	6	7			
Denmark	103	14	5			
Iceland	105	11	0			
Jugoslavija (1932)	55	0	5			
„ (1933)	80	0	0			
Spain	162	12	0			
Portugal	52	13	8			
Russia (outside Russia)	38	11	3			
Bulgaria (1932)	14	7	3			
„ (1933)	53	0	4			
Greece (1932)	16	4	6			
Egypt (1932)	37	7	6			
„ (1933)	33	3	10			
Cuba (part of 1930 to 1933)	49	12	0			
Brazil (1932)	158	7	9			
Central America (1932)	73	7	8			
Argentina	147	11	8			
Porto Rico	42	9	0			
Uruguay (1932)	52	6	10			
„ (1933)	52	4	0			
Philippines (1933)	85	8	0			
Unattached to National Societies	310	11	5			
				12,309	8	8
„ Balance (Surplus) from 1931-32				11,811	2	1
				81,644	9	2

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

BALANCE-SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES	Rs.	A.	P.	Rs.	A.	P.
To General Fund (Capital)				6,67,988	14	8
„ Adyar Library Fund:						
Value of Books and MSS.	75,000	0	0			
Endowment Fund	1,03,471	6	1			
				1,78,471	6	1
„ Adyar Library Building Fund:						
Balance on 1st November, 1932	54,022	6	11			
4 per cent Interest	2,155	7	8			
	56,177	14	7			
Less: Cost of Screen tattees and Sundry repairs to Vani Vihar ...	135	3	6	56,042	11	1
„ Subba Row Medal Fund:						
Balance on 1st November, 1932	1,782	0	0			
4 per cent Interest	71	4	6			
				1,853	4	6
„ Theatre and Lecture Hall Fund:						
Balance on 1st November, 1932	12,991	1	0			
4 per cent Interest	519	10	3			
				13,510	11	3
„ World University Fund:						
Balance on 1st November, 1932	1,328	9	7			
4 per cent Interest	53	2	3			
				1,381	11	10
„ Electrical Department Reserve Account:						
Balance on 1st November, 1932	7,280	0	0			
4 per cent Interest	291	3	2			
Transfer from Electrical Dept. Acct. ...	2,928	12	10			
				10,500	0	0
„ Pensions and Gratuities Fund				6,915	7	0
„ Gardens Reserve Fund:						
Balance on 1st November, 1932	5,200	0	0			
4 per cent Interest	200	2	5			
	5,400	2	5			
Less: Watering Casuarina plants in Olcott Gardens	140	0	0			
				5,260	2	5
„ Sundry Creditors				14,072	0	9
„ Income and Disbursement Account				17,513	5	10
				9,73,509	11	5

ADYAR

31*st October*, 1933

A. J. HAMERSTER,

Hon. Treasurer

SOCIETY, ADYAR, PER 31ST OCTOBER, 1933

PROPERTY AND ASSETS			Rs.	A.	P.
By Adyar Library Books and MSS.			75,000	0	0
„ Government Pronotes:					
Rs. 45,900 5½% Bonds 1938/40 @ par	...	...	45,900	0	0
„ 10,000 4% „ 1934/37 @ 94	...	...	9,400	0	0
„ 83,400 4% „ 1960/70	...	...	80,160	9	3
„ 20,000 6½% „ 1935 @ par	...	...	20,000	0	0
„ 1,000 3½% „ 1865 @ 51	...	...	510	0	0
„ Consols:					
£ 12,500, various stocks, valued ...	£ 15,315-13-2		1,67,868	15	1
„ 5 Ordinary Shares in Tata Iron & Steel Co., Ltd., @ 25 ...			125	0	0
„ Immovable Property at Adyar			4,04,730	0	0
„ Ananda College, Colombo			34,000	0	0
„ "Gulistan" (Olcott Cottage), Ootacamund			15,000	0	0
„ Movable Property, Adyar			15,000	0	0
„ Electrical Installation, Adyar			30,000	0	0
„ Electrical and Engineering Department Account:					
Stock Account	Rs. 11,965-11-6				
Outstanding Bills	„ 2,649-0-0				
Advance Account	„ 18,810-0-0		33,424	11	6
„ Shares in Triplicane Urban Co-operative Society			432	15	11
„ Midland Bank, London	£ 362-19-7		4,935	12	1
„ Chartered Bank, Madras, Fixed Deposit			10,000	0	0
„ Imperial Bank of India, Madras, Current Account ...			12,669	7	2
„ Cash in hand			3,986	2	5
„ Sundry Debtors			10,366	2	0
			9,73,509	11	5

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

ABSTRACT OF THE ADYAR LIBRARY ACCOUNT

	Rs.	A.	P.	Rs.	A.	P.
To Expenditure in 1932-33:						
Salaries and Pensions	5,940	13	5			
Purchase of Books and Manuscripts	2,662	14	3			
Copying Charges	349	5	0			
Fire Insurance	329	9	0			
Bookbinding	1,109	6	0			
Printing and Stationery	249	0	9			
Postage	62	13	0			
Contingencies	552	13	6			
Nellore Sanskrit School	240	0	0			
Printing Upanishads	596	15	0			
				12,093	9	11
„ *Balance to New Account*:						
Value of Books and MSS.	75,000	0	0			
Endowment Fund	1,03,471	6	1			
				1,78,471	6	1
				1,90,565	0	0

ADYAR

31*st October*, 1933

A. J. HAMERSTER,

Hon. Treasurer.

FOR THE YEAR ENDING 31ST OCTOBER, 1933

	Rs.	A.	P.	Rs.	A.	P.
By Balance on 1st November, 1932:						
Value of Books and MSS.	75,000	0	0			
Endowment Fund	1,04,085	0	0	1,79,085	0	0
„ *Receipts in* 1932-33:						
4 per cent Interest on Rs. 1,04,085	4,163	6	5			
Contribution by T.S.	5,000	0	0			
U.S. America "Adyar Day" Gift	1,300	0	0			
Sundry Donations	37	15	1			
Rent for Library Asst.'s Quarters	400	0	0			
Sale of Library Publications	258	13	0			
Copying Charges	106	9	0			
Miscellaneous	213	4	6	11,480	0	0
				1,90,565	0	0

Audited and found correct,

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1934

Income	Rs.	Expenditure	Rs.
Rent and Interest	27,000	Adyar Library Account ...	5,000
Fees and Dues	10,000	Office Salaries	4,500
Garden Produce	9,000	Servants' Wages	5,000
Surplus from 1933	17,513	Gardens { Productive ...	8,500
Deficit to be made good by donations	19,787	{ Unproductive ...	7,500
		Printing and Stationery ...	2,000
		Telegrams and Postages ...	1,000
		Lighting and Water ...	9,000
		Taxes	500
		Construction and Repairs:	
		Ordinary	9,000
		Leadbeater Chambers ...	18,000
		Establishment	3,000
		Olcott Cottage (Ooty) ...	1,000
		Furniture	1,000
		Pensions and Gratuities ...	2,000
		Miscellaneous	4,000
		Publishing (Including Contribution to T. P. H.)	1,500
		Museum and Archives ...	300
		Dispensary	500
	83,300		83,300

ADYAR LIBRARY BUDGET FOR 1934

Income	Rs.	Expenditure	Rs.
T.S. Contribution	5,000	Salaries and Pensions ...	6,000
"Adyar Day" Contribution ...	600	Books and Journals ...	2,600
Interest	4,100	MSS. and Copying	500
Sales	250	Fire Insurance	380
Rent	400	Nellore Sanskrit School ...	240
Miscellaneous	200	Contingencies	500
Deficit to be made good by donations	2,100	Bookbinding and Stationery ...	980
		Publication	1,500
	12,650		12,650

CLOSING OF THE CONVENTION

At the final session of the Convention, greetings from Sections were read and the following Resolutions were unanimously passed:

1. "This International Convention of the Theosophical Society, meeting under the shadow of the passing of Dr. Annie Besant, places on record its heartfelt gratitude to her for the priceless services she has rendered to the Society, both during the earlier

years of her ordinary membership and still more during her splendid Presidentship of twenty-six years. This Convention is assured that in thus recording its own gratitude it is no less echoing the deep sentiments of thousands of members throughout the world, who feel they owe their beloved President an imperishable debt for the light she shed upon the pathways of their lives.

"This Convention prays that the Society may, in the new dispensation now opening before it, remain true to the spirit of H. P. Blavatsky, H. S. Olcott and Annie Besant, and so continue to be worthy of the blessing and guidance of Those whose gift it is to the world of to-day."

2. "Convention sends loving thoughts and fraternal greeting"—to M. Charles Blech, the General Secretary of the French Section of many years' standing, who is now in failing health.

3. "Convention sends loving greetings"—to Mr. C. Jinarâjadâsa who is now in England; and

4. "Annual Convention sends loving greetings to youngest Section"—to the new Philippine National Society.

A few members were asked to speak briefly on the needs of the Society which must be fulfilled in the near future, after which the President *pro tem* closed the Convention in an address the substance of which follows:

Mr. Warrington: In closing this Convention, I wish to send out my hearty salutations to all the members of our world-wide Society, whom I shall endeavour faithfully to serve as their Chief Executive during the remainder of my brief term. And to those great Masters of the Wisdom who have deigned to look upon this Society as an instrument for use in the outer world, I give my deepest homage and fealty. That the Society has, in an inner sense, been formed into three Sections, of which They constitute the First, with the E. S. as the Second, I have no doubt; and it is my ardent hope that we of the Theosophical Society may so effectively do Their work in the world as labourers in the Third Section, that conditions may become favourable in time for so great a consummation as that of Their visible physical presence among us, the better to speed on that work. But it lies with us, in the way we perform Their service, the thoroughness with which we live Brotherhood in daily life, and the keenness of our devotion to Truth, as to how soon this beautiful hope may be fulfilled.

This high hope is in reality no mere idle dream on my part, but a deep conviction growing out of a possibility foreshadowed by our late President herself. Such a possibility was, no doubt, the greatest of her reasons for longing to see Adyar become once again a real centre of flame and spiritual warmth. But such a lofty hope can never be realized until each individual here shall first be set aflame with fire from the spiritual world; comes out of this world into that,

in spirit, and renounces the combined dangers of the unbridled tongue and of that part of the mind which has ever been known as "the slayer of the real". To this must be added a joyous and eager struggle to do one's best to help salvage our floundering civilization from its present plight, by bringing ever to notice the deepest truths of the Ancient Wisdom, and especially that of the fundamental unity of all life and the evil man does by denying this unity in his separation of man from man and nation from nation by barriers that can never be other than artificial and therefore unreal.

When all the activities of our Society shall express an unbreakable friendliness, regardless of personal hurts caused by misunderstandings, differing opinions or false action, then may we truly hope to call our beloved order a Brotherhood in fact, as well as on paper; which "being done, let visions of the night or of the day come, as they will".

But have we not already a realized vision of the day, an earnest of that future hope, in the presence of Mr. Krishnamurti in the world to-day? Read what our late President has had to say month after month during the past few years in support of this, when she reminded us that there was already in our midst one whom she firmly believed to be a direct representative of the Great White Lodge, or the Teacher of whom she for years had ardently given annunciation. This Teacher, coming as he does as Mr. Krishnamurti, has been invited to speak at Adyar again, and will do so in the days following this Convention. Hence the reference to the words of our late leader lest they be overlooked and forgotten.

Last year when Krishnaji spoke at Adyar, I was conscious of listening to a teacher with a world-wide responsibility, not to any particular group, but to his entire world, trying to awaken all who should ever come to learn of his words to a proper sense of their great responsibility to the spirit of truth. Where else ought he to speak to his world so widely and effectively as at this International Centre?

And so I would fain hope that those who attend Krishnaji's talks here this year will bear in mind what our great President for very many years has said of his rare mission, and never forget the keen desire she had that Theosophists should always receive him in a truly Theosophical way; for he is our own true Brother in a very deep sense, and the honour of announcing him, and now of recognizing the true nature of his work, belongs nowhere else than to our great Society. Let us then never fail him as brothers, no matter how much we may fail to understand some of his remarks; and so shall we demonstrate our readiness and gladness to offer sympathetic and protective environment for those future Visitors from the Great White Lodge, who may elect to come into this unsympathetic world to work for its redemption, an honour worth working for at any cost of personal sacrifice.

DIGEST OF THE CONVENTION LECTURES[1]

FIFTY-EIGHTH ANNUAL CONVENTION

DR. GEORGE S. ARUNDALE'S OPENING ADDRESS

THE 58th Annual Convention of the Theosophical Society began this morning (Christmas Day, 1933) in the Headquarters Hall, Adyar, in the presence of a large gathering. After first wishing all present a very happy Christmas, the acting President, Mr. A. P. Warrington, referred to the series of lectures that had been arranged for this Convention, and contrasted this series with the one given last year. Last year the general topic dealt with had been "A World in Distress," and the chief remedies propounded on that occasion had been Brotherhood and the rulership of the wise. He mentioned the fact that a monograph of those lectures had been sent out to many of the world's best known leaders, including President Roosevelt, whose more recent example in leadership was now being watched by all the nations of the world.

The root remedy remained the same, namely, *real brotherhood* and wise rulership. But behind these were great occult forces which flowed through every available channel or group or movement, forces either for good or ill. The life of Dr. Annie Besant had been one of the world's greatest channels for the flow of those uplifting and ennobling forces, so much so that wherever her name was mentioned there was a glow of admiration and affection. It was, therefore, felt to be fitting and proper that the theme of lectures for this Convention should be the life and example of Dr. Annie Besant. He then introduced Dr. G. S. Arundale, who spoke on "Annie Besant: Warrior".

It was, said Dr. Arundale, with some diffidence that he ventured to stand on that platform to pay his "feeble and inadequate" tribute to so great a person. It was, of course, utterly impossible

[1] Our good friend, Mr. Ernest Kirk, Editor and Publisher of "Life" of Bangalore, kindly consented to make a brief report of each of the Convention Lectures for the press, and the reports which follow are, with slight emendations, just as he prepared them for the press.—ED.

for him to express what others felt about her, because, as a world-servant, she had been an infinite number of things to an infinite number of people, but he might perhaps be able to lay stress on a few of those characteristics which had pervaded all her actions, and made her all things to all men. He also wished to avoid anything controversial; he wished rather to call attention to her spirit and attitude, that which united and inspired.

Dr. Arundale then considered Annie Besant as a Warrior. *That* she had always been, right down to the ultimate weeks and months of that devastating impotence through which she had passed—a warrior to the last. What were the chief characteristics of her warriordom? In the first place, she had fought with all her powers. Never did she hold anything back. But while she fought with all her powers, she never fought for power itself.

In the second place, she fought with all her genius. As all the world knew, she was many-sided; but in her service, in her struggles as a warrior, she never had any mental or emotional reservations. She gave the *whole* of her wonderful being to whatever she felt and knew was right, and never for fame.

And in fighting she used all her power and genius and fire, not for the forms of any particular activity or movement in itself, but for the truth which those activities and movements represented. In this way she had a genius for detecting truth. She was in fact a unique collector of truths. In her searchings for truth she found it everywhere, in all forms and in the various ceremonies and religions of the world, and wherever she found it she hailed it. She knew, too, that truth was all-pervading.

But while she identified herself with the truth as she saw it in all these various forms and groups and movements throughout the world, she remained perfectly free, thus retaining a marvellous catholicity and universality. In the garden of life she delighted in the innumerable flowers, loving and revering them all because she saw and knew the intrinsic value in all. She did this without becoming attached to any. For most people this was impossible. "Indeed, until we know what she knew," said the speaker, "we must inevitably remain lost in the mists of illusion, where it is so easy to mistake that which is false and fleeting for that which is true and abiding."

"Now how did she become and how *is* she the warrior?" queried Dr. Arundale, warming to his theme. "For, remember, she is more the warrior now than she ever was, freer, more a fighter than ever. First, I submit, it was her indomitable will. She never knew what defeat was." But this will, said the speaker, was always accompanied with infinite tenderness. This tenderness grew out of experience, out of loneliness, out of suffering.

Then she possessed illimitable understanding. "Who," said the speaker, "had more understanding than our President-Mother?"

Here Dr. Arundale drew a touching picture not only of Dr. Besant's marvellous gift of understanding, but of her equally marvellous ability to see the best in each and call it forth. In her presence fear and the feeling of an inferiority complex gave way to optimism and confidence. For the time being, you became transformed. Like Śrī Krishna, she met all humanity and all circumstances with that understanding which always evoked the best in one.

In her youthful days her Bible had been Milton's *Paradise Lost*. That, in a way, was prophetic, for very early in life, in her quest for truth and happiness, she had lost the "paradise" of youth, of home and of many other things held dear. One of the hardest of her struggles in youth was to go against the tears and pleadings of her mother whom she dearly loved. It seemed almost a crime to her. Yet she clung to truth, and early came to understand that he who loves father or mother more than truth is not worthy of truth. In this way, as the speaker pointed out, Dr. Annie Besant made a succession of splendid surrenders, including the surrender of Secularism for Theosophy and, on the principle of "never I have reached," but always the goal ahead.

In the great services which Dr. Besant has rendered to India and to the world, Dr. Arundale, who spoke for nearly an hour, and with great restraint and earnestness, so that one felt he lived every word he said, mention was made of the Home Rule for India Movement, inaugurated by her in 1914; the Scout Movement; the Jubilee of the Theosophical Society; and also of the splendid fight she made for Mr. J. Krishnamurti, so that he might be freed and better equipped for the great work which she was convinced he had to do in the world. No greater tribute, the speaker affirmed, could be paid her than that. She had helped to make straight the path for the feet of Krishnamurti.

In conclusion, Dr. Arundale said that while Annie Besant had vitalized innumerable movements, there were three special legacies of great importance which she had left the world. These were, (1) the legacy of India, (2) the legacy of the Theosophical Society, (3) the legacy of Youth. If, said he, she could speak now she would say: "Will you not love India as I have loved her? Will you not serve her as I served her? Will you not lead her to her rightful place as I strove to do?" She looked to Britain to fulfil her Imperial responsibilities as he, the speaker, believed Britain would do, provided only the people of Great Britain understood things as they truly were.

As regards Youth, Dr. Arundale said that Annie Besant herself "was splendidly young, young in fire, young in outlook, young in confidence and hope—young in all these, and wondrously old in wisdom and understanding. Thus, old as she was, she had the enthusiastic friendship of the young; and now she bids us help the youth of to-day to enter into their great heritage of the world of to-morrow. Let us all be proud to be Friends of Youth, happily ready when the time comes to welcome them to the places we at present occupy."

Referring to the legacy of the Theosophical Society Dr. Arundale stressed the meaning of *tolerance* in respect of Brotherhood and the various activities. In the Theosophical Society there must be no orthodoxies. Instead there must be freedom of thought, mutual respect and mutual understanding, however divergent the view held by each individual. They were to seek "the divinely elusive real". "That which you find, share, proclaim at all costs. Fear not. Goodwill to all." "That," he concluded, "was, and is, Annie Besant."

DR. BESANT AND THE THEOSOPHICAL MOVEMENT

By ERNEST WOOD

Professor Wood began his lecture by saying that in India it was usual to preface all sacred subjects with an auspicious verse or *mangalam*, and as Dr. Besant was more to him than all the Devas he would begin with two verses from Indian poets:

> Honour to her who laboured day by day
> For the world's weal, forgetful of her own,
> Like some tall tree that with its stately head
> Endures the solar beams, while underneath
> It yields refreshing shelter to the weary.

> In good fortune not elated, in ill-fortune not dismayed,
> Ever eloquent in council, never in the fight affrayed,
> Proudly emulous of honour, steadfastly on wisdom set;
> These six virtues in the nature of her noble soul are met.

The lecturer said that although no human being could be perfect, just as it is said that the finest of rare and exquisite pottery must have a crack somewhere, still such a man as Dr. Frank Crane could write of Dr. Besant that he wished she could be preserved for all time, like a beautiful cathedral. He himself would not attempt to act as critic or judge between those who held different views, but would simply take up the position of one who had loved and admired Dr. Besant from his fifteenth year to his fiftieth.

There were three ways, he said, in which Dr. Besant had been related to the Theosophical Movement—by her character, by her ability, and by her contribution of literature to the structure of the movement. The outstanding features of her character were a completeness or balance of intelligence, affection and activity, and a will with which she would take up a burden and carry it through all difficulties. Her completeness of character met its satisfaction in *The Secret Doctrine*, because of its wide sympathy, and in the width and power of its author, to whom she came with great joy and surrender. To this rarely balanced character Dr. Besant added great ability and great personal charm, and an affection among friends that knew no limit. This affection was not absent from the platform also; to see her standing before a

huge audience, with the gentle manner and expression of one who could enter into their feelings, to hear the deep earnestness of the tones of her voice, and the purity and the singleness of her emotional responses ringing through the heroic passages of her appeals for brotherliness and understanding and individual endeavour, and to feel that coupled with this earnestness was a mind capable of the most searching logic and the coolest judgment, was to be conscious of an attraction which no mere appeals to reason or emotion separately could ever make. Some had thought that Dr. Besant was fond of battle, but Professor Wood thought that really she had no liking for the terrific struggles in the outer world in which from time to time she had played such splendid parts. What drew her into these was her great sympathy for suffering, in connection with which every shred of her own happiness and comfort would instantly be thrown to the winds.

Great was her devotion to the Master as Perfect Man, and great her sense of that inward unity in which Master and disciple are one, as was shown in her short speech in the Convention of 1931 when, with her failing strength gathered up, she flung out once again the heroic message that each should seek the Divine in himself alone, and again in her birthday message of the same year: "I will try patiently to tune my daily life into fuller harmony with that of the Divine Master who lives within my heart." With all these splendid qualities, still, went on Professor Wood, Dr. Besant was very modest and free from pride, and unlike many other great people, she was always willing to admit an error. He had one letter in which she had written, with reference to a small business error: "Sorry to be such a donkey." But there were times when any statement of error or regret would have affected the reputation of others, and in such cases she allowed herself to be misunderstood, which was heroic.

Turning to Dr. Besant's actual influence on the movement, Professor Wood said it could be divided into three phases or periods. The first of these was that in which she came to India and established close contact with a group of learned Theosophists in Benares. With characteristic sympathy and energy she penetrated beneath the surface of ordinary Indian life, saw the beauty and spirituality of its simplicities, and very soon was the centre for a revival in India of the Theosophy of the Upanishads and the *Gītā* as applied to modern life. As she toured the country preaching this revival in a voice which rang with vision as well as sincerity, she left in tens of thousands of minds and hearts some permanent purity and loyalty to truth which had not been theirs before. Colonel Olcott was overwhelmed with admiration for the splendour of Annie Besant as a spiritual teacher. Year after year he invited her to give the Convention Lectures, and all the Theosophic world looked forward eagerly for the annual volume. She also delivered many famous lectures all over the world. Professor Wood laid great stress upon the value of her lecture, "Spiritual Life for the Man in the World," as striking a new and powerful note, and upon *Esoteric*

Christianity as giving many Christians a head-hold on their religion where before they had had only a foothold, and in *In the Outer Court* he saw what might well remain for centuries a spiritual classic for the Western world. He said that this was the period of Dr. Besant's greatest literary work, and it had possibilities of longest life.

When Dr. Besant became President she found less time for preparing her courses of lectures on Theosophy; more and more time was given to affairs of administration, and even in her lecture work, such as the courses in the Queen's Hall in London, her mind became more turned to administration in the outer world, to the application of Theosophy to matters social, educational and political. She turned the Convention Lectures over to other speakers, and in the movement in general preaching began more and more to take the place which information had occupied before, so that in our Theosophical ship the motto of the enthusiast: "Row, boys, row," began to replace the motto of the thinker: "Let us put up a sail." During this period, said Professor Wood, he had himself served closely under Dr. Besant in administrative work, and he could testify to the greatness of her qualities in that capacity also. Her loyalty to the Society and its rules and non-credal constitution was very perfect. In a speech in Benares she had said that though she recognized her power as head of the E. S., she would never allow it to operate in the affairs of the Society. At the beginning of this second period Dr. Besant established a student centre at Adyar not with a definite curriculum, but with evening meetings in which a general colour was given to the studies. For this work Bishop Leadbeater was appointed chief teacher in her absence. He did a vast amount of work, of which Professor Wood had written twenty years ago in an article entitled "Ten Thousand Hours with Mr. Leadbeater". Bishop Leadbeater's talks were turned into books and into articles for THE THEOSOPHIST which sent its circulation up very rapidly. This literature then began to have a huge sale, while the Convention Lectures naturally declined. It was somewhat different from the earlier literature, being predominantly scientific in tone, with a strong ethical content and free from philosophy and psychology. After some time the earlier form of studies declined considerably, because many began to feel that thought and study were too speculative, when the important things were facts and these were to be obtained through the development of psychic faculties. When Bishop Leadbeater went to Australia and took up Co-Masonry and the Liberal Catholic Church, practical activity and administration of these things became a prominent part of his programme of work, and he declared the Path of Discipleship to be much easier to tread with the aid of these, which Professor Wood called "organized access" to the Masters' power and blessing. However, in Professor Wood's opinion, this incursion of the teaching department into administrative activity in connection with attainments which had all along formed a prime object of the Theosophical movement led to cross-currents and ultimately produced some difficulties for the President of which she had spoken to him and others. She wanted to encourage everybody in their laudable

undertakings, but to prevent any bias from appearing in the Society. Some people had accused Dr. Besant of credulity but that was because they did not understand her. She never credited herself with being able to do everything at once, and she was always ready to co-operate with others, accepting their contribution of talent and adding it to her own. Her belief in the necessity for co-operation in practical life was very strong. She was not of the nature of which dictators are made, for she had no mere human pride, though much dignity, and she had the intelligence and love which made unity easy and inaction impossible for her.

The third phase of Dr. Besant's influence came, said Professor Wood, when Dr. Besant announced that the World-Teacher had arrived. In the summer of 1925 the rumble of the approaching chariot-wheels of the great Teacher was heard by a small group in Holland, and Dr. Besant then made announcements of great import. At the end of the same year, at Adyar, Mr. Krishnamurti spoke some words which seemed to be from the Teacher Himself, and later Dr. Besant announced that the Teacher had indeed come, in the form of a constant mingling of consciousness. To this belief she adhered to the end and made it the topic of her greatest enthusiasm. Her announcement of the advent coincided with a rapid change in Mr. Krishnamurti, but he did not accept the disciples and the modes of organized access which had been prepared, but took up the position that in order to have spirituality one must lean upon no thing or person outside oneself. In 1929 he closed the Order of the Star and he left the Theosophical Society because he found its activities in practice to be indistinguishable from systems and methods which he declared to be hindrances to that change of the face of the world and to that awareness which had become the object of his life's activity. This had its repercussion on the Society, and since 1928, 28,000 members have left, though new members have come in, bringing the total down from 45,000 to 31,000. Professor Wood maintained that the loss of members was not due to economic depression; the biggest yearly portion of it had taken place in the year of the boom.

In 1930 Dr. Besant came back from Europe much broken in health. Gradually she weakened. Her decline was without pain, which was eloquent testimony to the goodness of her previous lives.

Dr. BESANT AND INDIA'S RELIGIOUS REVIVAL

By Babu Hirendranath Datta

The third public lecture of the Theosophical Convention series was given in the Hall of the Headquarters of the Society, Adyar, at 8 a.m. on Tuesday, December 26th, in the hearing of a large audience. In introducing the lecturer, Mr. Warrington said that in looking round for the most suitable man to deliver this particular lecture,

they had been extremely fortunate in securing Babu Hirendranath Datta for the task, as he had been intimately associated with Dr. Besant in her activities in India, particularly in the religious field, for nearly forty years.

Babu Hirendranath Datta, who is well known in India as a successful Calcutta solicitor as well as an educationist and public worker, spoke in a very quiet, almost conversational tone, but with a very effective manner. He began by paying his "loving and humble homage to my spiritual mother," as one of the thousands of people in India who "love and bless her for leading them to the light". In this connection he paid a tribute to Dr. Besant's stupendous power for strenuous, sustained and intensive work, and quoted Bernard Shaw, who once referring to this aspect of her character said: "Any attempt on the part of a mere man to keep pace with her generally wrecks the man." Once when travelling with Pandit Malaviya, the latter, complaining of her break-neck speed, said that he and other Congress leaders often felt as though a bullock-cart was harnessed to a motor-car of tremendous speed and power. It was this prodigious Karma-Shakti directed into her multitudinous activities, and particularly into the effort to awaken India religiously, to which he specially called their attention.

In this connection there were several outstanding facts which had to be considered. There was first of all the momentous decision of the Founders of the Theosophical Society to transplant the tender shoot from New York where it had begun to Indian soil. For one thing, that shoot did not flourish in the West—the soil there being uncongenial. In the second place, it was in the fitness of things, for it was necessary that the hoary wisdom of the East should become available for the healing of the nations. "Was not that," asked the speaker, "the inner purpose of the Theosophical Society, to enable the white races to drink from the fountain of Aryan Prajna?"

He then described the landing of the Founders in India and the warm reception they received, together with the marvellous rapidity with which the Society grew here, 43 new Lodges being established in the years 1881 and 1882 in the principal centres of Hindustan. The great regard in which Colonel Olcott was held, more especially by the Hindus, was shown in the fact that on March 9, 1883, he was actually invested with the sacred Brahmanical thread by Pandit Taranath Tarka Vachaspati, at that time the most learned Brahmin pandit in Bengal.

Mr. Datta then drew a picture of Hindu India as it existed religiously at that time. It bore, he said, a striking resemblance to the pagan world on the eve of the advent of Christianity. Empty ceremonials were in the hands of a hide-bound priesthood, stifling the life of true religion. While paying lip-homage to the Vedas, the nation was actually living on "the unhealthy pabulum of the Tantras, the Upapurans and the compilations of the commentators, neglecting the ambrosia of the Upanishads and the authentic Puranas, and there

were none to unravel the mysticism of the former or explain the symbolism of the latter". The result was that educated Hindu India revolted against religion. The need was great. Here the speaker quoted the memorable words of one of the great Adepts: "Oh, for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him."

It was at this particular hour of India's darkness and to meet this great need that Annie Besant arrived. For this work she was peculiarly fitted. For, as she said so recently, indicating her love and vision and fitness: "India, my India which I love so deeply . . . are not her people a chosen people? . . . Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life?"

The way in which Dr. Besant captured the imagination of the India of those days was illustrated by the speaker in the following personal reference: "I can well remember the occasion when I first set my eyes on Mrs. Besant. It was in the Calcutta Town Hall, in January, 1894, when she stood up to speak for the first time to a Bengali audience, her subject being 'Materialism Undermined by Science'. Like most Bengalis, I had an incurable partiality for oratory, and in common with other Bengali youths was simply enthralled. She seemed the living embodiment of all the brave and splendid women of old Greek and Norse and Gaelic legend, offering, as Sarojini Devi once said, 'proud and joyous homage to the eternal genius of India'."

He, with many others, was impressed by the way she furnished scientific corroborations of some of the apparently hopeless teachings of the Hindu books, such as the divisibility of the atom, the homogeneous basis and the five sub-states of matter, and so on. She also threw light on the Hindu sacraments, ceremonials and practices, the allegories and symbology contained in the Puranas, and the knotty and intricate problems of Hindu philosophy relating, for instance, to such questions as Monism versus Duality, the Absolute and Relative, etc. She also insisted on the fraternity of faiths and their identity in essentials. The result of her activities in this direction was that, instead of an Indian being ashamed of his religion, he became proud of it. She enabled the members of the various faiths to understand and appreciate their religion more intelligently. In this way she "rekindled India's faith in her own ideals and destiny".

This, the lecturer pointed out, was done deliberately as part of a plan, for she felt that the regeneration of India lay basically in a religious awakening. But she also realized quite early in her Indian career, that if the religious revival for which she was working was to bear lasting fruit, it must also be given concrete embodiment in educational institutions, which "would combine the ancient Ashrama

ideals of education with the best assimilable ideals of the West, in an atmosphere of light and love, and free from cant, cram and cramp". The lecturer then described Dr. Besant's effort in the educational field, the founding of the Central Hindu College at Benares and associated collegiate schools, the Sanatana Dharma series of textbooks, which made the imparting of religious instruction possible on non-sectarian lines, the handing over of the Central Hindu College to form a nucleus for the Hindu University at Benares, etc.

The lecturer then showed how, from the educational and religious fields, Dr. Besant next directed her attention to social and political fields, all in reality part of one whole. He called attention to the remarkable series of lectures, "Wake Up, India!", which had a wonderfully stirring effect. But always her activities, whether in the social or political field, had a very definite religious background. She not only insisted on the preservation of India's ancient tradition and culture, but also on India's rightful place in the British Commonwealth of Nations.

Concluding, the speaker said: "She found India not actually dead but dying and decadent; and if at the present day we meet with patent signs of abounding life pulsating through her veins, the credit is undoubtedly Dr. Besant's. Monuments in marble may be raised to her memory, but she will live for future generations not in monuments of stone but in the monumental progress she has helped to bring about in the achievement of human Brotherhood and of India's religious revival." The secret of her remarkable success, he claimed, was that she taught people to trust to the Divine in themselves. "You are divine," she would say, "you don't need to look up to the heavens to find the Divine; look into your own heart, and the Divine is alive in you." The speaker hoped that after the briefest rest Mrs. Besant would return to India in an Indian body, to again lead the nation forward to victory.

With a few appropriate words from the President *pro tem*, one of the most impressive and inspiring meetings of the Convention was concluded.

Dr. BESANT AND SOCIAL REFORM

By Manjeri Rama Iyer

The fourth of the series of Convention Lectures was delivered on December 26, 4.30 p.m., at Adyar, under the chairmanship of Dr. G. S. Arundale. There was a large gathering, the Headquarters Hall of the Theosophical Society being well filled. The subject of the lecture was "Dr. Besant and Social Reform in India". In introducing the lecturer, Dr. Arundale said there was no one more qualified to deal with the subject than Mr. Rama Iyer, who had for many years worthily blazed the trail both by precept and example.

Mr. Rama Iyer, who spoke in his characteristic and inimitable manner for one hour and twenty minutes, held, delighted and inspired his audience from start to finish, being repeatedly applauded. In common with the rest of the lecturers who had preceded him, he began by paying his tribute to Dr. Besant and in making it clear that social reform was only one of the many reforms undertaken by Dr. Besant in India. But it was, he admitted, one of the most complicated and difficult, if only because it dealt primarily with the *two* questions of food and marriage, and it was linked up with and interwoven in the caste system that had become an integral part of the religion of the Hindus. In this respect he confined his remarks largely to the Hindu community, though the underlying principles applied to all.

He then proceeded to describe the social condition of India when Dr. Besant landed in the country in 1893. While Western civilization was pouring in, the ancient Dharma and caste system based on real qualities and definite conditions were becoming more and more confused, and even regarded by some as superstitious.

The first task of Dr. Besant in relation to social reform in India, said the speaker, was, after she had won the confidence of the people, not to belittle or destroy the caste system, but to show the realities originally underlying the four great divisions of society and to try to make the contents of the four caste bottles fit the labels. She set up a splendid ideal in which the name and the Dharma harmonized, the ideal of the Manu of ancient India.

He represented the four great castes by the four fingers of the hand. The index finger represented the Brahmana, who pointed the way—not for money or position or fame, but out of love and in service to all. The next finger, bigger and stronger than all the rest, stood for the Kshattriya, the fighter and ruler, the guardian and protector. The third or ring finger was the Vaishya who gathered wealth and distributed it to the people; and the little finger represented the Shudra, the labourer. The thumb stood for those, the Yogis, who were beyond all caste and had relations with all. There was originally in reality no fifth or Panchama caste; that had sprung up artificially as a result of degeneracy.

Dr. Besant's first effort, therefore, in this direction was to rehabilitate the caste system on the lines of its ancient splendour and reality. Especially did she appeal to the Brahmana to lead the way. This she did gently, lovingly, always with a view to the regeneration of society and of India as a nation. But into these appeals she also flung all the force of her being. She strove passionately to serve the ancient ideals in modern life.

He quoted Dr. Besant in one of these appeals: "I make my appeal to you, because I love ancient India so well, because I still nurse within my heart the hope of India's resurrection. As she is lying to-day, she is prone on the ground, helpless, degraded, without power, with only the forms, the shells of the ancient, the mighty religion

that was once her glory; nothing scarcely of its power and little of its knowledge remain. Strangled in the fetters of customs . . . bound so that she can scarcely move hands or feet—is she to lie there till her swoon passes into death, so that the only light that India shall again give to the world shall be the light of her funeral pyre, the flames in which is perishing a dead civilization? Some say that is inevitable . . . I cannot believe it, I will not accept it . . . I believe that still the choice lies before her . . . one path leading upwards and the other downwards; one rising gradually up till she shall stand again on the pinnacle of the spiritual teacher of mankind, the other sinking slowly downward through the throes of dying agony to the place where she shall perish, and only her ashes shall remain . . the choice is yours and not mine . . . For me, . . . I shall strive to help this land, the greatest of all lands in the past, the greatest of all lands in the future, if you will."

A response was made to that appeal, and a small band of people resolved among other things not to allow the marriage of their daughters before the age of sixteen; to promote the maintenance of caste relations with those who travelled abroad; to promote intermarriage and interdining between the sub-divisions of the four castes; not to employ in any ceremony where choice was possible an illiterate or immoral Brahmana; and not to demand any money consideration for the marriage of their children.

The attempt, however, to revive the ancient ideals, said the speaker, was only partially successful; and later in the series of lectures, "Wake Up, India!" another note was sounded, a note rather of a new creation than one of revival of the ancient forms. This later appeal had been more successful; and though many of the old forms still persisted and probably will persist for many years to come, a new spirit, a new outlook, had arisen. The Sarda Act had been passed, foreign travel was no longer taboo, intermarriage and interdining were becoming more and more common, and men and women everywhere in India were less and less trammelled by the dead hand of the past, and more and more ready to adopt practices dictated by reason and love and common sense.

DR. BESANT AND YOUTH

By MRS. RUKMINI ARUNDALE

"Dr. Besant and Youth" was the title of the sixth[1] of the series of Convention Lectures delivered on December 27, 4.30 p.m., to a crowded hall at the Headquarters of the Theosophical Society, Adyar. The lecturer was Mrs. Arundale, President of the Federation of Young Theosophists in India; Babu Hirendranath Datta of Calcutta presided.

[1] The fifth of the Convention Lectures was delivered by Mrs. Ransom as a substitute for one planned for the memorial series, but could not be given. It appears, in summary, at the conclusion of this series.—ED.

Mrs. Arundale, who spoke throughout with remarkable restraint and simplicity, began by saying that, if she had chosen the subject, she would have worded it "Dr. Besant as Youth"; for next to her wonderful understanding, which was her most outstanding characteristic, was her eternal youthfulness. The older she grew, the younger she became.

In considering the ways in which Dr. Besant expressed this youthfulness, Mrs. Arundale said that, putting aside her body, which of course was subject to wear and tear of time, she was always radiant and full of life. There was always a wonderful responsiveness, which is so characteristic of youth. Coupled with this was a delightful simplicity. "She was," said Mrs. Arundale, "the simplest person I have ever come across." Though constantly engaged in a multiplicity of activities, that required skill and learning and that were often very complicated and difficult, she had about her that beautiful simplicity which made you feel at home and at once forget all shyness and fear. Though she was such a great person, you somehow never felt afraid of giving her your opinion. It came out, so to speak, unconsciously; and she always listened as if it was the most important thing in the world that you were telling her.

This was true also of children, of whom she was very fond, as she was too of animals. They always seemed to understand one another. Indeed it was, said the speaker, this wonderful power of understanding in her which drew the young people to her, and made them always feel at home and ready to express themselves as to one of their own youth. She did not care how strange, unorthodox, or even revolutionary were the points of view expressed. She was never shocked, because she always understood. She seemed rather to delight in the mental and emotional suppleness of youth, and always encouraged the fullest and freest expression of oneself.

Another symbol of youthfulness she displayed was her courage. She was as ready to stand by and champion an old thing as a new one, provided always it seemed to her to be the truth. Mrs. Arundale being herself a Hindu, born in the Hindu faith, the fact that Dr. Besant was a Hindu in everything except birth made a great appeal to her. In this respect Dr. Besant had been a real mother to her, enabling her to understand her own country, its past greatness and future possibilities, as she had never done before. Dr. Besant was always emphatic on the point of Indian youth being *Indian* and preserving the spirit of India at its best. But she always made you feel that it was not India *as such* that she wanted, but that which was and is intrinsically beautiful and true in India.

And of course, she was always open-minded and fearless of consequences. This sometimes gave you the impression of a most intriguing inconsistency, for in her frankness and love of truth she would at one time appear to be supporting orthodoxy and at another time heterodoxy. She never hesitated to give you her opinion when

you asked for it, but her answers were never such as to bind you. Always she gave you the greatest freedom to do only what you felt was right.

Then, too, combined with the spirit of the warrior, she had the gentleness of a wise and loving mother. But always, said the lecturer, she insisted on youth achieving real inner freedom and naturalness. The speaker concluded with an appeal to youth to achieve and preserve that freedom and naturalness, in art, in dress, in music, in dance and in life, that freedom of which Dr. Besant would ever remain such a great and inspiring example.

DR. BESANT AS A COMRADE AND LEADER

By SIR C. P. RAMASWAMI AIYAR

The seventh lecture of the series was delivered in the morning of 28th December in the Headquarters Garden by Sir C. P. Ramaswami Aiyar, with Dr. Arundale in the chair.

The lecturer, who had chosen for his subject: "Dr. Besant as a Comrade and a Leader," began by saying that while it was his great privilege to work with Dr. Besant for many years in the various fields of public activity, particularly in politics, in matters of faith they always agreed to differ. But as a comrade and a leader she was unique. He had religiously made it a point to read her Autobiography every year for the last twenty-five years. It narrates the inspiring struggle of a great soul going from point to point and completing a tremendous work. She was one of those who strove to find the truth though her feet bled.

In reviewing the work Dr. Besant had done for India, the speaker said that when she first came to India politics was a gentleman's game. Resolutions were tabled and discussed and passed and duly reported in the press, and there for the most part the matter ended. Dr. Besant changed all that. She made politics a live and practical thing, as much discussed in the villages as in the drawing-rooms and cloistered places. Great men have since followed her and even greater appeals have been made to the masses, but the idea of transferring politics from the cloister and the study to the village and the masses was entirely Dr. Besant's.

This was also true of journalism and of education. Before her advent to India education was controlled by foreign agencies. It might almost be said that the inculcation of the inferiority complex was part of the curricula. She insisted on education and educational institutions being managed and conducted by Indians for India. This was true of all the other activities into which she flung herself for the uplift of India. She was more Indian than any of us, and often expressed to the speaker her regret at

having to wear a white instead of a brown vesture. She strove and strove successfully to get Indians to think and feel and act as Indians and to be proud of the fact. He himself in his younger days wore European dress—a sort of inferiority complex dress. Dr. Besant hammered all that sort of thing out of India. In some quarters the idea has gone too far, so far indeed as to develop a hatred of everything foreign. But Dr. Besant never encouraged that, in fact always deprecated it.

Referring to the existing monuments of her great work in India, Sir Ramaswami called attention to Adyar, which she had helped to make what it was, to Benares and the magnificent educational work done there by her efforts; to the Y.M.I.A. in Madras, to *New India*, the Home Rule League, and so on. But the most enduring monument of all was the memory of Dr. Besant as she was, her loyalty to colleagues and subordinates, her tirelessness of mind and body and her absolute obliviousness to self.

He made the confession that it was through the Krishnamurti case in the High Court of Madras, which he conducted successfully against Dr. Besant, that he first came to know her for the great soul she was. "I thought," he said, "I had made a great hit, and collapsed Theosophy, but in reality she annexed me and made me a life-long comrade and co-worker." He was even urged on that occasion by many of his friends to go further and commit her for contempt of court, but though he was aware that on several occasions where the law was at fault, she deliberately committed contempt, he refused to do so. Hearing of his action in this matter, Dr. Besant called upon him and from that moment he became her admirer and supporter.

Her methods, he said, were often impetuous and tempestuous. It was a method which many of the old stalwarts rather disliked. They preferred to go more quietly and leisurely. But gradually she cajoled and persuaded them—Mr. Gokhale, Mrs. Naidu, Mr. Tilak and others. The last mentioned was rather worried about Dr. Besant but she finally won him over. She knew she could carry young India with her, but she wished to have the stalwarts also. Later, of course, when the Home Rule League was founded there was a great response all over the country and the older men had willy-nilly to come in. But this unification was not accomplished without suffering and much opposition. Action was taken against *New India*, and the speaker had the privilege of defending her on several occasions.

Then came the internment of 1917. Using his inside knowledge here the speaker said that Dr. Besant worked for that internment, wrote for it, spoke for it. She was conscious of the disability of wearing a foreign body and of consequently running the risk of being regarded with suspicion by the Indians, even as being an agent of Imperialism and the British Government. So she courted internment. The result was all and more than she had hoped. The masses everywhere rose and greeted her as the true champion and natural leader

of new India. The result of this great awakening was the introduction of the Montagu Reforms. Here the speaker paid a tribute to Mr. Montagu who, he said, threw away his career for the sake of India. He loved India and was Eastern in soul. From that time Dr. Besant co-operated with the Government, and that too, despite the desertions from her camp of some who were diverted from their allegiance and activities by offers of office from the Government.

She had, said the speaker, a strong and intimate sense of comradeship and friendship, and in her life-long struggle in the cause of truth made links with many outstanding personalities like Roberts, Bradlaugh, Burrows, George Bernard Shaw, H. G. Wells, W. T. Stead, Hyndman, Sir Subramania Iyer, Tilak and many others. Always she spoke and struggled for unity and joint action. It was as if her appeal was ever to work together and enjoy together. The lecturer concluded his inspiring address with an appeal to all to emulate her splendid example in making India, her India, all she had hoped and dreamed and worked for.

ANNIE BESANT AS AN OCCULTIST

By THE RT. REV. C. W. LEADBEATER

"Annie Besant as an Occultist" was the title of the last of the Convention Lectures delivered, and as the lecturer, Bishop Leadbeater, is regarded in the Theosophical Society as one of its investigators, the lecture was naturally extremely interesting to all present. More especially was this so in view of the fact that Annie Besant and C. W. Leadbeater had been close co-workers in the Society, and as Occultists too, during almost all the many years they were members of the Society.

Speaking from this vantage ground, Bishop Leadbeater had no hesitation in confidently asserting that Dr. Besant was the greatest living occultist in the busy world of men. He explained that Occultism simply meant the development of those powers in man which enabled him to see and contact higher planes and beings, to see and know things which were normally hidden from others. But these unknown factors, when discovered, often proved to be of enormous importance, and might therefore affect decisions and actions on the physical plane. The possession of psychic powers, however, he was careful to emphasize, did not necessarily mean that the possessor was a better person than others. It was only like having the mastery of an instrument.

Dr. Besant, he affirmed, was born with these faculties. They were there simply because she had worked along these lines in other

lives, so that as soon as she took up the study of it, she very quickly developed these faculties and was able to come into direct contact with those members of the Great Brotherhood in the Himalayas who were responsible for founding the Society. There she found her Master, and thenceforward her utter devotion to Him ran through her life like a golden thread on which were strung all her thoughts and acts. All pupils gradually become *partially* one with their Master; she became *wholly* one.

One result of her success was that for the first time the Society had someone in its midst who could not only say: "I have heard," or "I have read," but who could speak from first-hand knowledge and could present this knowledge in a form that could be fairly easily understood. Mr. A. P. Sinnett had already made some attempt to reduce the occult information that had been passed on to him from others into some sort of order, so that it might be presented to the West intelligently, but Dr. Besant was the first amongst us to systematize the knowledge attained by direct study and observation. As an illustration of this the lecturer referred to such of Mrs. Besant's early books as *The Seven Principles of Man*, *Karma*, and *Life after Death*, but particularly *The Ancient Wisdom*. Of over 300 books which Dr. Besant had written, Bishop Leadbeater was of the opinion that this was the greatest and most serviceable of all her contributions, more particularly as a presentation in a systematized form of occult knowledge. He would even venture to say it was the greatest single piece of work she had ever done for the world. Others tried their hand at this task, including himself with his *Outline of Theosophy*, but none came within measurable distance of hers for clear connected thought and poetic expression.

Incidentally the speaker mentioned the fact that one of the greatest requisites of the day was a book which would present the whole of this knowledge in a way which would be attractive and simple enough for children. Such a work was badly needed.

Bishop Leadbeater then described the differences in method between himself and Dr. Besant in dealing with occult matters. She would generalize from a higher plane on the principle of "as above so below," swooping down upon her conclusion with the swiftness and accuracy of an eagle, whereas he was always inclined to work step by step from below upwards. He illustrated this by referring to their joint efforts in the study of occult chemistry, giving several instances of arriving at precisely the same results by quite different methods. In this way they were also able to see whether their experiences agreed with the books. They did. In some ways Dr. Besant had an advantage over him in dealing with occult chemistry, for she had studied ordinary chemistry very deeply, and was well up in those things.

The speaker also made some interesting references to the book *The Devachanic Plane*, which was the result of their joint and yet independent occult researches while staying for five days at

Boxhill, England. Often, too, when they were thousands of miles apart, they would continue their occult investigations and check up and verify things separately, by correspondence. This was no easy matter, especially when it was remembered that on these higher planes on which they could function normally, there were literally thousands of different varieties of forms.

This great power of hers enabled her to keep in touch with Those who founded the Society, whose organization it is. She was the Society's best and greatest link with Them. Thus she was far-seeing, because she could observe results; she was wise with a higher wisdom. In this respect the Society was different from all other philanthropic organizations.

It might be asked why, if Dr. Besant possessed such wonderful occult powers, did she not use them for the detection of crime, for healing purposes and so on? He pointed out that in this respect she had to abide strictly by occult rules. Also that she was the soul of honour and never took advantage of her great powers, which had she cared to use them would have laid bare almost all secrets between man and man and nation and nation.

Concluding, the Bishop said she would always be to us a great and splendid heroine, the grandest occultist of our time, and the greatest servant of the Masters.

In his concluding remarks, Dr. Arundale as Chairman said that the greater the powers the greater the strain and the responsibility. It was better, he said, to use the powers you had than to seek to fly to others you had not. The quickest route, he suggested, was up the "Golden Stairs" of H. P. B. He reminded them also that all things come to those who wait, and work constructively, which meant among other things ridding themselves of the personality, taking themselves out of the picture, and above all they should make a generous, accurate and kindly use of the faculties they had, as outlined, for example, in *At the Feet of the Master*.

FUTURE WORK OF THE THEOSOPHICAL SOCIETY

By Mrs. Josephine Ransom

(General Secretary of the Theosophical Society in England)

The fifth lecture of the Series was given in the morning of December 27 in the Headquarters Hall to a full house, with Dr. Arundale in the chair. In introducing the lecturer, Dr. Arundale humorously remarked that Mrs. Ransom was one of the great stalwarts of the Society who had created something of a reputation for collecting General Secretaryships. She had been General Secretary of the Society both in South Africa and in Australia, and was now General Secretary in England, and hinted that if they did not take

care she would next be the General Secretary of the Indian Section, for wherever she went she earned golden opinions.

Mrs. Ransom, who spoke from a few notes and with a clearness and grip and charm that were very impressive, began by disclaiming the rôle of a prophet, for, she said, prophecies rarely came true, or if they did they came true in a way that you never expected. She merely wished to give her own point of view, to ask a few questions and to make one or two suggestions. As a preliminary to dealing with the present and the future, she referred to two previous phases in the life of the Society, both of which prepared the way and led up to the third—the present and most vital phase. The first phase concerned the work of Madame Blavatsky in which she presented the general outlines and gave such a shock and such a challenge to materialism that even yet they are scarcely understood or forgiven by the West.

The second great phase may be said to have been entrusted to Dr. Annie Besant, who presented the truths and teachings given to the world by Madame Blavatsky in a more concrete and more understandable manner. In other words she sought to make a practical application of the truths contained in the mysteries. To a large extent those mysteries were no longer mysteries, the inner and more sacred things had been revealed and were now, so to speak, common knowledge.

In the speaker's view the job of the Theosophical Society was now not so much that of unveiling but to make the world fit for what was already known. It was up to the Society to create new ideals, new inspiration, so that the younger generation, which was keen and eager, might be able effectively to apply the truths already revealed to the changing needs of the day. At first when the great scroll was first unrolled by Madame Blavatsky, the West especially was startled, dismayed, antagonistic. That revelation, as contained for example in *The Secret Doctrine*, upset many cherished notions and beliefs and called forth a good deal of opposition, especially from certain sections of the Christain Church. The speaker illustrated this by referring to one well-known church dignitary who, when asked what he thought about the other and perhaps rival sects, replied that he did not fear any of the sects, but what he did fear were smaller groups like the Theosophical Society, because they knew too much.

Theosophy, she asserted, was the divine Ganges which flowing from the Himalayas was intended to irrigate and fructify all the fields of labour and service throughout the world. Those living waters, that Divine Wisdom, had now to be applied to a world which was changing with astonishing rapidity, especially in the West. In India, she thought the change was not yet so rapid. They were still arguing here about slogans and watch-words, like "Democracy," which in the West were being left behind.

How were they to make this application to a changed and quickly changing world? The answer was, first by the application of real brotherhood in their own hearts and lives, second in the Lodges, and third in the world around, the world of economics, of social reform, of politics, of education, and so on. In her opinion the West was growing a hunger for that which was real and true and spiritual. Among the youth there was a great release of what might be called spiritual energy. It might not be always labelled that, but fundamentally that was what it connoted and stood for. The people were tired of being handed a stone when they asked for bread. They wanted and meant to have that something which more correctly answers to the facts of life physically, emotionally, intellectually.

In this great demand and in the presence of this tremendous need, the lecturer then asked what India was doing to meet it. What was her contribution? What, for instance, was she offering by way of beauty in dress. She was afraid very little, for save for a few examples among the women the dress commonly worn, especially by the men, was not worthy of emulation from the standpoint of beauty.

What, too, was India offering to the world by way of customs? Many of the Western customs were badly in need of changing. Why should not India give a lead in something that was beautiful and useful and sensible? But in this respect she was afraid that India had also little to offer.

With regard to the social order there was also a great need. But on this point in India there was at present too much confusion and division. When, however, we came to the intellectual question there was something different. Here, India had a splendid contribution to make to the rest of the world in her priceless literature and philosophy. But it wanted offering in new forms and in such a way that it could be understood and applied to modern conditions. In this way the speaker referred to the books of Dr. Rabindranath Tagore which were making a powerful appeal to Western minds.

Mrs. Ransom also referred to the different systems of Yoga—Karma, the Mantra, the Jnana, the Bhakti and the Raja Yoga, which, as part of the ancient mysteries, were greatly needed and, where properly understood and applied, would prove invaluable in our changing world. This was perhaps India's greatest gift to the world. And never did the Western world need more some such antidote to the emotional and artistic expressions found in jazz music and quixotic paintings of the present day. It was the great privilege of the Theosophical Society to meet this demand, this new awakening. That, in her view, was the immediate work of the Society—the adaptation and application of those truths, which were no longer hidden, to the needs of the modern world.

Dr. Arundale concluded by appealing to India to lead the way.

CORRESPONDENCE

Dr. Besant and Mr. Judge

I FIND on coming to England that various individuals are trying to make a subtle propaganda within our Lodges on behalf of their groups which do not form part of our Theosophical Society. This propaganda has as its crux the statement: "Annie Besant betrayed the Society of H. P. B. and the Masters." Of course the statement is made by the adherents of Mr. W. Q. Judge, because they hold that she was wrong and he right in certain events which rent the Society in two in the years 1893-95.

Ever since that time, Dr. Annie Besant, and most of us following her lead, kept silent when attacks were made on us and our Society; we form the original Society, and are still where H. P. B. transferred it, that is, Adyar, and since her passing in 1891 our Society's work for the world has grown from country to country. We realize that there is room in the world for many bodies proclaiming Theosophy, nor are we going to quarrel with them for adopting our name. But the matter is different when charges are made against persons, and especially so when this particular charge, that Dr. Besant betrayed the Society, is made.

I was in England during all the period of the Society's difficulty with Mr. Judge; long after, I was Vice-President of the Society for seven years (1921-28) and in charge of all the documents which form the material for the case against Mr. Judge. *Some of that material has not yet been published.* I, for one, do not in any way desire to open up this matter, because even though Mr. Judge did break up the Society, (I know that after the "secession" he claimed he was the original Society, and H. P. B. and Colonel Olcott merely a kind of colony sent from New York), he did a magnificent piece of work for Theosophy in U. S. A., and, as I have already said, I recognize the value of Theosophical propaganda done by the various organizations who look to him as the only successor of H. P. B.

But I shall not sit silent if I hear that this outrageous statement about Dr. Besant is being made a pivot to make trouble in our Lodges. Facts are facts, and while it is better that these particular facts should remain buried—for what value have they in giving Theosophy to a world sadly in need of it?—yet the name of ANNIE BESANT is too great a one to allow to pass unchallenged false statements that detract from her greatness.

C. JINARĀJADĀSA

November 15, 1933.

BOOKS AND MAGAZINES RECEIVED

MAGAZINES RECEIVED :

The Advance Australia News Service	December.
The American Co-Mason	November-December.
The American Theosophist	December.
The Beacon	Vol. 12, No. 9.
The Bharata Dharma	December.
Boletín de la Sociedad Teosófica Española	Nov., Dec. and January.
Bulletin Théosophique	December.
The Canadian Theosophist	November and December.
The Christian Theosophist	December-March.
The Hindustan Review	October.
The Indian Review	January.
The Liberal Catholic	December and January.
The London Forum	December and January.
The Maha-Bodhi	December.
Modern Astrology	January-February.
The Modern Review	January.
The Non-subscribing Presbyterian	December.
De Pionier	December.
La Revue Théosophique le Lotus Bleu	November.
Stri Dharma	January.
The Students' Chronicle	January.
La Tabla Redonda	November.
The Temple Artisan	October-November.
Teosofisk Tidskrift	November and December.
Theosofie in Ned.-Indië	December and January.
Theosophia	December and January.
The Theosophical Path	January.
Theosophy in Central South Africa	Three Newsletters.
Theosophy in New Zealand	December.
Toronto Theosophical News	December.
Triveni	September-October.
The Vaccination Inquirer	December.
World Theosophy	December.
Yoga	January.
The Young Builder	January.
The Young Theosophist	January.

BOOK RECEIVED :

Economic Nationalism, by Maurice Colbourne. (Figurehead, London.)

PAMPHLET RECEIVED :

Darwin: the Evil Genius of Science and His Nordic Religion, by H. Reinheimer. (Grevett & Co., Surbiton.)

Registered M. 91

THE THEOSOPHIST



A

GATE-KEEPER

OF

SARASVATĪ

ONE OF TWO

TERRACOTTA PLAQUES

AT THE

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VOL. LV No. 6

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

(with which is incorporated LUCIFER, founded by H. P. BLAVATSKY)

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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TITLE-PAGE OF H. P. B.'S SCRAPBOOK FOR MARCH-SEPT., 1878.

This is a *fac-simile* in colour and form, but the size is less than half the original.

See article "The Lamasery," page 648.



ON THE WATCH-TOWER

By A. P. WARRINGTON

BISHOP LEADBEATER left Adyar for a brief visit to Australia on January 31st, accompanied by Miss Heather Kellett, his Secretary, and Mme. van der Hell. Mr. Frei, who accompanied them as far as Colombo, reported that the Bishop had not been unduly fatigued by the train journey to Bombay, nor by the sea voyage thence to Colombo. It is possible, however, that the longer voyage took toll from his scant supply of energy, as a cable received from Perth a fortnight later stated that the party would rest in Perth for three weeks before proceeding farther.

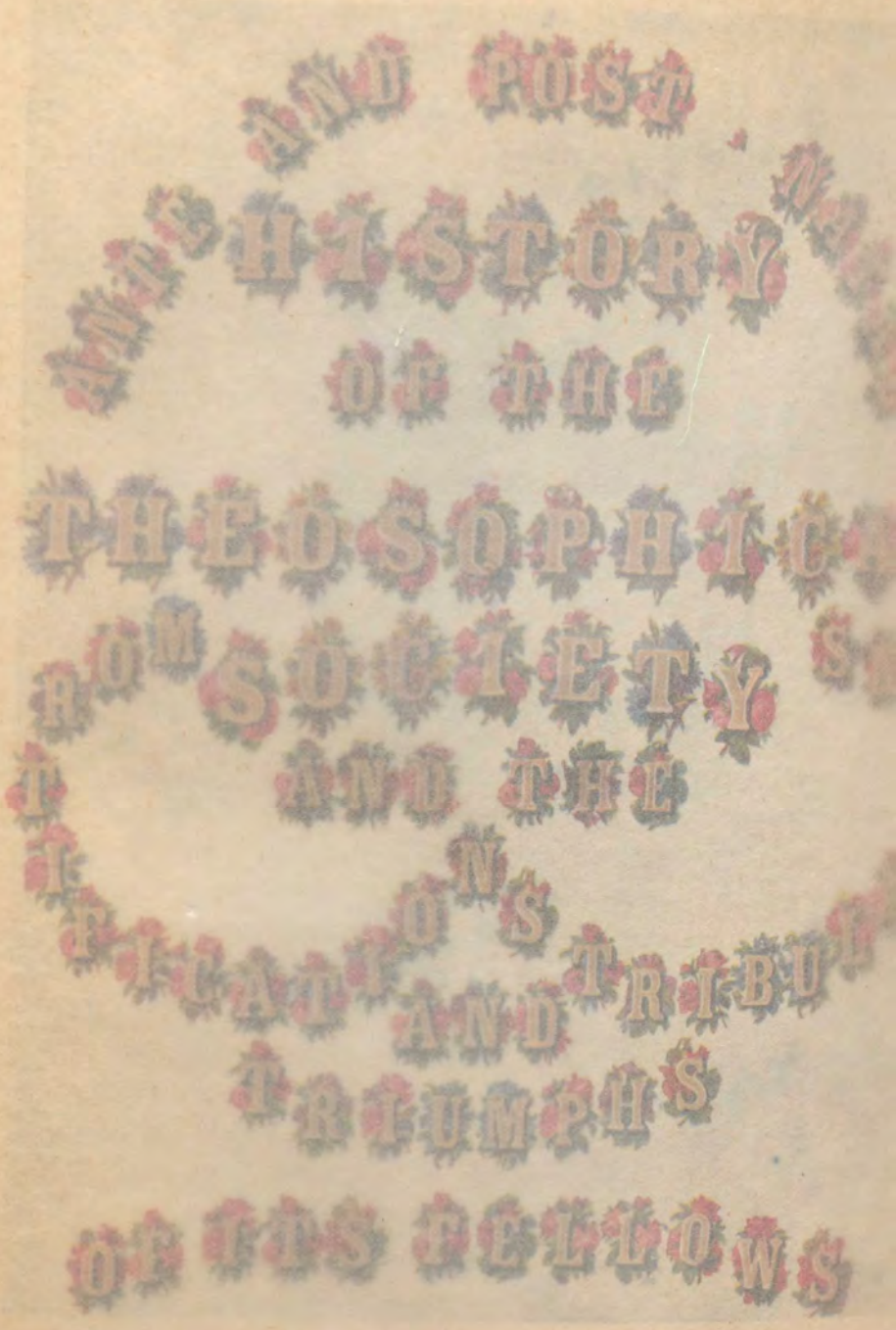
Bishop Leadbeater.

* * *

Theosophists in all countries were no doubt shocked to learn from the daily press of the devastating earthquakes which recently occurred in Bihar, India. Those who may wish to contribute to the relief of the sufferers may send their remittances to the Treasurer of the T.S., Adyar, who will transmit them through the proper channels. The need is very, very great.

Bihar Relief.

I made enquiries soon after the disaster as to whether any of our members were among the sufferers; and finding



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that such was not the case, we dispatched the contributions made by the Society and the residents in the Headquarters compound through one of the newspapers in Madras which is making public collections.

***

The Nominees.

Two General Secretaries recently cabled for the names of the nominators of the two Presidential candidates. Unfortunately, I was not sure I could disclose the names without the nominators' consent, not knowing if there might not be an implied confidence in the official record. It appears, however, that as we go to press, *Theosophy in India* publishes in its Supplement what purports to be a list of the nominators. While neither admitting nor denying its accuracy, I can only say the list is published without the permission of the President *pro tem.* or that of the Recording Secretary, but is made up largely, so I am informed, from letters of information privately received. In point of fact thirty members of the General Council placed the name of Dr. Arundale in nomination, and five that of Professor Wood. There was one naming Mr. Jinarājadāsa, which nomination, since Mr. Jinarājadāsa had clearly declined to have his name used, was obviously invalid. Furthermore, it was received too late. Of those seeking to nominate Dr. Arundale, four were also received too late, thus bringing his number down to twenty-six. There were three who nominated both candidates. The rest placed no name in nomination, no doubt deeming repetitions unnecessary, since their nominees had already been formally named.

***

Our Policy.

I regret that one of the candidates (Mr. Wood) does not agree with the policy of this magazine in refraining from the publication of electioneering or controversial matter during the present contest for the Presidency, claiming that such is a reversal of Dr. Besant's

policy. It is true that Dr. Besant was rather punctilious about publishing statements in criticism of herself or of her actions; but not so of others. In all electioneering campaigns somebody's character, standing, judgment, policy, capacity, or fitness, is sure to be assailed, if not openly certainly by implication, and it is far better, and I believe that she likewise so held, that our international magazine, which attempts to teach "Brotherhood, Oriental Philosophy, Art, Literature and Occultism," as stated on the title page, and whose subscribers are not confined to members of the Society, but include public libraries and hundreds of readers outside, should keep its pages free from the agitation of such controversies. The real battlefield is not at Adyar, but in the Sections as a whole, where the voting is done. These have their own publications of a specifically official character, which are the proper media for manifestoes, statements, letters and all such expressions of choice or opinion. Already the American, the Canadian and the Indian Sections have published most of the material in circulation, and presumably will eventually publish it all. Other Sections will doubtless do the same, as is right and proper.

But it is error to say that Dr. Besant's policy is being reversed, for the present contest is the first of its kind in the Society, and so it is without precedent. In 1907-14-21-28, Mrs. Besant was the sole nominee for the Presidency. In no case did she issue a manifesto or statement, but left the members free to make their decision upon the record she had made rather than upon a declaration written to influence votes. I can recall that it was I who appealed to the American Theosophists in 1907 to support Mrs. Besant, in a paper that had to be circulated privately. Certainly it was never published in THE THEOSOPHIST. Nor do I know of any other that was so published.

Some day the Society may publish at Adyar a strictly official periodical dealing exclusively with the affairs of the

Society *per se*, and in such case future election material may well find a place therein; but never, I should hope, in the journal intended for distribution among a public who are not in the least interested in our Society's internal struggles.

***

Mr. Jinarajadasa.

We have received an invitation to a "*Conférence par Mr. Jinarājadāsa, Vice-Président de la Société Théosophique. Sujet: Une conception nouvelle de la Théosophie.*" Word comes from France that Mr. Jinarājadāsa's lectures are a great success and members are delighted. They are delivered in a French that is complimented by the French, who are ever jealous of their beautiful tongue. He is evidently able to lecture now in French, Spanish and Italian, as well as in a very chaste English. His friends in India will be interested to learn that he is booked to return to India by the Orient Line s.s. Orama, due to arrive in Colombo on November 17th next.

***

For the Archives.

Mr. Jinarājadāsa has received from Vicomtesse Villiers d'Hotman, Vice-President of the Lotus Branch at Paris, three rare Russian works of unusual importance. He describes them as follows:

1. A copy of the original Russian edition of H. P. B.'s work which appeared in English as her *Caves and Jungles of Hindustan*. H. P. B.'s autograph copy exists already at Adyar.

2. A copy of the original Russian edition of her book *The Blue Mountains*. What is specially noteworthy in this book is a biography of H. P. B. up to the year 1888, by her sister. This biography has never been translated. The work is being done under the supervision of Dr. Anna Kamensky, and will be published as soon as possible in English and French. The royalties from them will be donated to the two nieces of H. P. B., two elderly ladies now in greatly reduced circumstances and in indifferent health.

3. A work in Russian by H. P. B.'s sister, which may possibly have some useful information about H. P. B. The book is being examined.

All three books will be kept in the Archives of the Society at Adyar, and our grateful thanks go to all concerned in the valuable gift.

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A Call to Youth.

Among the worthy efforts being made in these days of change and re-orientation, one takes notice of The New History Society of 132 East 65th Street, New York City. Contrary to one's first impression gained from the name, it is not a society formed for the study of history, but rather one apparently aimed toward the making of new history the world over by the youth of to-day, through the establishment of international co-operation and understanding between the peoples of the East and of the West.

The New History Society was founded in New York, as was our own Theosophical Society, and the date of its birth was so recent as 1929. Its key-note is " A United States of the World and a Universal Religion ". Its principles are based upon the ideals of Baha-U-Llah and Abdul Baha, the two widely known spiritual teachers of the East who lately heralded a new era of universal peace, happiness and prosperity. And its outlook is inter-denominational, inter-national and inter-racial with followers in many religions, races and regions of the earth.

Such distinguished personalities as Rabindranath Tagore, Dr. Albert Einstein, Professor John Dewey, Rabbi Stephen S. Wise, Grand Duke Alexander of Russia, Miss Helen Keller, Mr. V. J. Patel, among many others, have spoken from its platform.

The Society has conducted three world-wide competitions for prizes to be won by those among the youth of the day who prepared the best essays of not more than 2,000 words, the first by students of the Universities of the U. S. America, on " How Can Colleges Promote World Peace " ?; the second by students of the Universities and Schools of Europe on

" How Can the Youth of the Universities and Schools Contribute to the Realization of a United States of the World "?; the third by students of South and Central America, Mexico, the West Indies and adjacent islands, on " How Can the Youth of the Universities and Schools Contribute to the Reconstruction of Human Commonwealth "? And now a fourth competition is announced for the entire Youth of Asia—male and female, up to the age of thirty, the subject being " How Can Youth Contribute to the Realization of a Universal Religion"?

It is believed by the announcers that a " competition of this nature will create a great fellowship between the younger generation of Asia and that of the West," a closer and more intimate brotherhood and understanding being sought. The Award Committee is formed of names internationally known. The present call is made to the Youth of the East to give prescriptions for the spiritual ills of humanity, to help to " save humanity from its present contradictions and set it moving toward Life . . . toward a new Kingdom of Truth . . . Let the Youth of Asia speak! The world will listen "!

Later there is to be a competition within the British Empire and finally the international campaign will be closed by a competition offered to the Youth of the Entire World to discover the opinion of the New Youth of our generation, and to present it to the leaders of the Nations for action.

Could anything be more splendid and timely? Well done, Director Mirza Ahmad Sohrab; you have undertaken a promising venture and richly deserve every possible helping hand!

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A New Conscious Life.

By means of the contacts of Space, the I-You instinct in man transmutes itself in the course of time from the status of the Particular to that of the Universal; *i.e.*, from that of the separated Personality to that of the Universal Life. When this is

accomplished there is Realisation, Liberation, Nirvana, Moksha—one name is as good as another, for no name may describe That which has always been admitted to be indescribable.

There are broadly two worlds of conscious experience which may be described as "your world" and "ours," as the Master indicated when He said that the aspirant who wished to tread the Path must come out of his world into Theirs. We, living on earth, are conscious only of a three-space world of separated beings and things; and whatever thought we may have of a subtler world, we still fill it with the same separated beings and things, with the same general spatial contacts and duration, but all in a state of glorification. We do not let go our dearly cherished individual separateness or egotism, feeling no doubt that if that be extinguished there would be nothing left.

But would such be so? There is a potential consciousness within each of us which is universal and eternal. Our separated consciousness was taken on by us for a time only as a part of the great cosmic sacrifice. All this orgy of illusion of ours based on the temporary fancy of separateness is said to become dissipated in the glorious reality of that other or universal consciousness about which we ordinarily know so little and towards which all religions, philosophies and ethical orders have ever been vainly trying to direct our attention. Yet what do they really know about it? Nothing certainly that can be fully conveyed. The most that can be expected is that they may promote or stimulate happier social contacts in our spatial world, and that we may be quickened to make the great search for that other world or state of consciousness of which the Master speaks, implying that it may be known here and now.

If someone of our modern world of form, upon gaining experience of that other world of the larger consciousness,

could only acquire the art of adequately presenting an attractive picture of its glories in terms that are not spatial, or temporal, or separative, but in such terms, conditions, states, qualities, as we may be able to grasp—terms that attract rather than drive and suppress with "don'ts" and punishments, or difficult disciplines, or yet tiresome ethics; an eagerness would be aroused for the higher which would cause aspirants to summon all their energies of heart and mind to rise to its possibilities,—energies which otherwise ordinarily focus themselves in less worthy directions that have been made attractive.

To be drawn by an ideal one must either have experienced something of it, as some have done in a flash of religious ecstacy, or have enjoyed something of an imaginary concept of it, as often does the artist mind. As an initial step perhaps we shall come nearer to the realization of the universal within us when we become less serious about all the vaporous nothingnesses (ultimately considered) of this world of ours; when we come to see that the things over which we break one another's heads really are of no importance save that which we ourselves put into them and so are merely make-believe, a self-created illusion. Then the childish seriousness with which we have taken our particular brand of separated life will begin to give place to the joyousness of living in the spirit of the wider unity, or a loving friendliness and kindness, or real heart culture, sustained against all opposition or temptation.

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Appreciation.

Expressions of good wishes for Bishop Leadbeater and the residents of Adyar were received by telegraph and post on his birthday, (Adyar Day) and later, for which grateful thanks are returned.

THE LAW OF CAUSE AND EFFECT

BY THE RT. REV. C. W. LEADBEATER

THERE have been various opinions at different times as to this law of divine justice. Some people when they look out into the world, and see what is happening, wonder whether there is a law of justice at all. I do not deny that from a purely physical point of view we are sometimes unable fully to see the action of this great law. Yet I know that it exists, and that when we do not see its working the fault lies in our blindness, and not in the action of the law. We may be quite certain that the law exists, and yet be fully prepared to admit that it is not always possible for us down here to see the whole of its administration.

Although I put this law forward as a hypothesis for consideration, it is much more than a hypothesis for those of us who are studying from the Theosophical standpoint. Many of them know by the use of faculties beyond the physical that reincarnation is a definite fact. In the same way there are many students who know certainly that this law of cause and effect is in action. But we must realize that it is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view.

Suppose we are looking at the underside of some beautiful tapestry; you will comprehend that, being only able to see the underside, we shall have a very imperfect idea of the pattern. Suppose further that the tapestry is not finished, then still less shall we be able to form a clear conception of the design. That is precisely how we stand with regard to the mighty law of karma. We see only the underside of it from the physical plane, because so much of its action belongs to higher levels. Indeed we may expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if we provisionally accept this idea of divine justice, we shall find that it is a more satisfactory theory of life than any other, and so all may gradually come to hold it as firmly as we do.

It is to be observed that there are only certain hypotheses. Either (1) everything is only blind chance, or (2) we are ruled by caprice, or (3) we are under a regular law, and our surroundings are the result of our actions, good or evil, in previous lives. Most people will admit that they would like to believe in a law of divine justice. There must be a reason for that feeling that man has, of always desiring justice. If God is infinitely greater than we, He must surely have this quality. We believe in Theosophy that it is a rational necessity that this law should exist, and we see in every direction instances of its workings. We can explain it only to a limited extent, because it needs long and careful study. But the broad outline is readily comprehensible, and the details can be gathered from our literature. We should never think that when we have heard a lecture on a Theosophical subject we know all about it. We have only to take up any of our books to see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

The first great characteristic that we should grasp about this law is that it is automatic in its action, and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably suggests to us the thought of an earthly judge, who may be prejudiced or partially informed, or may be more lenient in one case and more severe in another. We prefer rather to speak of the law of cause and effect, because we hold that this is a law which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force can ever be lost, and we find that precisely the same rule obtains on these higher levels. If we put so much energy into a machine we shall receive back from it so much work as a result. Just in the same way if we put a certain amount of energy into a word, deed or thought we shall obtain from that also a certain result, for the law of the conservation of energy holds good upon higher planes just as it does upon this.

But people are often entirely unreasonable about this. If we put a certain amount of fuel into a steam engine, we expect to receive a definite proportion back in the shape of work—not all of it, naturally, because some of the energy goes in friction and some is thrown off in the shape of heat, but still a fair proportion. If we do not receive back from our engine what we know we may reasonably expect, we at once look for some defect in our machine; it would never occur to us to say that the law of the conservation of energy is false. But when exactly the same law is working on higher planes, people who find an individual instance in which they cannot see that evil flows from evil and that good follows good seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how

this law works out its results, because they are not always immediate, and the time occupied may often extend far beyond our physical purview.

Often forces set in motion in one life have not time to work themselves out in that incarnation or even in the next, but they will inevitably be worked out some time. We are to-day to a large extent the products of the thoughts, surroundings and the teachings of our childhood, even though the details of that child-life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely is it with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so are we reaping now; and as we are sowing now, so infallibly shall we reap in the future.

It is especially important to emphasize the truth that this Divine Law is inexorable, because much of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by someone else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility.

This simile of debt is one that we have sometimes employed in Theosophical writing, but it seems to me liable to serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs certain training. It would not at all serve

that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have overworked. The physical condition of the average man is no inapt symbol of his moral condition. Many muscles are almost atrophied for want of use, while other parts of the body—the nervous system, for instance—have been seriously injured by improper use. From the standpoint of the physical we have committed many sins against our own bodies, and we must atone for them ; if we want to become perfect men physically we must go through many wearisome exercises and trials, which would not have been necessary if we had kept our bodies properly and evenly developed.

Others can help us, by telling us what to do and how best to do it, but they cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles—by exercising them. He must make the necessary effort to put things right again. No one else can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that, it will save us much trouble.

If a man puts his hand into the fire, and it is burnt, he does not say : " God punished me for putting my hand into the fire." He considers it a natural consequence of his action, and he knows that anyone who understands physics could explain to him along scientific lines exactly what had happened to him, and why he suffered. He would tell him that incandescent matter is vibrating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of his

hand had torn them apart, and so had produced the wound that we call a burn. But there is no special Divine interposition in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that obviously the good man does not always reap his reward of good result, nor does the wicked man always suffer. Not always immediately, not always within our ken; but assuredly eventually and inexorably. If we could see the future, if we could see even the whole of the present, we should understand this fully. We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that is good which is in accordance with God's will, and that that is evil which is in opposition to it. The scientific man would say that that is good which helps evolution, and whatever hinders it is evil.

Those two men are in reality saying exactly the same thing; for God's will for man *is* evolution, and when that is clearly realized all conflict between religion and science ends at once. Anything therefore which is against the evolution of humanity as a whole is against the Divine will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole, and the man who gains something along that line, without cost or wrong to anyone, is raising the whole race somewhat in the process.

He is moving in the direction of evolution, while a man who works for himself alone is moving against it. Take a simple illustration. Suppose that I have here a great weight

suspended from the ceiling by a rope. If I exert a certain force in pushing against this weight, we know by the law of mechanics that it pushes back against my hand with exactly the same amount of force. We find that that same law of mechanics holds good on the higher planes just as it does here. If a man exerts his strength against the Divine order, he disturbs the equilibrium of nature, and that equilibrium infallibly readjusts itself at the expense of the man who disturbs it. The power of the current of the Divine will is so much greater than that part of any human will which may attempt to deflect it that it inevitably sweeps him on, and it is only he who suffers, not the Divine scheme. He cannot delay the current, but he may cause a little temporary disturbance and foam upon its surface.

He is swept along with it in any case, but he can go on in one of two ways. He can intelligently observe its direction and swim with it, and by doing so he will not only progress with ease and comfort himself, but will also (which is much more important) be able to extend a helping hand to others. On the other hand, he may set himself against it, through a foolish misunderstanding of his own interests. He will still be carried on in spite of his struggles, but with a great deal of trouble and pain to himself, and perhaps of hindrance to others also. This is precisely what the wicked man is doing. He will be swept along more slowly and with a great deal of sorrow and suffering for himself and others, but he *must* evolve.

If we can grasp the grand idea that there is no possibility of final destruction, but the certainty of final success for all, because that is God's will for them, we shall at once recognize the utter futility and madness of selfishness. There is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost.

I have sometimes wondered how modern orthodoxy can speak of Christ as the Saviour of the world, and yet in the same breath assert that He does *not* save it, that he does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would that proportion be considered a successful effort if we were speaking of any kind of human attempt? Such a doctrine is a blasphemy; cast it out from your stock of religious ideas. We bring a grander gospel and we preach a nobler creed than that; for we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

(*To be continued*)

KARMA

YOU have believed "not wisely but too well". To unlock the gates of mystery, you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about karma, but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.

MASTER K. H.

THE PROGRESSED HOROSCOPE OF THE THEOSOPHICAL SOCIETY

BY H. VEALE

IN a critical time of the Society's career, such as we have now reached, it is interesting to turn back to its nativity, in New York, on November 17, 1875, and to trace some of the chief movements of the elements of its horoscope, as we are accustomed to do in progressing.

Most students of Astrology must be already familiar with the Society's native map, having sixteen degrees of Cancer on the Ascendant, most significantly near to the degree rising in the horoscope of Madame Blavatsky, its founder and seeress. The Society's radical Moon is in the twenty-fourth degree of Cancer, very nearly on Madame Blavatsky's Ascendant (Cancer 28°), which is also Colonel Olcott's Mid-Heaven. As Colonel Olcott represented the Society in its public aspect while Madame Blavatsky gave it life, this coincidence of her rising horizon with his zenith offers a fine piece of evidence to the sceptical on the truth of Astrology.

To revert to the subject of progression, one of the most interesting subjects of study in horoscopes is the way in which the unfoldment of character and destiny is marked by the emergence on the horizon of the several decanates and signs. The usual way to progress a horoscope is to take each day after birth as signifying a year of life—since smaller circles

correspond to greater ones—so that in a life of normal duration it is to be expected that signs and planets occupying the first three houses, and aspects to them, will successively come to the ascendant as years pass, bringing to manifestation whatever was hidden in the personality and its karma. Since the life of a society may be expected to be much longer in duration than a human life, it should be possible to trace its changes through the whole circle, and certainly it seems so far to show conformity to the rule.

Every sign consists of thirty degrees, and is divided into three decanates of ten degrees each, of which the first shows more purely the influence of the planetary ruler of the sign, while the second and third show subsidiary influences of the rulers of the other two signs of the same triplicity, fire, earth, air or water. Thus the Society, starting its earthly career when the sixteenth degree of Cancer was rising, was ruled by the Moon, assisted by Mars, the ruler of Scorpio, the next watery sign to Cancer. From the first it showed a considerable tinge of martial spirit, and many a crusade has it launched.

The third decanate of Cancer, in which the sub-influence of Jupiter (ruler of Pisces) would be manifested, came to the horizon in the year 1881-2, which is significant as the year in which the two founders bought the estate at Adyar, and settled there as the Headquarters of the Society. Jupiter, the ruler of this decanate, is in square aspect to Mars, Saturn and Uranus in the natal horoscope and so, many disasters and shocks crowded on the Society in the fateful years that succeeded, and there was a withdrawal from outward show of psychic powers characteristic of the last decanate of Cancer. In the year 1891, just when her own rising degree of Cancer 28° was on the progressed horizon, Madame Blavatsky passed away, and a new influence began to predominate. The new sign, Leo, progressed to the horizon in

the year 1893-4, and we remember that Annie Besant landed in India on November 16th, 1893. Under this royal sign, ruled by the Sun, the Society entered on an era of intense vitality and new dignity. The second decanate of Leo appeared on the horizon of the progressed map in 1907, the very year in which Annie Besant was elected to succeed Colonel Olcott as President of the Society. This decanate is under the subsidiary influence of Jupiter, and perhaps that manifested in the increasing interest taken in various forms of ceremonial magic and religious philosophy.

The third and last decanate of Leo is under the subsidiary influence of Mars, and showed itself rising in the east in the year 1920-21. That decanate was sure to bring shocks and conflicts for the Society, as with the twentieth degree of Leo rose Uranus, in direct opposition to Saturn and Mars and square to Jupiter and the Sun. All this foreshadowed the disruptive forces that have been loosed in our midst of late years, breaking up crystallized habits of thought and emotion, but intensifying courage and pure devotion to truth even at the expense of old loyalties. Many students of Astrology must have foreseen years ago that these forces would find their focus in Krishnaji, for the symbol of danger in the Society's horoscope, Saturn, is occupying the very same degree of Aquarius which is rising in his horoscope! The Society has survived the shock, and to many of us seems to-day capable of finer comprehension and of juster balance for the searching ordeal to which our Lord of the Burning Ground has subjected it. Krishnaji's thunderbolts destroy only that which is falsely based or meretricious, arousing all to that creative thinking and feeling which so abundantly marked the pioneers in our movement, whom we have been prone of late merely to imitate.

Now we come to the next big step, and are scarcely surprised to find by calculation that the new sign of Virgo

rises in 1933-34. Virgo is the sign of Service, and is well suited to express the comparatively humble and chastened view which the Society now takes of itself, newly bereft of its great President, and conscious of dissensions in its ranks. Virgo is ruled by Mercury, and a time of great mental activity is indicated, the critical faculty being very much on evidence, and authority rather at a discount. It is an earthly sign, and gives practical ability which will find plenty of scope for action on this unhappy planet. The new President will be a Knight of Service, content to call himself a follower rather than a leader, or perhaps a comrade, brotherly and helpful to all.

It is interesting to note that already the Virgo influence is apparent in the administration of the Society, for Mr. A. P. Warrington, the President *pro tem.*, has his sun in Virgo, his birthday occurring in August. Many changes already at Adyar testify to his care for detail and practical efficiency.

Virgo is the sign of discrimination, and if the Society is now to disclose the fine flower which lies concealed in this stage of its unfolding life, members must achieve the power to disagree without loss of affection, to cherish and realise their own facets of truth without depreciating others, and best of all to be impersonal in their thinking. We want not the self-immolation of the Virgin Martyr, but the impersonal integrity of the immaculate Psyche, pure intelligence.

IMPERSONAL

MAKE all these men feel that we have no favourites nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available.

To H. P. B. from Master K. H.

THE LAMASERY AT NEW YORK

(*Concluded from p. 428*)

IT was on the following evening, after our introduction to various people, among whom were no Americans save Colonel Olcott and ourselves, that Madame displayed to us her much treasured album containing portraits of foreign members of the Theosophical Society. It was indeed one of the finest collections of intellectual, cultured, refined faces that it has ever been our pleasure to examine. Men and women of every nation were here represented. Every type of countenance, from the veteran English general, to the Indian philosopher with his delicate features, clean-cut, expressive countenance, and wonderfully perfect form. The costumes were as curious as elegant; and in many cases, characteristic of the persons who wore them. Here was a face, filled with self-will, command and power; here one poetic, imaginative and æsthetic.

"India!" exclaimed Madame, turning the leaves lovingly. "India! I love it! It is the country of my heart, my soul! Born in Russia, and of Russian parentage, my physical body may be claimed as of that country; but the land of my adoption, the home of my affections and ambitions, is grand old India, ancient of days!" The sparkle, the enthusiasm, of her mood was catching. Conversation was for a moment hushed. The eloquence of her intense emotion was felt by every one to breathe itself from eye, lip and hand.

The conversation becoming more general, we were held breathless listening to the adventures and incidents

happening to the narrators, and which are well worth reproducing.

A young English colonel of Her Majesty's service-regiment in India, who had been there three years, a perfect Hercules in stature, and with a frank, genial countenance, detailed the following tricks or phenomena, whichever we choose to call them: "I have seen many fakirs and jugglers perform inexplicable tricks, but I think the best I ever saw, and the most incomprehensible, was one which I am told Madame perfectly describes in her book. A juggler in the open air, in the presence of a dozen of our officers, in broad daylight, and nude excepting a cloth about his loins, took a melon seed which was presented to him by one of our number, and digging a little hole in the earth with his finger, thrust it in, and making some passes over it, the seed soon sprouted and put forth little leaves. It grew and grew, adding leaf after leaf and flower after flower, until the flowers became fruit, and the juggler handed us the melons, and we cut them up and ate them, finding them very rich and sweet, all within the space of half an hour."

"Do you mean to assert that you ate them—ate fruit grown in half an hour?"

"I will not only assert it, but can prove it by twenty witnesses. Why, it is not an uncommon thing at all. The powers of those Hindoos are perfectly marvellous! Here is another thing I saw; and not only I, but a crowd of us fellows; and it can be seen any day.

"One of these nude natives took a common ball of yarn, which we all examined, and holding one end, flung it up into the air. It went up, up, beyond our sight, and remained so, our vision only following it perhaps thirty feet. He then told a native boy assistant, perfectly nude, to climb up the yarn. He did so, like a sailor going up a rope, hand over hand. He also went out of sight. The juggler

then pretended to be angry, and called him down. As he did not obey, the native climbed up himself, and also disappeared, the end of the yarn still hanging to the earth. Pretty soon down fell an arm, then a leg, covered with blood, and horrible to look at. The trunk of the boy soon followed, then the head and the remaining limbs. With inconceivable rapidity, then came down the juggler, sliding on the yarn, and with a commanding gesture waving his hand over the several members, they, as it were, crawled together again, and became the living boy, absolutely whole and unharmed. The Prince of Wales saw all these wonders also, as have innumerable Europeans and Americans. There is no explanation! I never found a European who so much as attempted one. The basket trick, so well imitated in this country lately; the lying suspended in the air, a yard from the ground; dancing on swords keen as a razor; changing a coin into reptile in the palm of a spectator, and other strange tricks too numerous to mention, may be witnessed daily in any of the principal cities of India."

"I am delighted," cried Madame, as he concluded, "that I find still another witness to the truth of my assertions regarding the peculiar exhibition given by these people. You are fortunate," she continued, turning to us, "to have heard this gentleman—whom I have the pleasure of meeting this evening for the first time—corroborate me in all that I may have stated in *Isis Unveiled*."

It was at this point that a charming English gentleman sought out our corner, and remarked quietly, "All this is very wonderful. I have lived seven years in India myself, and was in a state of chronic astonishment during the whole period; but nothing quite equals what, I am told on good authority, our mutual hostess can do herself."

"What is it? How delightful! Do tell us; no one is listening. Is it possible that she can really do wonders?"

"If my friend was not deceived in his own senses, she certainly can. I will tell it to you precisely as he told it to me. I know it will seem incredible to you, my dear fellow," said my friend, "for it does to me as I look back upon it; yet, at the same time, I know my senses could not have deceived me. Besides, another gentleman was with me at the time. I have seen Madame create things."

"Create things!" I cried.

"Yes, create things—produce them from nothing. I can tell you of two instances. Madame, my friend and myself were out one day, looking about the stores, when she said she desired some of these illuminated alphabets which come in sheets like the little painted sheets of birds, flowers, animals, and other figures so popular for decorating pottery and vases. She was making a scrap-book, and wished to arrange her title page in these pretty colored letters.[1] Well, we hunted everywhere, but could not find any, until at last we found just one sheet, containing the twenty-six letters, somewhere on Sixth avenue. Madame bought that one and we went home. She wanted several, of course, but not finding them, proceeded to use what she could of this. My friend and I sat down beside her little table, whilst she got out her scrap-book and busily began to paste her letters in. Bye and bye she exclaimed, petulantly, "I want two S's, two P's and two A's."

I said, "Madame, I will go and search for them down town. I presume I can find them somewhere."

"No, you need not," she answered. Then, suddenly looking up, said, "Do you wish to see me make some?"

"Make some? How? Paint some?"

"No, make some exactly like these."

"But how is that possible? These are printed by machinery."

[1] See Frontispiece, which is a reproduction of this title page.—M. K. NEFF.

"It is possible—see!"

She put her finger on the S and looked upon it. She looked at it with infinite intensity. Her brow ridged out. She seemed the very spirit of will. In about half a minute she smiled, lifted her finger, took up two S's exactly alike, exclaiming, "It is done!" She did the same with the P's.

Then my friend thought: "If this is trickery, it can be detected. In one alphabet can be but one letter of a kind. I will try her." So he said, "Madame, supposing this time, instead of making the two letters separately, you join them together, thus; A—A?"

"It makes no difference to me how I do it"; she replied, indifferently, and placing her finger on the A, in a few seconds she took it up, and handed him two A's joined together as he desired. *They were as if stamped from the same piece of paper.* There were no seams or joinings of any kind. She had to cut them apart to use them. This was in broad daylight, in the presence of no one but myself and friend, and done simply for her own convenience.

We were both astounded and lost in admiration. We examined them with the utmost care. They seemed as much alike as two peas. But if you wish, I can show the letters this moment.

"Madame, may we take your scrap-book to look at?"

"Certainly, with pleasure," returned Madame courteously. We waited impatiently until Mr. P. could open the volume. The page was beautifully arranged, and read thus, in brilliant letters:

THIRD VOLUME, SCRAP-BOOK,
Of the Theosophical Society,
New York, 1878.
THEIR TRIBULATIONS AND TRIUMPHS.[1]

[1] The author's recollection is not literally correct. For the exact wording, see Frontispiece.—M. K. NEFF.

"There!" said he, pointing to the S in Scrap, and the S in Society, "those are the letters she used, and this is the one she made." There was no difference in them.

Space forbids further details of the odd, the marvellous, the inexplicable things which we have witnessed during subsequent visits to the "Lamasery," but at some future time we shall be pleased to give our friends still deeper glimpses into the mysterious chambers where dwells that singular being who is said to be "half-human," "half-goddess," "mother of all ghosts," "seer," "prophet," and "magician," but whom on this occasion we found to be simply a courteous and refined lady, entertaining her guests with almost royal hospitality—Madame Blavatsky.

A.

THE COVER-PAGE

THE Adyar Library, at its entrance to the Oriental Section, presents the appearance of a temple over which Sarasvatī, the Goddess of Brahma Vidyā and Yōga, is represented to preside, with her twin Dvāra-Pālikās (Door-Keepers), Gangā and Yamunā, standing on either wing.

The figure on the cover page is Gangā, the celestial River-Maid, and signifies with the two others, Yamunā and Sarasvatī, the triple stream of unity that leads to liberation, as typified in the human body by Iḍā, Pingalā and Suṣumnā, the three channels of spiritual force which the Yōgins of the East set up in their systems by exercises of meditation and rhythmic breath.

MUSIC AND THE EXTENSION OF CONSCIOUSNESS

BY MARGARET E. COUSINS

(*Bachelor of Music, Royal University of Ireland*)

MUSIC has always appealed to me as being something more than just music; as being a Mystery in which we participate. It is part of the medium of our existence. But it is also a power, the power of sound, which through every instrument in the orchestra of Life is exerting an influence upon us at every moment. We realise this now through the newly discovered power of radio-transmission, which tells us what our unaided senses cannot tell us; that we are perpetually enmeshed in a vast network of sounds.

To speak of the mystery, magic and illumination of music is to step down a vast theme from its own level to that of inadequate human speech. But such being inevitable, I shall speak from my own experience as a musician, rather than from books or second-hand knowledge, and thus at least add conviction to what I have to say.

By good fortune I was born into a musical family in Ireland, the only country that has a musical instrument, the harp, as a national symbol. It is easy to be musical in Ireland. We children could sing scales before we could speak properly. From my earliest days I knew the power of music; not

merely as something to enjoy, but as a power to use for a purpose. When the worries of life made my father irritable, my mother would ask me to play something soothing for him, as David did for Saul. I could play the slow movement in most of Beethoven's sonatas at the age of ten, and one of these would put my father in a pleasant mood. "There is nought so stockish, hard, and full of rage, but music for the time doth change his nature." As a child I loved to put my ear to a telegraph post, a delight that sometimes kept me late for school, and brought unmusical consequences. The sound in a sea-shell released me into some other world.

Later, when I was sent to a boarding-school in a distant city, and felt homesick, I played myself back to acceptance of the inevitable on a pianoforte, first playing in the mood of the moment, and then gradually moving to music of a brighter mood. Thus I learned the power of music as a modifier of psychological states.

In my college studies for the degree of Bachelor of Music, I studied the science of sound—an expansion of consciousness in itself: the amazing mechanism of the ear; the power of sound to make geometrical patterns, and always the same pattern to the same sound. I saw sound creating form. These studies were to me an expansion of consciousness from ignorance into knowledge. I felt that we are built of atoms that arrange themselves in accordance with musical vibrations; and, *vice versa*, that forms are reversible into music.

My personal experience of the psychological power of music led me to understand why humanity had used music in group gatherings, in ancient ceremonials, in the exercises of the churches, in mass meetings, in the *mantrams* of India.

Realising this, I have often wished for a more integral use of music in education. By it there could be induced a spirit of receptivity to new knowledge, and a sense of impersonality that would modify the natural personal separativeness

of young growing life. On the other hand, through emphasis of rhythm, action both physical and mental can be induced.

The triangle of interacting musical forces is vibration, rhythm and timbre. Sound is both creator, preserver and destroyer. "In the beginning was the Word . . . And God said . . ." and the universe of substance and form was produced. We humans can modify substance by the forms which music produces, but we have not yet achieved the power of creating substance. We have the power of healing through music. We can also destroy by vibration imposed on something of a different vibration. Even then our power only goes the length of shattering the forms into which substance has been elaborated.

When we say with Plato that "God geometrizes," we are only saying that God is singing; and we, and everything in nature, are notes of that cosmic song. If we understood and used the power of music, we could release ourselves from the limitations of our physical bodies, and move from one degree or world of consciousness to another. Had we but ears to hear, we would realise that the beautiful lotus that is in bloom this morning (the flower of the Hindu Goddess Saraswati in a Swiss garden[1]) is not only a thing of substance and form and texture and tint, but a melody, a harmony, a tone, a colour-sound.

In due time I went to India, and found my knowledge of music enormously increased. My western studies had left me with the assurance that I had learned all that was to be learned about music. But one becomes humble when you go to Asia, that is, if you are a musician with an open ear and mind and heart; keeping one ear, so to speak, for western music, and the other for eastern music, and not trying to listen with both ears at once.

[1] This essay is the substance of a lecture delivered at the International Centre for Spiritual Research, near Locarno, in August, 1932.

In India I found many more combinations of sound available for use than we have in the West. We have developed two scales, major and minor, to their utmost. In India I found permutations and combinations of twelve sounds used seven at a time which had been used from time immemorial. One of the ancient scriptures of India, the Sāma Veda, is devoted to music as a power producer; and when I heard portions of it chanted by a group of priests in South India, I experienced within myself a power of inner ascension into another world of vibration.

There came into my hands a work by an Indian who loved music as music; who was devoted to the music of India, and respected the music of the West, and desired to bring both into sympathetic relationship. The Indian was the late Mr. Chinnaswami Mudaliar, who spent his substance and time in producing a large volume on Indian music. The book was an open sesame to me through its transliteration of Indian music into western notation, and immensely extended my realization of what music is and means.

In India a whole nation realizes that music is not only sound but *being*; that a combination of sounds is an entity, and not merely an entity in the world of sound, but an embodiment of cosmic power; not only abstract power in the scientific sense, but conscious and responsive being in the psychological sense. When a piece of music is performed or a song sung in a particular mode, not merely is emotional expression satisfied, but beneficent contact is made with the higher form of being who is associated with the mode; a Deva or God when a masculine mode (*raga*) is used, a Devi or Goddess when a feminine mode (*ragini*) is used.

This is why Indian music is always religious. We in the West use music casually, sometimes lasciviously. In India, from dawn to bed-time, music accompanies the day's

labours, in prayer or praise to one or other of the departmentalised embodiments of the Universal Life.

According to the Indian psychology of music, each of the seventy-two scales (*ragas*) which India has developed from the twelve sounds that equal the western octave, creates its own special emotion and has its own appropriate time of day at which to be used; it calls to performers and hearers its special reinforcement from the Devic world, and brings its own special spiritual gift. To those who yield themselves to this age-long attitude and practice, Indian music therefore becomes an exceedingly potent agent in the extension of consciousness.

A western concert of snippets of various and contrasted moods is untidy and ineffective psychologically, compared with the Indian practice. A single piece of music in one scale may go on in India for two to three hours. This is immensely fruitful in creative power. Listening intently to such music I have found myself rebuilt, so to speak, to a particular kind of vibration. When the musicians have played in another *raga* I have had to undergo a completely new orientation. Later I became able to pierce through the sounds to their inner qualities, and to sense something of the living element behind the sounds, the *gandharvas*, or spirits of music, and the *apsarasas*, or spirits of dance, that are called, the one by sound, the other by rhythm. When I went to the Cave of Amarnath, at a height of fourteen thousand feet in the Kashmir Himālayās, where myriads of pilgrims during thousands of years have made a strong centre of power, there, in the intense silence of the everlasting snows, I became aware of great Beings around the mountain-top chanting what might be represented as the words "Holy, Holy, Holy"! That was an extension of that which I experienced when I heard the priests chant the Sāma Veda.

When Rabindranath Tagore stayed for some days at the college in South India of which my husband was Principal,

he sang some of his own songs to us, lyrics whose words and melody came simultaneously into expression. When he sang certain evocative songs for a length of time, I became intoxicated with the music; I lost the specific gravity of my body, and passed in consciousness out of this world into another.

I had the honour of playing part of the Schumann pianoforte concerto with the band of His Highness the Maharaja of Mysore. Later I played the whole of it with the Madras Musical Association. The concerto runs for over forty minutes, and I had to concentrate on it for some time in advance. I aspired to become a helpful medium for the release of the joy of creation that the music expresses. Half an hour before the concert I became perfectly peaceful, and all went well. There was an obvious elevation of consciousness through the performance of a creative act. During the following two days I could not live comfortably in the ordinary world. The idea of duty was horrid: only beauty was possible. Some part of me was in the *Deva* world. I know that world, and its temptation away from the ordinary life. I know what is behind the Irish legend of the bell-branch that calls people away to fairyland. Some time there may come to the world in general that call of beauty away from the ugly things of life. Meantime, those who hear both that call and the world's call for helpful service have perhaps to resist the temptation of the Deva world, and sacrifice that celestial joy. "Beauty is truth," but it may call us away from the world of pain and trouble and moral issues to the a-moral world of the Devas. We can use its power for the relief of expression, and for inspiration and strength in action; but I feel that for me personally to become engrossed in it would be to be unfaithful to my *dharma* (duty).

Our western music is mainly diatonic. In Indian music there are quarter-tones, expressions of the subtlety of the

Indian mind and its subjective quality. The use of music to express states of soul has produced these fine gradations of sound, up the stairway of which the performer and the hearer may mutually reach the high places of inner feeling. To the Indian, the culminating point of music is when it reaches the moment of pure silence, when the tears of *ananda* (bliss) are evoked.

The Egyptians had a third-tone. This has been said to induce trance; not the *samādhi* of silence of the Hindu, but the communion of spirits embodied and disembodied. This is expressed in the myth of Orpheus.

In western music we are moving from the tonal towards the desire for quarter tones. Singers and stringed instruments, of course, use even smaller degrees of tone in upward and downward movements, but the minuter intervals are not recognised as classified entities of sound. Early Gregorian music expressed devotion. After it came the sacerdotal music, like the masses of Palestrina. From 1,600 music moved from the expression of individual subjective experience through melody to organised group music. Then came fugue-music, in which melody was supported by other elements. Later, Wagner became the individual set free: the *leit-motif* gave the individual his place once more. To-day we have come to a stage in which the individuals try to combine in a musical communism. This was tried by Scriabine, who was a great mystic in music. He moved from the world of known tonality into a new world of creative joy. His works lead up to his "Mystery," in which he intended to unite sound, colour and odour—and have no spectators; in which the arts would be so synthesised that a melody might end in a dance, and a light or a perfume grow into a melody. His was the most titanic vision among musicians. He knew that music is the typical art of the fourth dimension; that it is *throughth* that brings us into touch with the higher worlds. He tried to express

the mystery of God made manifest in sound. He used a scale which he got through his *Yoga* (spiritual discipline): c d e f a c. This scale he called the scale of creative material, the sound-substance of the universe. He played about with it. He has twenty-six pages in a sonata in which there is never once a common chord. This scale is the same as the Indian scale called *Vach-aspathi*, the Cow of the World. Scriabine had expanded in consciousness into the world of musical reality. "If only the world could feel a fraction of the joy I feel, it would go to pieces," he said.

In addition to the gradual ascension of music, there is a great deal of a-tonal music in our time. This is using the destructive power of music against conventional forms. It will create a capacity for getting rid of prejudices, and will clear the ground for entrance into a new kingdom of emotional experience and its expression in music. To understand the service of apparently ugly music is to forgive it; and its service is to prepare the way of the coming purer Song of the Lord.

SILENCE

Silence purified me.—KRISHNAMURTI.

THE best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires, and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul.

MIGUEL DE MOLINOS

ART IN HUMAN LIFE

By M. W. BARRIE

ART is the name we generally apply to those human preoccupations by which men can express some fragment of truth in the spirit of beauty. The truth about Art however is as much a problem as the truth about Religion or the true nature of Knowledge; yet it has this in common with both that a true work of art stirs us as deeply as a strong religious emotion or a profound sense of wonder and reverence at the discovery of some wonderful phenomenon in Nature.

Is not some part at least of the modern spirit of restless dissatisfaction due to "æsthetic" hunger? It is becoming more and more recognized that beauty is as necessary for the soul of man as either religion or knowledge. The ceaseless hunger and thirst characteristic of the spirit of man are difficult to understand or satisfy, for few know what they long for. The ancient Psalmist's "longing after God" is indeed but one aspect of this divine discontent. Longing for beauty and longing for truth complete the threefold nature of man's eternal aspiration. The failure to recognize this truth about the individuality of each man, the indivisibility of the human spirit, has been the cause of many errors in human life. Our religions are too often mere matters of ritualistic habit, often totally devoid of the spirit of beauty. This lifeless form of religion has no appeal to a very great section of mankind. Those who seek beauty

without truth and often righteousness have the same deep inner hunger still unsatisfied. And those who worship a righteous God only without the understanding of the spirit of truth or beauty are in danger of becoming fanatics. For, that which will satisfy the deepest longings of man must contain all three elements, beauty, truth and goodness. These form the indivisible trinity, the three-in-one, which alone meets all our requirements.

The three are found in the highest art, for nothing less will be found to command that universal respect and acceptance which all great masterpieces have commanded all down the ages. Many Schools of Art would deny this. Art is non-moral, say some, while others maintain that art has nothing to do with truth—it exists for its own sake. But each of these theories is based on the doctrine of division of the spirit of man, which kills the very life of real art just as much as it does true religion and true science. Without these three elements art loses more than half its power and value. Without the spirit of truth and the perfume of nobility we get those superficial creations which die with the age or the mood which gave them birth, a lilt but no song, a cubist suggestion without form of real beauty. They are the froth of art, bubbles on the current of time. As the current of life moves onwards these will always collect in the eddies of the main stream. But we should distinguish the froth from the pure waters of the stream. Certain false products of art, certain productions of "art for art's sake," may even be taken for pure art for a time, because of the pure elements which they contain, but they never have much widespread appeal, and soon disappear. So, too, that which claims to be religion but which has nothing of the spirit of beauty breathing through its stern morality, and nothing of the fiery spirit of truth cleansing it of accumulated falsehoods, can never command

and hold the reverence and respect of the best of mankind, or endure the criticism of succeeding generations of free thinking men. Likewise science which lacks the spirit of reverence and the sense of wonder becomes a rigid, hard, narrow materialism confined to a very narrow group of men of a particular type.

Art, then, like religion and knowledge, is essential to the life of a nation. A nation with no living art is a nation crippled, with half of its spirit withered or dead, for art is the spirit of originality and creation. Two classes of men are necessary for the maintenance of living art—cultured appreciators and trained creators. Appreciators are those who have a keen sense of truth, who can recognize the radiance of real beauty and who can enjoy the fragrance of true nobility—all as a single or synthetic act of mind; and who as a result make their surroundings and their actions express all these qualities in some degree. Artists are those who, in addition, are endowed with special gifts of expression. But gifts of expression without the facilities for their cultivation in the individual and therefore in the nation become atrophied, just like an unused limb. Without trained skill to express through some medium such as wood, stone, sound or colour, the sensitive heart and mind must be dumb. There are many mute inglorious Miltons who experience within themselves but, lacking the means of expression, have no power to create. This means, therefore, that besides the cultivation of the mind and heart there should be established widespread opportunity for and encouragement of the development of technical skills of all kinds.

But even a few great appreciators and a few artists are not enough. Behind the great works of art in ancient Greece or India lay not only the lofty philosophic culture of the academic groves and the Brahmanic schools, but everywhere, music, the drama, sculpture, pottery, poetic contests, etc.

formed the very essence of the daily life of the people. Objects of beauty adorned the homes and the cities. In other words conscious craftsmanship was the very spirit of the people, and there existed many schools for the free cultivation of and perfecting in technical skills of all kinds. It is this "habit of life," as much as material advantages, that forms the true environment and the necessary condition for the birth of the great artistic genius, who alone can produce in some form or other things of beauty that "are a joy for ever and whose loveliness ever increaseth".

To bring about this condition, education must be arranged to cultivate not only men of wide knowledge and deep understanding, but also to foster and encourage the practice of all kinds of arts and crafts. Every man and woman should have a craft if not as his or her work in life then as a hobby. Every man and woman should be a free independent thinker in small if not in great things. Both of these conditions are required to encourage art, and so our schools and colleges must become places of real learning and not mental grinding-stations and treadmills merely; and they must also be studios, workshops and homes of real arts and crafts, not merely places of manual work.

Such centres are not created merely by introducing a craft or a formal course of instruction here and there in the school or college curriculum. They are the accumulated result of years of constant human endeavour and work and can be built up only when, from their earliest years, children, youths and adults have learnt to observe and experiment freely, to think independently and clearly, and to express skilfully in the medium suited to their special gifts. Then every new experience gained through each school subject is used consciously to build a sound mentality, to increase their knowledge of the conditions in which they live and work and of all the possible means available for enriching their own

experiences and for enabling them to re-create gradually more suitable and beautiful conditions of life and living around them.

In short, we want our education to become a wide, living, realistic, scientific but beautiful experiment—joyous intense work combining with thrilling, imaginative flights of fancy and discovery, and resulting in the generation of a dynamic power which will re-vivify those uninspiring conditions that exist almost everywhere to-day. Every school which does not supply the conditions to satisfy the threefold requirement of the human spirit, that does not express the three principles of Beauty, Truth and Nobility in its environment and in its teaching, is definitely an obstacle to the education of the individual, and therefore to the unfolding of the spirit of the nation. These are the fundamental realities of human life.

THE SPELL OF JOY

WHEN sunshine spills its golden quills,
And open dew-wet petals fills,
The fairies leap from rose to rose
And bless each living bloom that blows.

Oh, feet that dart and dancing heart
That prove so wise in woodland art!
Share with us mortals at your sides
The spell of joy that with you bides.

May our hearts sing at flapping wing
And carol with the birds of spring;
May our eyes know the joy unseen
That makes life as it might have been.

We burn within, with many a sin
Of thoughts unkind that evil spin.
Cleanse us with joy that we may be
The children of eternity.

MARY GRAY

THIS PEACE!

(IN GRATEFUL MEMORY OF ANNA BONUS KINGSFORD)

THE harried nations vainly seek for peace
While in their booths a million daily die
Their bloody deaths, who under sunlit sky
Should still enjoy unbounded liberty,

Whose cry for justice, and whose fear, whose hate
Do give the holy heavens to ruminate,
And o'er man's soul the cruel cloud do spread
That he himself hath thus so cruelly shed.

So war becomes his tyrant, master, god,
And he is crucified upon his self-made rod.
Let him show mercy, gentleness and love
Toward the beasts God planted him above,
Let him become protector kind today
To those he still doth ignorantly slay;

Then shall the peace of God from out the sky
Descend on man instead of this great cry
Of slaughtered millions, and the cloud of hate
That drives to war shall finally abate;
And golden love shall reign on earth again,
And man shall know him one with all life then.

ANON

INVISIBLE RULERSHIP

By ORLINE BARNETT MOORE

ONE of the great things which the Ancient Wisdom accomplishes for its students is a certain bigness of vision, an expanding point of view that rearranges all former perspectives along every avenue of life. It gives, therefore, a larger standard of values and a keener discrimination regarding oneself and the relationship of oneself to the world. Furthermore, this bigness of attitude does not come into being without an accompanying sense of reverence, reverence for life, reverence for one's fellow man, reverence for Nature in all her myriad expressions. The greater the perspective, the greater the reverence. Most people are accustomed to speak the word reverence in relationship to God; they say that a reverent person is one who reveres the Deity. The Theosophist includes much more in his use of the word "reverent," because he includes more in his conception of Deity. To the Theosophist, everything is divine. "God" is literally everywhere, and to that essence of Life by which the universe and man exist and grow, the Theosophist gives a *conscious* reverence based upon the understanding that Life, immanent everywhere and in all things, is divine, and that this objective universe, about which man has pondered and questioned down the ages, is the physical expression of an eternal, undying Reality.

This eternal, undying Reality may be recognized in its expressions, as one reads cause in effect; the One Life, which is the very basis of all Theosophic teaching, may be seen as electricity is seen: by its application to phenomena. We do not "see" electricity, we do not "see" life, but we see its expression, and we can know it, because we are, ourselves, of its essence. We *are* the Life, and it is a great inspiration in self-discovery to realise that; so that we cease to identify ourselves with those temporal, ephemeral bodies or personalities, which run about so busily from day to day. We learn to regard our mortal, personal, small selves as so many tools by which the invisible Reality re-creates more perfect expressions of itself. We come to understand that there is an Invisible Rulership not only in the individual sense but in the world sense. The principle behind these two is the same, but the expressions, the applications and the conclusions open to us are infinite.

The first matter to understand is that the expression of any force is inherent in the force itself. Emerson puts this very clearly when he says: "The fruit pre-exists in the seed." Perhaps a simpler example is the fact that fire burns. Why does fire burn? Because it is the *nature* of fire to burn. If you say: "The fire wants to burn me. It has a personal grudge against me," attributing personal motives to an element, you say something infantile, something primitive, something anthropomorphic. We associate the word anthropomorphic with the idea of God as an old man sitting upon a golden throne; we say that is very primitive thinking; that greater experience, greater age and greater philosophy enable us to outgrow this childish idea. But we do not realise, perhaps, how anthropomorphic our own conceptions, as Theosophists, often are: how long we continue to "make God in our image," instead of realising that we are made "in God's image"! It is obvious, of course, that no man can conceive

of a God beyond his powers of conception, so that we can never hope for any man to understand the essential Reality, or Life, in any larger sense than he, himself, represents. That limitation must always be borne in mind. But it must also be borne in mind that being ourselves of the essence of "God," it is possible to understand "God". That fact is our guarantee of immortality; man is immortal because he has never been otherwise, but that he has a mortal, temporary expression in the phenomenal world is equally a fact, and being in the predicament of living under that ephemeral limitation at the moment, we have to consider both the possibilities and the limitations.

Now, to go back to the example of fire. We may say that it burns us because it has a personal grudge against us and wants to do us harm. That is the primitive concept, attributing to an element the qualities of mortal man. Or we may say that the fire burns according to its essential nature, for all things express their essential natures. Or we may say that fire burns because it is subject to certain laws of the universe, certain laws of physics, based upon vibratory correspondences. No matter how we express our reasons, the central fact is always there: that the *effect* of anything is contained in its essence, in its essential being. This is true of all universal laws; it is true of man as an individual; it is true of humanity *en masse*; it is true of the planets and suns; it is true of the entire cosmic scheme. The moment we attribute any other reason, we become anthropomorphic.

That is why, it seems to me, it is important to get it clearly into our thinking from the first that nothing exists except as an expression of essential Reality; that nothing can happen except as it grows out of the nature of Life; that we, ourselves, and the universe in which we live, are not static automatons being worked by invisible strings, like

so many puppets, by a force outside ourselves; but that we and the universe are dynamic, expressing the essential Reality *which we are*, in forms, in actions, in nature; that, in this sense, *the universe is ourselves*, and that by identifying our consciousness, our point of view, with the essential quality, the dynamic reality, which is the true "we," the manifested changes of Life in time and space pass us by in their true perspective. This is the real inner government of the world; this is the true Invisible Rulership. The continuous panorama of change, birth, growth, old age, death, evolution—all that panorama is the expression of a something so dynamic, so real, so undying, so eternal, so vital, that it is not concerned with the many changing forms, either in the age of our bodies, or in the transient pleasures and pains of our human relationships, except as those changing forms, those transient personal experiences, contribute toward a fuller, more perfect expression of the dynamic principle which creates them.

That is why change must ever be the law of the manifested universe. One might almost put it that evolution consists in a continuous series of mistakes and the consequent rectifying of them. That statement is not, of course, *exactly* true, but the idea behind it is true. Evolution is a process of constant destruction and constant building. An inferior form is destroyed to give place to a better one, itself far from perfect, and itself, in time, destroyed to give place to a still better one. We call the process growth. We speak of a fuller expression of life. We say that Nature is constantly expanding, as modern physicists have discovered that the universe itself is constantly doing. And so it is. But that very change is a confession of imperfection. The reason why the law of life on this sad planet is a law of change is because our planet and we ourselves are imperfect. Were we to crystallize in that imperfection, were everything to remain

as it is at any given point in our personal joys and sorrows, we should cease to grow, we should cease to expand. Fortunately, such arresting of the cosmic stream cannot be; we are, in the personal sense, broken on the wheel of birth and death in spite of ourselves; until we see behind into the invisible rulership of our progress we grieve about it; we rebel; we ask why; we become cynics; we talk of the mad injustice of a senseless scheme. We cling to the relationship of to-day because it is the loveliest we have known; we cannot know—yet—that a lovelier one awaits. Yet, as Emerson puts it: "When half-gods go the gods arrive." And so they do.

It is the realisation of this, the greater perspective of this, that the Ancient Wisdom builds into the consciousness of its students. And it is the surety of this knowledge that constitutes true faith; the faith that St. Paul terms the "evidence of things unseen". True faith is that state of consciousness which, realising its identity with the dynamic life in all things, rests on that life and can see the changes of personal entanglements come and go with perfect equanimity.

So much, then, for the principle of Invisible Rulership. Now what of its expressions? Let us consider, briefly, the panorama of evolution.

Life expresses itself in many forms, some more limited, some less so. Always the limited form is eventually broken so as to give way to a less limited one. Life in the mineral kingdom moves sluggishly, encumbered by a dead weight of slow material. Life in the vegetable, while not yet in a form that can move about, has developed a greater expression through some sense of feeling and response, to vague likes and dislikes, to rapid changes from seed to flower, to definitely traceable changes when subjected to influences of sun, soil and climate. Life in the animal kingdom attains mobility of body, highly organized feeling, a nervous system through

which to register that feeling, and some beginnings of mind. Life in man develops all these qualities and adds more: reasoning power, greater awareness of surroundings, ability for abstract perception, and in highly developed specimens, the power of intuition. This much of the panorama we see for ourselves; anybody can see it and can think about it. It does not require scientific training nor specially equipped laboratories. If we observe thus and think, we come inevitably to the conclusion reached by the renowned Professor Huxley, that the conscious expression of life does not stop with man. In his *Essays on Some Controverted Questions* Huxley says:

> Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's; no Being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail's, seems to me, not merely baseless, but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities in ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience.[1]

No matter how great, how vast, how omnipotent, omniscient or omnipresent our concepts become, the entire scheme is an evolutionary expression, the breaking of inferior forms to supplant them with superior ones, the breaking of one limitation to take on a wider field, which, in turn, becomes also a limitation. Constant expansion. Constant change. And this is what we mean by evolution. But note that at any point in the scheme, from the humblest of Professor Huxley's black beetles or the most sluggish of his snails, the principle behind, the dynamic reality of Life, is the same: unchanging, undying, eternally being. And at any point in the vast scale of developing beings, we may look behind the veil and discover the Invisible Ruler: Life itself. If we could cut through, at any point, a cross section of this mighty

[1] Page 36, Ed., 1892.

structure, we would reach the informing principle, the dynamic force, ensouling, pushing, expanding, expressing. If we could do this and could identify our consciousness with this Life principle, at any point, we should at once be free of the illusions of time and space.

Let us take, now, another point of view. Let us regard the proportionate relationships of the evolving beings, one to another. Let us deliberately limit our inspection to the field of change, the evolutionary field, within which all these successive forms supplant one another. It becomes obvious, for example, that our pet dog can understand only so much of us as his own consciousness can circumscribe. Outside that limitation we live a life which must be, to him, as the life of the Gods. The richest and therefore the most vital and most real part of our daily existence is quite shut off from him. There is only one possible way for him ever to understand it: that is to develop that sort of consciousness himself. If evolution is a fact, that is just what he does. Only, having developed a wider scope of consciousness, he can no longer be limited by the form of a dog. The possibility that he may ever develop this wider scope of consciousness lies in the fact that he himself partakes of the same essence of the Divine Life as his master. But in his case, the form to which that life is limited is within the narrow field of the dog. Right there is an essential point: it is only through the use of limited forms that life is enabled to build less limited ones. It is by using the limited form as a sort of tool, by developing skill with that tool, that a better tool is created, a better form is built. So that, *from the standpoint of form*, evolution is an essential process. But *from the standpoint of Life* it is all the same at any point and any expression through form is a limitation. Furthermore, if we look to the next larger expression of form as the important thing, then we miss the essential,

for the essential is the Life within all forms, which builds, and without which no forms could exist, the Life which is changeless, undying, eternal, and to which everything limited, changing and transient must ever appear as illusion.

If man's consciousness bears to the dog something of the relationship of a God, then what of those stages of consciousness as much greater than man's as man's is greater than the dog's? Must they not also appear to man something in the nature of Gods? It is no doubt this principle which is behind all the Gods that the human race has created throughout the ages; it is this innate recognition of ever-widening consciousness that exhibits itself as an instinct which, as a certain great man once observed, would, if there were no God, create one. Back of this instinct is a fact in nature. There are super-human consciousnesses; such consciousnesses are a philosophic and scientific necessity, not merely a religious dogma. Where we err is in thinking of those consciousnesses as like our own. They resemble ours only in something of the way our consciousness resembles the dog's. All the same, the only way we can approach understanding them is by using what consciousness we have, by exercising our powers of comprehension, imagination, reason, awareness, limited though they be. Like our little brother, the dog, by these means, due to the inherent oneness of life, due to the essential likeness of our nature with the nature of all other beings, we shall break our limitations and cease to be bound by them. An animal can become more than animal; so man can become more than man. But the process of becoming more is not by increase of limitation but by destruction of limitation. The dog does not understand his master by becoming more like a dog, but by becoming more like his master; man does not understand Super-man by stressing his humanity but by developing his Godhood. In both cases, the Invisible Rulership is a rulership of Life.

There is, however, another sense in which Invisible Rulership may be considered more objectively. Take the dog. All the while he is striving to understand his human friends, he is subject to their care, consideration, and is the recipient of their love. To him their guidance and their care are invisible; he cannot know the anxiety of his master when he barks at automobiles, nor the concern of his family when he does not appear at meal time or is gone from home for a few days. Yet that care, that consideration, is always there. So with humanity; for it is quite possible for us to have among those more than human the friendship and affection which we have also for those less than human. In this objective sense, there is guidance and care for humanity among Beings long since human and now beyond the limitation of personal laws and personal attachments. This fact it is which lies behind the religious conviction of a Personal God; and to this extent is "Divine" interference in human destiny a fact. The Ancient Wisdom reveals to its students the reality of those Beings beyond humanity who, out of compassion, and as an expression of Their own Godhood, still concern Themselves with the destiny of races and of worlds. They are our Brothers, our Elder Brothers, or perhaps it would be truer to say our "less limited" Brothers. They are our Brothers who have transcended the human predicament because They have freed Themselves from the illusion of its permanency. They have gained this emancipation because of Their *likeness*, because of Their *very identity*, with the dynamic principle which manifests the cosmos; because of the One Life which They are, which we are, which the dog is.

Out of the fact of Their existence and Their work emerges a plan for humanity. They fall, as by Their very nature, into a place in the scheme of things. They become co-workers with nature, the executors of her

processes. We, at our stage, are co-workers in other ways. We plant a garden, we tend it, water it, cultivate it, and we find that we have shared in a process of life, have been executors toward a certain fulfilment. So the Elder Brothers work with humanity, always in accord with nature's laws and nature's trends. As it has been put, very simply: "Nature (God) has a plan and that plan is evolution." The Elder Brothers work with that plan towards the fulfilment of evolution. But there can be no doubt that Their fuller awareness renders Their point of view about all this process of living a very different point of view from ours. Let us beware of thinking of Them as merely glorified human beings. That facet of Them is the one nearest our view but it is a very, very small part of the glorious awareness which is Theirs.

What that further awareness may be, what the invisible rulership dynamizing their activities may be, we cannot even imagine. Fortunate are we if we can stimulate enough imagination, enough alertness of attitude, to attain a new perspective on human life and its daily problems here and now. What we have to remember regarding all invisible rulership is that the way to find it is to cut through to the One Life which pervades all; that our guarantee of liberation and of understanding lies in the fact that we are Life, we are Being. We can lengthen or shorten our period of servitude to pain and limitation in proportion to our intelligence, not making static gods in our own image, but realising that we are, ourselves, all Gods.

MORE harm is done in the world by careless, thoughtless, unkind and cruel speech than almost in any other way. Gossip is one of the most mischievous things in the world. It destroys more friendships, it destroys more homes, than almost anything else.

ANNIE BESANT

PRESENT DAY PROBLEMS

By GEORGE S. ARUNDALE, M.A., D. Litt.

I SHOULD like to emphasize the urgent need for us all to realize that the ultimate cause of the world depression does not lie in circumstances over which the average individual has little or no control, but in the almost universal inadequacy of moral and emotional stamina and insight which characterizes such a large proportion of the peoples of the world. You and I, and innumerable others like us, have ourselves created the depression, which has at last assumed such colossal and devastating proportions. Instead of being strong, we are weak. Instead of pursuing the cult of beauty and of refinement, of grace and of dignity, of order and of reverence, we have pursued the cult of ugliness in many forms, or at least we have suffered ugliness to stalk abroad in many forms without lifting a finger to check its disintegrating way. And though we may proudly point to our art museums, to majestic buildings, to cultural movements of all kinds, as evidence that the beautiful is not without its votaries, it still remains true that the ugly stalks abroad largely unchallenged, permeates through human agency every kingdom of nature, and has become a not inconsiderable part of our everyday life. It is this tolerance or cult of the ugly that breeds the ugliness of the prevailing depression.

The very cause of unemployment is not alone some vague law of cycles, some disarrangement of the economic

machinery, some aftermath of the great war, some maladjustment of the currencies of the world—these themselves are but the effects of wrong employment, of the employment of God's children in the production of ugliness. God chastises wrong employment through unemployment. If we do not know how to work according to righteousness, we must learn our mistakes through worklessness. So that while we may play about with raising wages, with adjusting more scientifically the relation of production to consumption, with conferences to settle the quarrel between the dollar and the pound, with artificially created employment to meet the needs of the unemployed, and while these may have their value up to a certain point, the fact remains that no application of unguents at the surface will radically cure the disease of the blood itself. The unguents may afford temporary relief; they will not cure.

What are the chief manifestations of ugliness of which the blood-stream needs urgently to be cleansed?

First, the ugliness we tolerate, and indeed sometimes justify, in ourselves. As for example the lack of reverence, and the confusion of freedom with license. The lack of reverence for all life, in whatever kingdom of nature—intolerance, the sense of proud superiority, want of understanding, cynicism, prejudice, and above all, the lack of reverence of man for woman. There is ugliness in our assumption that life-forms in the lower kingdoms of nature are for our use and convenience, as if these had not *their* right to live and to grow as we so haughtily claim that we have ours. There is ugliness in our assumption that we have the right to inflict cruelty to provide us with personal advantage.

There is ugliness in our assumption that we have more of the truth than those around us, that our faith, our beliefs, our customs, our own particular modes of life, raise us far above those whose faith, whose beliefs and customs and

modes of life are otherwise. There is ugliness in our assumption that material prosperity may be purchased at any price to our fellow-men, at any price to their well-being and to their self-respect. There is ugliness in our assumption that the truth matters little where profit is concerned, and that the end of power justifies any means whereby it may be attained. There is ugliness in our assumption that the weak must needs go to the wall before the strong, and that freedom means freedom to do anything instead of freedom to do the right. There is ugliness in the war-spirit everywhere, in the war-spirit in industry, in religion, in politics, no less than in the war-spirit as we ordinarily understand it. There is terrible ugliness in the relation between the sexes, where the woman is regarded as but the toy of man, where the man treats woman as an amusement, where the woman is not, at the very least, treated as man's equal and given equal status and equal power, where the woman is in any respect in slavish dependence upon man, where the sacrament of marriage is trampled underfoot as a result of license being mistaken for freedom. There is ugliness in all lack of sane patriotism and in all contempt of other nations. There is ugliness in vulgarity, whether it takes the shape of vulgar amusements and leisure, or of vulgar speech, or of vulgar dress, or of vulgar manners, or of a vulgar press, or of a vulgar government.

All these uglinesses have brought the world to its present destitution, have made its blood-stream dirty and the skin of its body pitted with pocks of depression and desolation.

But we do not confine ugliness within the limits of our own kingdom, for many of these uglinesses involve the perpetration of ugliness upon those younger kingdoms for whose welfare we are in fact responsible to God Himself. We carry our ugliness far and wide. Think of the cruelty we inflict upon the animal kingdom in the name of "sport," so-called, in the name of a fancied right to prey upon it for

our personal adornment, for our pleasures of the table, for our comforts. Think of the uglinesses with which we defile the beauties of nature, and of the ugly forms into which we mould the life of the mineral kingdom.

I could go on almost indefinitely reciting to you our offences against prosperity. What, then, is the remedy? To be alive with that spirit of reverence for all life, of whatever kingdom, which shall cause us to treat it tenderly, respectfully—never degrading use into abuse. The grass, the flowers, the trees, all creatures, and in very special measure the weak, the young, and the precious blessing to the world of womanhood, demand from us constant and beautiful cherishing, even when, perhaps, to destroy may be our duty for the sake of the larger life. If we would be refined, we must show refinement unceasingly, delicacy, grace, self-control. We must do unto all life as we would should be done unto us. Reverence is the need of the wondrous new age on the threshold of which we stand to-day. Where there is reverence, there are being planted the seeds of returning prosperity, for God created life to be reverent and has designed it to become an image of His own compassion.

May I close with a few practical suggestions?

Let us in all things and everywhere stand on the side of brotherhood and goodwill as against all forms of hatred.

Let us in all things and everywhere stand on the side of compassion as against all forms of cruelty.

Let us in all things and everywhere stand on the side of justice as against all forms of oppression.

Let us in all things and everywhere stand on the side of understanding as against all forms of ignorance.

Let us in all things and everywhere stand on the side of beauty as against all forms of ugliness.

Let us in all things and everywhere stand on the side of confidence as against all forms of hopelessness.

ARMIES OF PEACE

By F. MILTON WILLIS

WHY should not the majority of the men now enlisted for military purposes, as well as others volunteering and some drafted, be converted into a great, beneficent force to be used upon public works of a utilitarian and an æsthetic nature—a civilian army for the production of values? Why not, instead of unemployed, dejected, parasitic hordes of men in the several nations, these armies, contented and progressive, as they no doubt would be, be devoted to construction instead of destruction, thus balancing the account, in the Universal Records, of the devastating hosts of the past?

I have in mind ultimately a large, harmonious body of men in each country, under reasonable discipline, with some military training, such freedom as would not be materially abused, healthful maintenance, compulsory instruction in subjects suitable to their mentality and requirements (such instruction continuing year after year), and the privilege of marrying and rearing a family, with aid from the State to the children up to, say, the age of eighteen or even twenty-one, or until self-support had been begun, after a proper education—under a Department, not of War, but of National Construction and Defence. I contemplate the making of a provision, by enlistment for a three-year or other limited period, for their leaving the national service

and joining the ranks of competition outside, should they so desire at the end of any such period.

Much indeed is there for them to do, especially in the United States of America, much that only national initiative and support can accomplish. I refer to such tasks as the following:

1. Dredging and restraining rivers, to prevent floods and promote the use of inland waterways for transportation. Suction dredging will enable the creating of considerable cultivable areas of highly fertile soil along the marshy banks of certain rivers so treated. And the restraining of rivers will involve the building of dams in certain cases for impounding purposes, from which vast quantities of electrical energy may be derived very cheaply: witness the magnificent work of the United States Army Engineers in the construction of the mighty Wilson Dam at Muscle Shoals, Alabama, which will greatly aid in the navigation of the Tennessee River and in flood-control affecting the Mississippi River region, and will supply power for what bids fair eventually to become one of the greatest industrial centres in the world.

2. Improving harbours. In that a harbour is a channel for the nation's life, because from it go lines of communication to the rest of mankind, it should be not only as conveniently and safely equipped as practicable for commerce, but should be as sightly as possible. This beautifying could be accomplished by clearing away the usual ugly buildings and wharves bordering harbours and replacing them with structures pleasing to the eye; the Government to regulate these matters strictly as pertaining to its commercial relations with other countries, and to co-operate (through its civilian army) with the State or city authorities and individual owners in the work of demolition and reconstruction.

3. Constructing canals, railroads and highways to open up new areas suitable for cultivation, to facilitate transportation

of the necessaries of life, and to link up the country more closely part to part.

4. Reclaiming the wilderness by irrigation, and even scientifically tilling the soil, in places, in preparation for those who will make their homes on it later.

5. Colonizing on reclaimed areas city-dwellers who are ready for the change under the tutelage of the department of agriculture of the nation.

6. Preserving forests by replanting, and planting new trees in barren regions, greatly extending the work now being done.

7. Draining swamps and doing other such things, in the interests of sanitation and agriculture.

8. Constructing national buildings of all sorts, fountains and gardens on Government property in cities, great and handsome bridges where needed, magnificent memorials in honour of the great ones of the nation, etc.

These and perhaps many other classes of necessary and beneficent mainly outdoor work (in the initial stages) could peace-armies undertake successfully, all with the use of machinery of the most effective types to reduce actual manual labour to the minimum.

As to the psychological aspect of these suggestions, the training of our youth at the military schools would take on a new dignity, due to the constructive and creative work involved in addition to the task of safeguarding the nation. The young officers would feel themselves doubly servitors of their country, and the increased responsibility would attract more of the elect who are now, by circumstances, drafted under protest into the channels of self-seeking commercialism. It should be borne in mind that great numbers of men are not fitted for the competitive life and strife, do not care to toil for mere money, and are virtually enslaved by the existing conditions, to the great detriment of their character and

development; office drudges, factory-slaves, manual-labour menials, the light and life that should be theirs are denied them, and they sink to their graves little better than when they came to this great world-school. The civilian army life would set these latter men free and open for them a door to better things.

Selection of men for the places suited to them in the work of the civilian army could be made quite accurately by means of the psychological tests which the Great War especially brought to the front, or by vocational experts who are doing such good work in our cities. This work could be put in charge of experts at the several army centres throughout the country.

Furthermore—and this is a very important matter—every nation has as wards great numbers of lowly-developed individuals who are costing the respective larger nations untold millions in treasure annually through the maintenance of necessary prisons, reformatories, criminal courts, police departments, insane asylums, hospitals, etc. The crime bill, in its entirety, of the United States of America alone, was given by Mark O. Prentiss in the Manufacturers' Record of February, 1927, as upwards of twenty thousand millions of dollars a year! I contend that these a-social individuals, drafted early into the civilian army, through some legal procedure based upon a first offence or in some other proper way, would enjoy the conditions and be immeasurably improved before their span of life had been run. The outlay by the nation for crime prevention, detection and punishment, and the losses due to crime, would be enormously decreased in the course of time. For, with assured support for honest labour not too arduous, inducements to crime would be minimized among those who might otherwise succumb to temptation through need, a very potent incentive to crime.

It is likely that the saving in money through the prevention of crime, thus provided for, would in time far more than pay the extra expense of the army itself, and the surplus could be applied to the training of the offspring of the enlisted men and to providing in part for their wives.

We seem, in this Piscean age that is fortunately declining, the age of individualism rampant, competition and profits, quite naturally to think first in terms of money and property, and to feel that he only who has accumulated material wealth has made a success of life. But there is a new age dawning, the Aquarian age, in which the individual as a soul with a character will be considered first and his property matters only secondarily. So, in this matter of crime prevention and the material saving accruing therefrom, there is a far higher aspect to consider (in the light of the new age), and that is the elimination of a vast amount of heartache on the part of the parents and other kin of the undeveloped and inherently ignorant, and the pain and futility of the frustrated lives of the culprits.

As to the expense of the civilian army, I urge the at least partial use (at first) of scrip among the enlisted, which will enable them to buy at Government stores what they need, at cost price. The immense quantities of provisions and other commodities required will enable the Government to buy at low prices, or, better still, may lead the Government to expand its peace army and manufacture its own goods and produce its own food-stuffs and raw materials. The ability by means of scrip to purchase at cost, and the feeling of security for a life-time, will attract more and more into the peace-army ranks, and the beneficent work will go on and on with ever-increasing momentum until the whole country has enlisted. Then money and profits and capitalism in general (the source of most crime) will be supplanted by a co-operative commonwealth with leaders of the ability of those now at the

head of great industries but with an entire change of viewpoint; and there will be a tangible reward to each citizen in the shape of a yearly credit-card representing his share of his nation's profits, these credits terminating with each year, to prevent accumulation of wealth. [For a magnificent elaboration of this idea of Edward Bellamy, read his novels, *Looking Backward* and *Equality*, especially the latter, which have been translated into all the major languages.]

In the initial working of this plan, a portion of the day and evening could be given to military training and general instruction for all, with additional time devoted to intensive military training and to engineering, scientific, mechanical, chemical and business training for the more capable, to provide executives and additional officers as well as a proper army for defensive purposes. The partial military training given the majority could be quickly advanced in case of threatened war to a very effective status; but it would probably become early apparent that the emphasis would be laid upon construction, in all the nations adopting this plan, and that war-mindedness would simply die of inanition and the military phase become a matter of policing only.

It is very likely that such army life would prove attractive to both officers and men, but as time went on some would probably feel the urge of creativeness along egoistic lines, and desire to strike out for themselves in gainful pursuits. This, for them, would be well; the experience would be beneficial to them, for the zeal for accumulation would lead to the development of certain traits needed by them for a rounded character. But it would be within the power of the great organization to stimulate and foster within itself creativeness and originality, by offering emoluments such as public acclaim, promotion, decoration, or better opportunities to pursue chosen work; so that none need feel that within

the army the heights were barred from him. Each could feel safe for ever on the score of personal maintenance for himself and his family, for provision could readily be made for the oncoming of old age; and with care-free minds the more highly developed could devote themselves in their spare time to recreation, if desired, and the higher pursuits of the intellect.

Furthermore, these civilian armies of the nations would aid in the solution of labour troubles; for, when the demand for labour was slight and unemployment was becoming rife in the land, the Government could attract into its army those who wished to join it, and could undertake great works employing considerable numbers, works laid out perhaps long before in anticipation of such an emergency. And when men were needed for private enterprises in years of prosperity, numbers of them could be permitted to resign or be given furloughs for these purposes. No man in the nation, and no woman either, who could work, and needed work, need be long without employment or without the shelter and care afforded by this greatly expanded and beneficent army. This phase of the matter could be readily worked out with precision by intelligent citizens chosen for the task.

We are so prone to associate with our ideas of the State the selfish or the one-sided activities of the professional politician that we quite lose sight of the significance of the relationship between the State and the citizen; and well were it for all the world if they would come to look upon the State as protector and cherisher and friend, as the great Sage Pythagoras preached that memorable day at Tauromenion to the crowd about him on the hillside:

> Government exists only for the good of the governed. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the arts, which make the difference between the barbarian and the cultivated man.

The duty of the State is certainly to secure to every one of its citizens at least the minimum of welfare—of food, clothing, shelter, education, leisure—so that each may develop to the full the faculties which he brought with him at birth. And it should be accounted an insufferable disgrace to permit poverty and ameliorable misery in the midst of national or regional plenty. In fact, some system of jurisdictions might well be devised by which, through appointees to less and less areas, the lowest should be held accountable to his superior, that one to his, and so on to the head of the Department of National Construction and Defence, for any such conditions in any of the several jurisdictions.

Now, how better can this potent and beautiful conception of the relationship between State and citizen be implanted permanently in the consciousness of the peoples of the world, how better the welfare of all be subserved, than by means of these armies of peace working intelligently and impersonally the world over for the great common good?

No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country.

THE MASTER K. H.

NORTH AMERICAN "INDIAN" IDEAS OF SPIRITUALITY

By HAMILTON STARK

THE Great Plains section of North America, mainly comprised by the region between latitude 55 (in Canada) and the southern boundary of Texas, and between the Mississippi river and the Rocky mountains, was the habitat of wild grasses, and hence was the range of the bison, or buffalo as falsely so-called. At the same time it was the home of indigenous nomads, distinguished by a culture remarkable for its appreciation of the importance of all natural forces and the significance of their phenomena. By 1750 the horse had become well distributed over the entire area, contributing to the growth and exchange of ideas by reason of more rapid transit among the three dozen or so of tribes which as contemporaries, occupied that territory from the dawn of recorded history until dispossessed by the white invaders.

Beyond those boundaries were other tribes quite as responsive to environment but of a somewhat different character. Culturally, the Pawnees formed a transition people between two types of ceremonialists: the Mandan, Hidatsa, Cheyenne, and Arapaho of the north, and the various Pueblo communities centred around north-western New Mexico. All placed a unique value on "sacred

bundles," which custom probably originated among the Zuni and other stationary settlements which depended for subsistence upon what therefore became to them, "sacred" maize (Occidental corn). Being always on the defensive, and with a cramped mode of life to endure, the Pueblos long ago became very highly organized, so that each inhabitant had solely his own niche to fill. Life was reduced to a conservative, conventionalized ritual which allowed of little initiative or individualism.

Their perilous isolation made rigid organization imperative, so that it early became complete and stabilized. The resulting governing oligarchy contains a group of thirteen Societies chiefly concerned with the curing of disease; also an extensive group of organizations of masked dancers who impersonate the Gods; and thirdly, a series of fifteen priesthoods devoted to the spiritual welfare of the people. These latter, by the sacredness of their office, the isolation of their individual lives, the blamelessness of their conduct, and their concentration of mind, perpetuate a psychic and spiritual condition of which the public ceremonies are a partial reflection, and which condition makes living more secure in that rather inhospitable land. The leading sets are the four groups of rain-priests—one for each cardinal direction—associated with four "sacred Powers"; (seemingly identical with those Gods who played a fundamental role among the Mayans of ancient Central America.)

But the seat of the later and more wide-spread culture was the Great Plains, and it was the Plains Indians who practised the renowned Sun Dance: a very spectacular and meaningful aboriginal rite. It was a programme composed of small ceremonies, almost anyone of which could be celebrated alone on other occasions. The Canadian Sioux made the Sun Dance a composite of only five ceremonial units, whereas the Arapaho used fifty-four of a possible eighty-two.

"The Sun Dance is the Oglala contribution to the strange, disjointed, but spiritually unified cultural *pot pourri* which we call the Plains Culture." (*Radin.*) As the demoralization of the Indians proceeded, the once uplifting rituals degenerated, and toward the close of that tragedy, this once majestic and inspiring performance came to be characterized by immoderate tortures, self-inflicted by the victims who made of it an endurance test.

When an Indian was in serious danger, it was not unusual for him or her to make a vow to the Sun (Great-grand-father)—promising to give a public dance in His honour and as chief participant, to undergo privation in return for help to the supplicant or a relative in peril. They had no great fear of death as such, but they dreaded family separation. "No white man has any conception of the strength of the blood-tie among Plains Indians." (*Vestal.*) The vow-maker underwent much preparation for the great and very solemn occasion, which was attended by the entire tribe, and lasted several days. The inner meanings of the various phases of the affair may not be too abstruse or intricate for Caucasian comprehension, but it seems certain that the most attentive white observers have not fully understood them in the Indian sense. Upon the precepts of the Sun Dance Oglala society was established.

Naturally hospitable, they made every celebration a time of giving to the less fortunate among them. To the unspoiled Indian, happiness and goodness were largely incompatible with possessions. Social prestige was valued but it came of benevolence and fearlessness. "Counting coup," by touching an enemy in a daring sortie requiring cleverness, was more esteemed than killing him. The heroes and demi-gods of Indian tradition indicate the trend of thought, but the Indian's outlook, attitude, and motives have been observed and recorded only during the transition period; for from the

time of the first white man and the introduction of whisky, there developed a rapid disintegration of the old ideal life of sterling virtues and truly religious practices.

Among the Dakota and Lakota (eastern and western Sioux), the one compelling thought was the constant recognition of the Great Miracle: Existence. By their mode of living it was so wonderful to be alive. The daily contemplation of it was adoration that was not restricted to certain days or seasons. And they took no sacred name "in vain": there was no profanity in their language. The abiding attitude toward the Great Mystery, of which the Sun was a material symbol, was one of exaltation. They were accustomed to regarding mind as naturally divisible into two parts: the spiritual and the worldly. The stoical, solitary contemplation of the nature of Being was without ulterior motive—an upliftment by aspiration along the spiritual ladder of Realization. Every object was an embodiment of power, and so, something to be revered. They very naturally attributed personality, virility and will to the elements, the Sun, the stars, and to all animate and inanimate Nature; and the reaction to that conception was elevating and refining. Truthfulness, a keen sense of honour, and an understanding of the unity of all life, were concomitant with the realization that "By and with these holy things we enjoy life." Tent entrances faced the rising Sun, and were not fastened: being guarded mainly by the momentum of moral public opinion.

From babyhood onward, all lived a rigorous, invigorating life, and with the males Spartan austerities were endured so that they might acquire or enhance every mental, moral, and physical virtue. By the time of puberty each boy customarily sought an unfrequented spot, usually overlooking the surrounding territory, and there, alone and undressed, remained without food or drink until, exhausted by his vigil,

he could no longer stand or remain awake. The ensuing profound slumber at the same spot was expected to be characterized by communion with a visitant in the out-of-the-body state, who thenceforward remained his own personal mentor, or "animal-helper"—being the soul of some kind of well-known creature, which also could speak or otherwise convey messages.

Perhaps any species was considered fortunate when it became the confederate of the suppliant; but the bison represented dauntless endurance; the kit-fox was the symbol for sagacity; the beaver meant the wise planner; the wolf typified the successful hunter; the grizzly bear was esteemed as a healer of wounds (because of his "Sun-power"); and the eagle was admired for its own obvious qualities. Connected with the invocation or evocation of those and other sources of helpful "power," there were voluminous rituals, in the performance of which the characteristic habits of the creature or entity involved were imitated as closely as possible.

> Lo! the poor Indian, whose untutored mind
> Sees God in the cloud, or hears Him in the wind.—*Pope.*

Both Science and "common consent" have laid unsympathetic hands upon the inner life of the Indian, reducing it to statistics and "superstitions," but as said by the full-blooded "civilized" Dakota (Ohiyesa): "The religion of the Indian is the last thing about him that the man of another race will ever understand." Particularly, the "vision-quest" and "guardian-spirit" complex does not lend itself to material science's analyses. Communion with personified natural forces was a palpable certainty which held the attention of all alike, and even in the transition period it was not a matter for argument or for inter-tribal trouble: a person's religion was his own and inviolable. Those of a foreign culture may term it animism (whatever that may connote), but it was the normal thing for an Indian to be deferential to

the soul of every entity, whether that entity was material and visible or not. All life and manifestation was awesome, and many were the particular places and things that were "medicine-entities," and therefore set apart: potent for good or ill. Not only did the religious ministrants maintain close contact with the hidden side of things, but all persons, especially from puberty onward, prayed and sang frequently, not because of fear but on account of innate reverence toward the stupendous scheme of things in which they found themselves, mingled with ordinary human self-seeking in times of need, and which became more habitual as Caucasian influence overwhelmed them.

From "the long ago time" the great family of Algonkins have been worshippers of a supreme Deity, and also of lesser Gods. While they still lived in the Great Slave Lake district of present-day Canada, members of the Blackfeet confederation regarded Dawn Light (Napi) as the Supreme, personified as "Old Man". In those early days as the white man's history goes, fire was reverenced, and it was procurable only by tedious labor under conditions not always easily obtainable. To preserve an unfailing supply or ever-ready source, "coal(-)" or "ember"-men guarded it when camp was moved. They carried some in the form of slow-burning "punk" in clay-lined, wooden receptacles, and in each new camping-place at once kindled fires from which all lodge fires were started.

Before the advent of white men, the Blackfeet tribes had moved into what is now Montana, and also had gone much farther south in small parties, thus becoming familiar with Sun-worship as practised by the Natchez and the Pueblos. In adopting that faith and its ceremonies, their own custodians of fire became their religious leaders or Sun-priests. After a century or so of enlarging the tenets and ceremonies, it became the prevailing cult throughout the buffalo-hunting country, and frequent offerings to the Sun of articles of value,

placed in trees or elevated spots, were respected by all who saw them. Among the Pikuni ("Piegan") there has never been a change from the original designation of "coal(-)" or "fire"-chiefs, as applied to ministrants in sacred matters, the implications of which office have never been understood by many whites.

Pioneers in the fur trade had applied the terms "medicine" and "medicine-men," but they are misleading. Properly, "medicine" mainly was "power" (either protection from harm; success in ventures; or recovery from sickness) derived from invisible, propitiated sources, and "making medicine" was a process of becoming *en rapport* with the officiant's own ally in the invisible world, usually the group-soul, or perhaps the archetype of some genus or species of the animal kingdom, which had been made known to him in a vision during his first fast—afterward referred to as his "dream" or "dream-person". (As, for instance, "Ancient Coyote" was a "sacred helper" with some.) It was symbolized and made more certainly operative by the possession of a talisman composed of a small but distinctive portion of a specimen of the animal, bird, or reptile kind involved, and sometimes a particularly powerful fetish became hereditary property.

Whenever two ministrants divided functions between them, one usually specialized in the duties pertaining to the tribal keeper and performer of the great cyclic rituals by virtue of his trained knowledge of them. He may be considered the priestly officiant, while the other was a shaman or wonder-worker performing emergency rites, and by the aid of extra-human prowess, producing magical effects, but which in the decadent days usually had to be simulated.

There indeed was resort to the use of curative roots, barks, leaves, and herbs, and among the Dakota, doctoring was taught to all members of the "Grand Medicine Lodge," a

secret society which admitted only men and women of excellent moral repute. At the "Mystery-feasts," the medicine-bags and totems of the various lodges were displayed while their "medicine-songs" were sung. There is no doubt that the Indian held medicine close to spiritual things, but in this also he has been much misunderstood; in fact, everything that he held sacred is indiscriminately called "medicine"—in an invidious sense.

Certain individuals of a decidedly mystical type, or perhaps, endowed with great personal magnetism, became intermediaries between the "two-leggeds" and the One-power which could renew their vitality. An Oglala holy man called Black Elk, being prevailed upon to disclose the rationale of healing, said: "A man who has a vision (in trance) is not able to use the power of it until after he has performed the vision on earth for the people to see . . . It was only after the ceremony in which I performed my vision, that I had the power to practise as a medicine man, curing sick people; and I cured many with the power that came through me. Of course, it was not I who cured. It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come. If I thought that I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish . . . I know the meaning of the vision is wise and beautiful and good."—*Niehardt.*

The ceremonial of the pipe, and also, the sweat bath, were practically universal among North American Indians. They were the sacraments of the Red man's religion, as poise and guarded speech made up his foundation of character. Tobacco was sacred, and not to be used thoughtlessly, but was indispensable in all the many formalities. A visit, any exchange of civilities with either friends, strangers, or even enemies, was dignified by ceremonial smoking in which the

pipe was offered to "the Mystery," and then to Earth-mother, before being passed around and partaken of by the persons present. In later times, the pipe, after being held downwards, was also offered to each of the four winds or their "spirit-creatures". (Four was the sacred number with all tribes.) The ordinary pipe-ceremony was an affirmation of honest intent in any matter to be considered. "All the meanings of moral duty, ethics, religious and spiritual conceptions, were symbolized in the pipe."—*Chief Standing Bear.*

"Every man had to enter the cleansing bath and take the cold plunge which followed, if preparing for any spiritual crisis; for possible death; or imminent danger."—*Eastman.* Not only the vapor-bath itself, but everything used in connection with it was regarded as sacred because adapted to a spiritual use. Wild sage, symbol of cleanliness and purity, was necessary in every sacred ceremony among the Lakota. A special ceremony, including appropriate songs, preceded practically every undertaking; and in hunting game, due apologies were also offered for the necessary taking of life. At meal-time, choice bits were offered up before eating began. "Great Spirit, partake and still be gracious to us," was the substance of the "grace" that was devoutly said.

In the very early times among the Dakota, the man who killed another in battle was expected to mourn for thirty days, as an indication of deference to the entity deprived of its physical body. While battle engendered passion, and the lust for victory or even slaughter, still, war was regarded as a game, one for qualified men; and a man who did not cultivate alertness and sufficient resourcefulness to protect himself from possible death at every moment of his life was considered unfit to live: a failure. "The truly brave man, we contend, yields neither to fear nor anger, desire nor agony; he is at all times master of himself."—*Eastman.* Family-affection was exceedingly

strong, but at a death, only the women gave way to audible demonstration. Visualization of the after-life state was no more vague than that of any other Race, and "many Indians believed that one may be born more than once, and there were some who claimed to have full knowledge of a former incarnation".—Page 167: *The Soul of the Indian*, by C. A. Eastman (Ohiyesa).

OUR Society is not a mere intellectual school for Occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."

THE MASTER K. H.

TRUE AND UNTRUE

By A. P. WARRINGTON

"The most wonderful woman in the world" was Mr. Bernard Shaw's tribute to Annie Besant. Certainly there has been none in the modern age more extraordinary, for what other has held a following through half a century of violent changes of belief by the power of oratory alone? Halfway in her eighty-six amazing years she made the break with England and Radical-Socialism, choosing instead India and Theosophy. All the work of her first period was on the tide of success—for the freedom of women, the overthrow of superstition and religious bigotry, the ending of sweated labour, the building of the social commonwealth. In her second forty years her fame covered the earth, but everything for which she toiled bore the mark of spectacular failure. The Theosophical Society split under her rule. She lost her college at Benares after twenty years of devoted service. To crown her crusade for Indian home rule she framed an elaborate constitution, which the National Congress would not touch and Gandhi waved aside. She worked up the ludicrous cult of the Madrassi Brahman messiah, only to meet humiliation at his hands when she was past eighty, for Krishnamurti dissolved the society of his devotees with a word and retired to California. And yet, what an amazing and fascinating woman! To Charles Bradlaugh an incomparable ally, for the early Fabians a delightful and tormenting colleague, for a world-wide circle of men and women a friend of affectionate warmth and gracious memory, and for audiences throughout the English-speaking lands a speaker unsurpassed for mastery of words and rhythm. Annie Besant was without originality of mind, and she could hold any number of fantastic notions. It was in courage that she was original and great.—By "Critic" in *The New Statesman and Nation* of London.

THE above lines, which appeared three days after the passing of Dr. Annie Besant, are sufficiently well (and briefly) written to claim our attention as illustrating how her life is judged by some thoughtful people among those outside

her following. No doubt the sketch would be considered just by many writers whose business it is to know something of the lives of prominent people; even her followers could heartily endorse some parts of it.

But the author's division of Dr. Annie Besant's remarkable life into two periods, with the first marked by success and the second by "spectacular failure," shows how easy it is for one to trip himself upon superficial evidence when he has a point to make or a theory to propound. To claim that the Theosophical Society "split under her rule"; or that she *lost* her Benares College; or that the "cult of the Madrassi Brahman messiah," as it is put, is "ludicrous"; or that Krishnaji brought humiliation to her; or that he has retired to California; or that she has had no originality of mind, is merely to retail spurious newspaper wares.

As a matter of fact, the Theosophical Society—split or no split—continued to be and still is a world-wide "going concern," affected somewhat at present of course, as everything else is, by the world depression, but none the less an active, vital organization. In any case, the split occurred under the "rule" of Colonel H. S. Olcott, the President-Founder; and whatever part she may have played in it was taken as a subordinate to him. When she became President, the total number admitted to membership during Colonel Olcott's Presidency had been 31,757. When she passed away, the number had increased to 143,439. Thus during the thirty-two years of the Colonel's administration the admissions averaged about one thousand per annum. During the twenty-six years of hers, the annual average was increased to more than four times that number.

As to the Central Hindu College at Benares, that was deliberately and magnanimously given to the Hindu University that it might have the proper status for its foundation, which would have been impossible without the

College as a nucleus, and so was not *lost* in the ordinary sense.

As to her "elaborate constitution, which the National Congress would not touch and Gandhi waved aside," I have no information that the Congress and Gandhi have done differently in respect of the bill now before Parliament. Besides, her Commonwealth of India Bill was far less elaborate than the latter because (1) it was confined to British India, the States not being ready for Federation at that time, and (2) it did not contain the so-called "safeguards," with which the present draft Constitution teems. Her Bill would have given more power to Indians than the present draft and, I am informed, offered the soundest as well as the most indigenous basis for India's welfare.

And the "cult of the Madrassi Brahman messiah" has been far from "ludicrous" to large numbers of people throughout the world, however it may appear to the professional columnist. Moreover, Krishnaji's dissolution of the Order of the Star was too consistent with his teaching to have been a "humiliation" to anybody, much less to Dr. Besant, who for years had been warning her followers by pen and from platform that he might say and do the most unexpected things when he took up his work. Again, he has not retired anywhere, but all along has been and still is lecturing the world over to substantial audiences wherever he goes, and is giving a growing proof that he is inspired by a source of spiritual wisdom of a very high order.

But the deeper facts at the base of each of these points are spiritual and will never be approached save by those who are not too mind-proud to reach up to sources higher than that aspect of mind (its concrete side) that has ever been known to the Indian philosopher as "the slayer of the real". Beyond that limited field is the entire

realm of religious and mystical experience or intuitive perception—even sometimes that of the ordinarily known "hunch" of the man in the street. This subtler mind often masterfully leads one straight to his desired end in spite of the conclusions of the over-glorified concrete mind, valuable as it may be in its rightful function as a mental servant to its higher partner.

Perceived from this more abstract altitude; *i.e.*, to those having the subtler technique of perception, the Theosophical Society, even supposing it could have seemed a failure to the material eye, is seen as having exerted an incalculably beneficent influence in the world in having been the leading force to bring about unbelievable changes in thought, and especially religious thought, everywhere, even though its membership at any one time has never reached beyond five figures. One has only to recall the state of the public mind and feeling when the Society began its work in 1875, and measure it with that of to-day, to realise the extraordinary breadth of the change that has taken place since then; and the Society is being credited more and more with the major part it has played in this. It became the entering wedge, driven into centuries-old incrustations of rigid orthodoxy and relentless tradition, and as such was almost alone in its difficult and unwelcome pioneer work.

As the head of its correlated school of training and later as its President, Dr. Besant led the Society and its membership and even large numbers of near-Theosophists along pathways of liberal thought in constantly increasing numbers, which could not appear even to the statistical mind as indicating anything like failure, to say nothing of the inner successes in the lives of thousands upon thousands who have risen and called her blessed.

Again, who with spiritual vision would say that the voluntary surrender of the College at Benares, that the Hindu

University might rise on its site, was aught but a great success? Indeed, it was one of the greatest acts of her wonderful life, and therefore one of her notable successes. In her philosophy you possess what you give, not what you keep or take; and the example she set by this magnanimous deed may pass into Indian tradition and be told among the deeds of the hero-saints of the world.

Of the inner side of her political work for India, I can only say that she always felt, and indeed claimed to *know*, that she was acting under guidance of a very lofty nature. The development to which she had attained of the subtler sense, which enabled her consciously to contact the minds of Those whom she described as forming the Inner Government of the World, gave her a leading marked by great far-sightedness and wisdom. Where would India have been to-day but for the awakening force of her powerful activities? And where would it *not* have been had her wisdom not been rejected for the decisions of those less wise in leadership? One thing she was prepared to give her life to preserve, and that was the unbroken connection of England with India, for she knew that the younger nation was in India by the will of that Inner Government; and what she sought so eagerly was to inspire India to rise to that state of political adultship which would make her a worthy, self-respecting partner in a great World Empire. To this end she tried to set the pace for action, and this she did in the form of a constitutional proposal for a new Dominion in this Empire, to be formed of the various Provinces of the Indian peninsula.

Her success in this lay in the obvious fact that she actually started something and started it aright, where there was naught but lethargic inaction; and now what she set going is beginning to stir towards that ultimate success which she has always been assured would come in all good time. Let the historian of the future say whether in this action of

hers there were the seeds of failure or of success. Perhaps those who then shall read may find it put down as one of the noblest of all her successes, for in taking the stand she did she deliberately sacrificed her lofty standing with the majority of her Indian colleagues.

And finally, who can truly evaluate the purpose and meaning of the forces she set in motion in connection with the life and work of Krishnaji? In this, one surely needs the finer discernment, else his consideration of the problem will fall far short of Truth, for the whole outlook is set in a scene of subtleties, as was a similar scene two thousand years ago in Palestine. Who then ever thought that the incident which seemed real only to a few people of humble standing would ever come to anything but a ludicrous failure? To the jealous, intolerant, orthodox priesthood, and to the haughty, superior Roman ruler, it was so ludicrous as to become criminal, and so a sublime life was cut short, but a life that has since lived in the hearts of untold millions of earth's peoples, bringing blessings that none can repay. And who can say what the life of the modern "Madrassi Brahman messiah" may yet bring forth? Even in the light of that which already stands to his credit a great record has been made.

NEVERTHELESS, it is these members who now seek to sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the Headquarters ought to be done away with, as the organisation called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. . . . No "special orders," issuing from the "centre of power" called Adyar, could affect in any way whatever either a branch or individual; and therefore any Theosophist bent on self-culture, self-involution, or any kind of selfishness, is at liberty so to act; and if, instead of using his rights, he will apply his brain power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organisation called Theosophical.

H. P. B.

ANNIE BESANT

Morning

A LITTLE merry maiden at her play,
The world with all its griefs, far far away;
Yet came a dream again and still again
Of something whelmed in darkness, filled with pain.

The child thought she would die to find a key
To loose the lock and set the prisoner free;
The dream would fade, the child as children do
Played once again, nor knew her vision true.

Noon

So sad amid a world of care and greed
And disillusionment. A useless creed.
That something was herself. In prison fast
With life's lost multitudes her lot was cast.

She laboured daily and with no rest
To win some peace for others. Then her quest
At last perceived its goal: To spread a truth,
To suffer for it, as had dreamed in youth!

Evening

A woman ever striving to bring here
A golden age, would end men's strife and fear,
Ofttimes defeated, never in retreat,
Courageous every blow of life to meet.

And then came death, the story ends at last,
Till it begins again. A noble past
Means future greatness, reaping as we sow;
Such is God's justice, on the path we go.

F. H. ALDHOUSE

MEMORIALS TO DR. ANNIE BESANT

IT is clear that there should be suitable memorials to our late revered and beloved President-Mother, to remind subsequent generations—we of this generation need no reminding—of the splendid services she rendered to the world for over half a century of strenuous living. In every country there will surely be appropriate memorials, testifying finely to the generous gratitude of the many thousands to whom her life, her writings and her oratory have been of priceless value. Every Section of the Theosophical Society will desire to have some kind of memorial—a memorial at once beautiful and useful in the great cause for which she lived and died.

HER OWN WISHES

But every Section and every country must remember her beloved home Adyar, where she loved to dwell more than in any other place on earth—Adyar the heart and headquarters of the Theosophical Society, of which she was President for over twenty-six years. What memorials would she have wished to see at home? The answer is quite clear. In her declining years she spoke constantly of two schemes very dear to her—first an educational institution at or near Adyar, in which boys and girls might receive the kind of education for which she herself worked during many long years; second, the erection of a number of small cottages on some suitable part of the Adyar estate, in which, perhaps, some of the more internationally known workers might spend the evenings of their days. But this particular wish is for the future. It is of less immediate moment than the Besant Memorial School.

THE BESANT MEMORIAL SCHOOL

Our late President wanted a School at or near Adyar, and some of her pupils have decided to make a beginning in June next in premises to be leased from the Theosophical Society. There is just enough money to make a satisfactory beginning and to carry on on a

small scale for a period of years. But the School will need a permanent home of its own, buildings of its own, playing fields of its own, and the full equipment of a High School. Land is available, if money can be found to purchase it—£7,000. Already a number of young University graduates have come forward to help on a subsistence allowance; so the prospects are bright. But we are hoping to collect a sum of not less than £20,000 to make the School—some day to become a College, and even, perhaps, a University—worthy of one of the greatest educationists of her time. In another part of this issue of THE THEOSOPHIST a provisional Prospectus is published, setting forth the general principles governing the institution, which will be able, we hope, to make arrangements for students from other countries to study for some of the examinations of foreign Universities. Fuller details as to curricula, etc., will be sent on application to Dr. G. S. Arundale.

STATUES

But such memorials are not enough. There must be two statues of our late President—one to be seen by visitors as they drive along the entrance road: a virile statue, a statue of the orator-warrior, an heroic statue; the other to be in the great hall of Headquarters, dominating, with the statues of the Founders, the momentous gatherings which so often take place there.

Then there must be a beautiful shrine over the place by the sea where the cremation took place—a bust of the President in some suitable part of the shrine, and place left for another bust to be by its side, the bust of her great comrade C. W. Leadbeater. Perhaps, in the years to come, his body may be cremated there. Together they might look out upon the sea and into the far distances which forever they will together traverse.

ADYAR FELLOWSHIPS

And there is just one more memorial—the creation of a number of Adyar Fellowships, so that young people may be able to come and work for Theosophy at Adyar, giving to the Society of their young vision, of their young enthusiasm, of their splendid dreams, and bringing down into the present of that future which belongs to them. £150 per year for each Fellowship. Even now we know of at least ten splendid young people, full of ardour for Theosophy and for the Theosophical Society, whose services would be of inestimable value, and who would do much to help to make Adyar a Flaming Centre. A year or so spent at Adyar would by no means prevent them from being able to earn their living in the usual way later on, and the experience of Adyar would help them to become invaluable workers for Theosophy in their own countries in due course.

Obviously, Sectional memorials must be given precedence by the members who belong to the Sections. But it is earnestly hoped that (1) a proportion of the receipts thus obtained be dedicated to the centre of the Society as a thank-offering from the Section, and (2) many members and friends who knew and admired our late President will make a special effort to contribute to the memorials she herself hoped would come into existence.

Only as funds are available will the Adyar memorials take shape, so some of them may take a considerable time to materialize. But the above is a memorial programme, in which we hope members will practically interest themselves.

YOU ought to form an inner occult group among yourselves. I tell you, Olcott, without the Mahâṭmâs and the occult element, you will not have such devoted fellows as were poor Nobin, Ḍamoḍar, and a few others.

H. P. B.

MASTER is a thorough-going Veḍânṭin, an Aḍvaiṭin, as much as Subba Rao, and Mahâṭmâ K. H., a true Esotericist of the Buḍḍhist school. As men, they may differ in the way of putting it; as Mahâṭmâs they agree. There is but one Truth. There cannot be two Infinities nor two Eternals. One must make away either with Parabrahman or with Îshvara, unless they identify both in one, as Pramaḍa Ḍâs Miṭṭra does. And against such an identification none of the Masters would ever go.

H. P. B.

OUR Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country (India) we but obeyed Their wishes.

H. P. B.

ONE of the most valuable effects of H. P. B.'s mission is that it drives men to self-study, and destroys in them blind servility for persons.

THE MASTER K. H.

THE FUTURE NEEDS OF THE THEOSOPHICAL SOCIETY

FIVE-MINUTE TALKS GIVEN AT THE CLOSE OF THE LATE CONVENTION

I

By Mr. Hirendranath Datta

The Convention that is to be closed has been, you will agree probably with me, a very fine one. It has not been uncomfortably overcrowded, as I found the Jubilee Convention to be some years ago. I can well recall the first Convention at Adyar which I attended about thirty-three years ago. We had a comparatively small Convention, consisting of about one hundred delegates, no more. Those were the days when the Society physically was a constricted one. I remember that fact because, having ventured out of curiosity—being then comparatively young—to pass into what is now Blavatsky Gardens, I was chased by a missionary lady, and after much persuasion I was allowed by her to pass through, but with a warning that I must not come there again. Now it is so arranged that not only I but all of you have come there—and stayed there. That was, as I told you, thirty-three years ago.

Now it was very thoughtful of our President *pro tem* to select our departed President as the subject of this Convention. Our great leader has been approached and presented to us from various points of view by a large number of competent speakers who know, or knew, what she did, what she stood for, and what she achieved; so that I am going back from this Convention with a fuller and finer and more beautiful appreciation of our departed leader.

As you have asked me what are the needs of the Society which must be fulfilled in the near future, I would say: "Follow the lines that she chalked out for us, which we have not yet been able to do;

make Theosophy a living power in our lives; devote ourselves to the work which she planned." For instance, there has been talk started during her life that we ought to have here a Besant College. That is one of the immediate needs of Adyar. If Adyar is to be made the flaming centre she desired, then one of the immediate needs of us Theosophists is to make that dream of hers a reality. Let us work in that direction; let us carry the banner of Theosophy to all parts of the world, especially let us Indians carry it to all parts of India.

Suggestions have been made at these meetings as to how our Branch work can be improved. They are good suggestions; they deserve careful consideration; and it is necessary that we should fit ourselves by contemplation, by dedication, by service, to make ourselves worthy to be real channels, to be real teachers. These are great needs of the Society, but the greatest need is that we should follow in the footsteps of our departed leader. That is the greatest need, and if we are able to do it in our humble measure, then Theosophy will be able to achieve what it is intended to achieve: namely, to bind together the whole of humanity in a golden chain of Brotherhood. That was one of the dreams that our great leader dreamed. Let us do all we can to make her dream a reality.

II

By Mr. Geoffrey Hodson

I have selected from amongst many needs of our Society two to present to you in the five minutes at my disposal. They are dependent upon each other. First, the need for students in our movement, and second for teachers. I think I perceive a dearth of deep students in the Society, and as a result, a great lack of teachers and lecturers.

Now, by Theosophical study I do not mean merely skimming the occult cream from the more interesting of our books; I mean real study, the patient investigation of the fundamental teachings of the best of our literature and the literature of the world, idea by idea, and truth by truth, the mastering of the basic doctrines upon which the great religions and philosophies of the world are founded. I would go further in my definition of study, and add the necessity of contemplation, of meditation, and of test by application to life. Thus the great truths may become embodied within the student and he become established in his own truth, knower of the truth for himself, unassailable, unshakable and therefore capable of teaching from individual experience.

Furthermore, the student must keep himself abreast of modern thought in order to present to the world the ancient truths in terms of

modern thought, so that cultured intellectual people can follow and accept them. This to me is an all important need in our Society.

Only as we know can we truly teach and only as we study can we know. We must study in order to teach; become imbued with the real spirit of the teacher.

I have five practical suggestions to put before you for the attainment of this ideal. First, the sounding of this note throughout the Theosophical Society. An impulse in this direction could be sent out from Adyar, inspiring the members with the spirit of learning, the desire for scholarship, knowledge, an impulse in the direction of study and teaching.

Second, the establishment of interesting study classes in every Lodge in which the whole membership would take part. I do not mean the study so much of Astrology, Numerology, Psychology, and other Occult Arts with which Lodges become concerned. I do not exclude these but refer primarily to study, according to my definition of the word, of the basic truths of the Divine Wisdom.

Third, speakers' and teachers' classes in our Lodges, in which members will train themselves for this work. Thus they will become capable of holding an audience and of presenting in appropriate language the teachings of Theosophy.

Fourth, summer schools, on the lines of those held at Wheaton in the U.S.A. for the past four years. I know full well the influence these annual gatherings in virtual retreat have had upon the Section and upon the lives of the students. I advocate the spread throughout all Sections of this idea adapted to local conditions. Wherever members can come together for a week or two, withdraw from the world and concentrate upon the study of Theosophy, it should be made possible for them to do so.

Fifth and last, a dream of mine since the early days of my membership, the founding of a Theosophical University. By this I mean a College where men and women can come to study from all parts of the world. Such an institution would meet ordinary educational needs for young people, but also the particular need of which I speak, that is the special training of students of Theosophy sent by their Sections. These would be members of special promise, of talent, who could be sent back to their Sections as trained representatives and teachers of the Ancient Wisdom, givers of Theosophy to the world. Naturally Adyar is the ideal place for this institution which might well be part of the proposed memorial to our late revered President.

These are my five ideas, and I believe by their means the stream of Divine Wisdom may continue to flow through our movement. By these means I also believe we may awaken in ourselves the eager spirit of the student, whose goal is understanding, truth, and the joyous spirit of the teacher, whose happiness is to share.

III

By MRS. RANSOM

I think this Convention has revealed to us certain things which we should take away with us for guidance in our future work. The first thought that comes to me to present to you is the deeper impression still that I have acquired at this Convention of the work of our late President. We have heard of all phases of her life, tribute after tribute to her work, and it has brought home to me the magnitude of her work and life. It made her capable of changing the life of a whole continent as well as the lives of many people throughout the world. When in our own small measure we shall emulate that great life, we shall be great Theosophists, carrying the dignity of Theosophy into every department of life. Than that there cannot be a greater work ahead of us in the future.

In her life she revealed to us as much as she could of the Masters Who founded the Society, and I would like in my own life, above all things, to be able to say: "I too have come to know at first hand the will of the Masters. I may not be found worthy of it, but I will try." Than that there could be no greater work for Theosophists.

Another thing that marks both the present Convention and the possibilities of the future is the changed relation to reality; to permit the little golden intimations of beauty and holiness to flash up and transform us; that the spiritual life should develop in us as a spiritual creation which then transforms all the world, giving us courage to go about our ordinary daily affairs, trying to bring reality into them.

The third thing that marks our future is the possibility of dynamic Yoga. There are mighty complex movements in the graded worlds or planes. From them this great force influences us, so that we must develop greater sensitiveness to the higher, that we become more open to spiritual experience, that we may thereby bring the whole world nearer to the intention of the Logos,—moulding, changing, deepening the material of our differing natures nearer to the Divine Artist's design.

Reincarnation and karma are the things that we must work at in the future. We know the theory well enough, but research work is needed in both. People are needed in east and west who will not only reiterate all they know about reincarnation and karma, but who also *know* the facts personally and can therefore present them to the world for its understanding. We must be "live wires" along which the indwelling power of the Divine flows; and this must mean discipline—mental, moral and devotional, till our lives are radiant, beautiful and attractive.

We should go back to our Sections and Lodges having realised the joy of communion with many; with Brotherhood before, behind and around us; with determination that we who take the grand title of Theosophists shall bring Theosophy into the very fabric of the world's life and thought. Thus the Divine Wisdom shall be written in us and poured through us, and Love shall prevail.

IV

By Mr. D. K. Telang

I am afraid I have not the variety of experience nor the beauty of language of Mrs. Ransom, but I beg leave to put before you certain considerations which have grown out of my experience in the Indian Section. I am afraid what I am going to say will be very humdrum, but I would rather speak in our Section out of my own experience of what is needed for the Theosophical Society. I hope you will be patient with me while I am saying these words to you.

In the T. S., so long, we have had various phases, and we have come to the present phase which obviously has inspired the General Council of the Theosophical Society to pass the resolution you have just heard. I would say that, throughout all these stages of the T. S. up-to-date, one of the most vital factors, as it appears to me, has been left out of consideration—the contribution to the thought of the Society by our Krishnaji. For what reason, it is not my purpose here to enquire. That particular factor, however, to my mind, has brought our Society to where it is to-day. There have been great difficulties in the Theosophical Society, and not less in the Indian Section. Whenever, therefore, I have had occasion to speak on behalf of the Indian Section to the Society, I have tried to present the view that the great need before us is not so much the various old systems of thought, to which we have been accustomed, but to open out to other and larger ways of thought in religion, psychology, science, occultism, psychism, and so on, all new thought—to get a great deal more admitted to our Society than what to us to-day is technically Theosophy.

There is another and perhaps more vital consideration. I think we have looked upon our Society for so long rather as something to which we have to belong. I think the next step should be that, instead of the members belonging to the Society, the Theosophical Society should belong to each one of us; so that the Society emphatically stands only for its declared Objects and not for the varied interpretations of its leading members, within, of course, its Constitution and Rules. There should be no legitimate cause for the present discontents, as ventilated in the pages of our magazines. We do, and ought to, stand for the broadest platform of Brotherhood. It will only come about with greater freedom of thought and more

unfettered action. So long as we do not allow this freedom in our Theosophical Society, I say, without any disrespect or lessening of gratitude to the T. S., we can only achieve a stereotyped result—not a brotherhood of beings, but of those who would think and act like us. I believe that a bigger life has opened, or is opening; and so long as we follow strictly what has been in the past history of the Society, so long we must continue the experience of the Society alike of the past few years. Although I do not hold that it may be so, I shall not be afraid to depart from the lines laid down by any of our earlier teachers, not even from Dr. Annie Besant; for I know that the freedom I demand in the Society I have learnt to admire only at her feet, the freedom which she conceded to the Society in the fullest measure.

It may be that I stand practically isolated in this forecast of the future, in the suggestions that I make so that our aim may be achieved. It makes no difference to me; I must present my case, as I can see it. My love for the T. S. is as great as that of any other member; but my point of view, it may be, has slightly expanded as I have lived and grown in the T. S. I offer it merely as my experience, which perhaps does not square with yours; but I have much intimate knowledge of things as they have developed, and I beg you will at least give my view the consideration it deserves.

You are probably surprised that I have taken this line on such an occasion. I have been known at one time as being very intimately in the counsels of Dr. Besant and in her work, and I can assure you that I am not deviating one little inch from the line she taught me. My friends, I merely mention this to indicate the ingredients of my experience, not that you might be inclined to receive, or reject with contumely, the results of my experience. I plead that if our own experience demands it, we should deviate from the lines so far followed, and I would say that I have learnt this out of my own experience.

V

By Dr. G. S. Arundale

Mr. Warrington thinks that I had better speak now, and I would like to say, as Mr. Hirendranath Datta has said, that this has been a very favourable, in fact a very fine, Convention, from many points of view. We are passing inevitably through a period of transition, change, readjustment; and the old order changes—rightly, inevitably—giving place to new.

Now, we must not mind these changes, the cataclysms—what some people might call catastrophes. What is of utmost importance to us is that our late President still lives, is (we have been told)

taking an intimate interest and offering a guiding hand in the work of the T. S. in the immediate future. We must not think of her as dead, but as living, as with us to guide and instruct us, as she did for so many years. She is still at our service, still more at the service of the T. S., if we look to her, listen to her, if the T. S. desire to do so.

I ask each one of you to take away from this Convention the fact that we have in our minds a living Dr. Besant to whom we can look, to whom we can apply, who is willing to guide us and help us along the new way that lies before us. It is of infinite importance to realise this. It is sometimes suggested that in her last years she had not the strength of mind that she used to have. What does that matter? The power and will to serve she had to the very end of her days. And those of us who have had the privilege to have been in close touch with her these last years knew full well what a benediction that physical presence was not only to residents of Adyar but to the whole Theosophical world.

Travelling throughout the world, as I have been, I know how Section after Section, and member after member, has looked to Adyar, to Dr. Besant as the heart of Adyar, praying—if it were the will of the Elder Brethren that she might be spared for many years to come, even in her worn-out physical body. Now that she is free of the physical body, she is free to serve the T. S., perhaps as she has never before been able to serve it. We must go forward with her—not necessarily always in the actual work she did, though much of it still remains to be fulfilled, but always remembering her and going forward in her spirit.

I know very well, you all know well, that she would wish us always to have happy comradeship together, even though we have differences of opinions, beliefs, outlooks. These are useful, and may be really helpful if we make differences constructive. And I venture to prophesy that out of this readjustment the T. S. will rise in far greater strength; and because of the watching and guiding of our President-Mother, we shall find that the Society becomes stronger than ever, such a Society as we have perhaps not known for many years.

So, please, brethren, let us go forward with great confidence, happiness, joy, remembering always that membership of the T. S. means supremely a generous recognition of universal brotherhood, even though we may differ one from another—as it is well that we should differ. We must learn to confine the many differences within the one great circle of brotherhood, never suffering any of them to stray outside.

That, to me, is the lesson we have to learn. It is, to me, that which we can draw down best from her. You who belong to the Indian Section have a splendid opportunity of helping India to receive the light, and to spread it abroad.

NOTES OF AN ADDRESS BY THE PRESIDENT, *PRO TEM.*

GIVEN AT THE

OFFICIAL CONVENTION DINNER, 1933

FRIENDS,

I invited you to meet me this evening as members of the General Council for the year before us; as members of the Executive Committee; as national and international lecturers; and of course on such occasions we dare not neglect the press, and therefore we have the sub-editor with us.

My thought in meeting you here to-night was that perhaps by good fortune I might be able to set a precedent. I do think it an excellent idea for the President of this Society to meet his Theosophical family at the end of Conventions in a friendly, social way, to give them some touch of his thought, his policy, of what he would like to see mark the forthcoming year. Here are gathered General Secretaries and lecturers, and perhaps something might be said by them also that would be useful. (And many did speak.—ED.)

I think we all agree that just now we are in a very striking period of the history of the Society. We have come to a point where *anything* may happen. We have lost our great leader from view, and that no doubt will be a signal to the forces against us to busy themselves. Now, what must we do?

First, we must be aware of those forces and protect ourselves and the Society from them and their peculiarly subtle ways. We must be keenly aware of the sources of danger. It is a sad fact that it has been our own members who have perhaps at times done the Society the greatest injury. We must realise this also and what a precious charge we have to keep. The Society is to my mind the most important institution in the world to-day. When we come to examine it closely, we see it occupies a fundamental position that is absolutely unassailable from a spiritual point of view. We may go into the deepest occult teachings of the greatest teachers of the world, from the beginning down to Krishnaji, and we shall find that the Society is at one with all in their fundamental principles. That gives us a tremendous solidity. Since the Society is an outer vehicle for the most fundamental and comprehensive spiritual teachings this world has ever had, those of us who realize this have a great responsibility to the Masters and to the world They serve. I know that belief in the Masters is not expected of members of the Society, yet I shall say very pointedly that my deep conviction is that without the Masters this Society would be as nothing compared to what it can be with Them.

As to the world's situation, I also feel that anything could happen. Wars and rumours of wars are in the air. When I say that even in our wide-spread Theosophical Movement there has always been a sort of warfare going on, wherein members were divided on trifling unrealities, how can we expect such countries as are at present on a tension with respect to one another to avoid it? Of course, they have traditions that keep them apart, but likewise have we also. The point is that unless we can overcome our differences and set the spiritual pace for the outer world, whatever happens we are responsible for, at least in principle.

Undoubtedly, our Masters are using whatever instruments in the outer world They can get to bring about those conditions of life for which the world may now be ready. I believe that They count on this Society, that knows of the Inner Government and believes in Their existence, to be a most useful instrument; that They count on it in no small measure for real spiritual things to be done. We must not fail Them. We must go to the limit of our powers, and wipe out our little egocentric needs for the sake of the greater need—the peace of the world.

If we can only realise that Brotherhood is really a universal fact, and not merely a theoretical ideal for the Theosophical Society; if we can open ourselves to a wide compassion and understanding and so become channels, real channels, for Their force to be poured out upon the world; if we can make ourselves a vital, practical, spiritual Brotherhood in this world, I believe the Great Masters will successfully use this Society as a vehicle to help to bring about universal peace. Now, is not the weight of this responsibility resting upon us almost too much to bear? Yet the hope of success is what carries us through.

Let me tell you why I am speaking to you from this point of view. The other day I was very quiet in the Shrine Room, wondering why members who are ordinarily peaceful and helpful should let little, disturbing, personal things claim their attention when the world is in its present state of almost collapse; why we were not more effectively at Their work, doing our best in trying to help to save the world from its follies; why we split ourselves up over this little thing or that; whether we are not wasting our time: I was searching my consciousness for an explanation of it all, and what we should do about it.

The problem was not new. It has been mentioned over and over again, and the solution seemed to be wrapped up in the thought of realizing more keenly a true *esprit de corps*. In a sense our group is like an army. We have enlisted voluntarily. When we did so we agreed with ourselves in principle that we would sacrifice certain liberties, a certain freedom, limiting ourselves somewhat to the work we saw before us, as a man who joins an army, for there are innumerable personal things that he may no longer do. So in joining our spiritual army, our Universal Brotherhood, there were

certain personal habits of mind and feeling some of us resolved to give up once for all.

Another example: We have the knowledge of the Inner Government of the world. We know that that Inner Government is formed of Those who have obligated themselves to follow Their Leader, thus becoming a powerful body for the good of the world. When many of us joined the Society we came into it with the same spirit. We resolved to give up our world freedom in certain personal ways, and hoped to become subject to guidance. Thus, being soldiers of a sort, our position differs from that of people individually seeking spirituality out in the world.

This makes of us a kind of specially chosen people to be used by the Inner Government when worthy, in the respect that we can be sent anywhere, to found a movement, to organise, etc. We feel that such is quite all right, a great privilege; whom else should They send? The main thing is to go when the call comes. I would prefer not to be personal; but when C. J. sent a cablegram to me in 1931 saying I was needed at Convention, my wife was down with influenza and I also was ill. We had to pack up immediately and get all the necessary transportation and Government papers. We were a long distance from a city and had to spend much in telegrams; nevertheless, in four days we were on shipboard and just barely arrived here on time. Well, we are still here fulfilling duties in a critical juncture of the Society's history. I give this as an illustration of how one can answer the call that may come at any moment, no matter how great the obstacles may be.

It was the same with my relation to the L. C. C. I am not a churchman; I was born with an objection to churches—probably an old Hindu. But I was the person to see to it that facilities were offered for the first L. C. C. service in America. I had an inner call—I answered even against prejudice. You do not consider your prejudices, but go into the work as if in an army.

So, this was the answer I received in the Shrine Room: to serve humanity in the spirit of the soldier, all for Brotherhood and Brotherhood for all. The spirit of service and sacrifice does not look for personal advantage, but for the advantage of the whole. If we go forth and work in that spirit, the Masters will be free to use us and the world will get the benefit of it. Moreover, we shall have very little time or temptation for brooding over personal things that simply do not matter even a little bit. Let us spread this idea. Should we ever break and fail, it will be because we have not sufficiently the spirit of self-sacrifice and dedication, but prefer to waste our precious moments on personal trifles.

The Convention has been a great pleasure to me. I am indebted to my brother here who has helped me so much (Dr. Arundale), and to many other workers who have also helped to make it a success.

CORRESPONDENCE

The Late G. R. S. Mead

"THOUGH Mr. Mead had won international distinction as a scholar, and his wide reputation rested mainly on his vast knowledge of religious origins, yet he was equally ready to investigate contemporary trends of thought and current religious experience. It has been said 'he carried his learning lightly' and no truer thing could be said of him. Mead was a great scholar, but he was—and is—an even greater soul."

A great mystic, a pioneer in the progressive life of comparative thought and interpreter of life's problems, G. R. S. Mead founded The Quest Society; and edited *The Quest Review*; and members could echo the above appreciation.

After *The Quest* came to an end Mr. Mead still remained a member of several learned societies. Notably he took a keen interest in the recently founded Society for Promoting the Study of Religions and became a member of its Council.

His more notable books are *Fragments of a Faith Fogotten, Thrice-greatest Hermes, Quests Old and New, Pistis Sophia, The Gnostic John the Baptiser, Did Jesus live 100 B.C?* He early became dissatisfied with traditional doctrinal discipline, and determined to find some "other God"; and indeed he has brought a heritage of greater understanding of true religious values to those who have been privileged to know and hear him.

(M. E. W. in *The Inquirer*, October 28, 1933.)

Dzyan

In the first of the "Notes on the First Stanza of Dzyan," in the December THEOSOPHIST reference is made to the Sanskrit Dhyān as being an equivalent. Mr. G. R. S. Mead many years ago wrote upon this word. Up to that time he had been unable to trace it,

but with the aid of an eminent philologist, found it in the Japanese language. His correspondent expressed gratification that there should be in existence a Society interested in so obscure a subject. After this great lapse of time one's memory is naturally vague concerning details; but any who are sufficiently interested might perhaps find the reference in the earlier numbers of *The Theosophical Review.*

JOHN BARRON

A Slip in "The Secret Doctrine"

When reading *The Secret Doctrine* I was struck by a curious slip which might puzzle readers and to which I think it would be well to draw their attention in so far as this has not been done before.

In the Chapter entitled "Summing Up, a Recapitulation, Section, 5 [1] we find the following passage:

> There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it the noumenal Essences have more reality than their objective counterparts; wherein it resembles the system of the medieval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

It is clear that it is not the Nominalists but the medieval Realists that are meant here. It was the scholastic Realists who insisted on the *real* existence of "universals" or general notions or ideas, as any handbook or the Oxford English Dictionary will show. For the Nominalists such abstract concepts were mere names (nomina).

I therefore venture to suggest the reading "Realists" for "Nominalists" in this place.

A. A. PRINS

The Douglas Credit Scheme

I hope that you will allow me to point out to your readers the fallacious character of the Douglas Credit Scheme which once again obtains publicity in your issue of November. It is necessary to do so, because such articles as this cause well-intentioned persons to waste their efforts in the advocacy of a specious scheme, of which they are unable, on account of insufficient knowledge, to see the weakness.

Miss Graham's article contains so much that calls for criticism that it would not be possible to attempt anything like a complete and detailed analysis of it; but some points of importance which are

[1] *The Secret Doctrine,* Reprint 1928, Vol. I, p. 295.

ignored in the Douglas Scheme may be indicated to set those who are studying the problem thinking in a way which will enable them to see "the other side". I agree in recommending a study of the works of Major Douglas provided that the reader will not be afraid to set down as nonsense that which appears to him to be such; failure to understand obscure and ill-expressed statements is not always due to great profundity on the part of the author and stupidity on that of the reader.

The article under review begins with a series of unsupported statements which are not at all self-evident. I suggest that those who are disposed to accept them should examine them carefully to see whether they do not in fact show that the Douglas analysis is very superficial. As an indication of the kind of examination to which they should be subjected I submit the following: "There is no lack of goods, no lack of human beings who need those goods." Indeed, but goods are perishable; most goods remain good only for a short time, and even the relatively permanent forms of wealth, such as buildings, require constant attention to prevent their reverting to the dust from which by man's creative efforts they were fashioned. How is the supply to be maintained? There is no lack of labour; as Social Crediteers are always emphasising, we have an almost unlimited capacity for production; *but*—and this none of them that I have read appears to realise—labour does not create food, clothes, houses, and other forms of wealth from nothing, it has to make use of already existing matter and the process of production consists in shaping this into new forms. In other words, economic processes call for not only labour but land (which term is used to cover all the resources of Nature outside man himself).

"The only requirement is a proper system of money tokens which would fill the gap between the consumer and the goods he requires." But if the land from which these goods are produced is monopolized and it is in the power of individuals to restrict or to withhold altogether the use of Nature's provision for all her children, no system of money tokens will suffice *alone* to secure to everybody all that they need. Land Monopoly, which exists in all civilized countries to-day, must be broken first. The article goes on to detail the "three chief causes for the poor distribution of money tokens" without mentioning the fact that where so vital a necessity of life as the earth itself is treated as property (fancy treating the air and sunshine as private property!) those who are permitted to call themselves owners will be able to demand a lion's share of the good things of this world as the price of their permission to let their fellows get from it what they need. Where a few thus get something for nothing, the others of necessity get nothing for something and we have the state of "poor distribution" of goods, or of the money tokens which represent them, with which we are only too familiar.

The whole presentation of the Douglas case is open to the same type of criticism designed to show its superficial character, but

having indicated (I will not say made) these gaps in the foundations upon which the case is built, I think it is fair to ask that Miss Graham should repair them before asking attention for the rest of her arguments.

In conclusion I may perhaps be permitted to say that the uninitiated should not be overawed by the great stress laid upon the mathematical basis of the Douglas Scheme. Mathematics is a very useful machine, but it cannot give you more than you put into it; in other words, the conclusions from a mathematical argument, like those from any other argument, have no value if the initial hypotheses are unsound.

B. BUTTERWORTH, B.Sc.

The World Economic Crisis and a Way Out

I was interested in reading the article in the November THEOSOPHIST by Mary Graham on "The Douglas Social Credit Scheme," but am strongly of opinion that Theosophists and thinkers, in view of recent world-happenings, should now recognize that the other plan she so lightly touched upon, namely the Bellamy Scheme, is preferable.

I may remark that in 1922 I inaugurated the South African Social Credit Movement, the object of which was "the furtherance of the knowledge and principles embodied in what is known as 'The Douglas Scheme for the Establishment of Economic and Industrial Democracy and Control of Credit Power'". I specifically brought the Scheme to the notice of General Smuts in this country. Our organization was responsible for a flood of literature on the subject, which we put before the South African public. We then hoped that much that we have since gone through might have been prevented . . . I believe it was otherwise fated, and that, as indicated in that little work, *The Spirit of the Unborn*, the great teacher "Suffering" had to teach us our lesson—a lesson we have not yet fully learnt.

In the years that have passed, it has been made apparent, by the juggling with currencies and exchange, and by the tricks of "Big Finance," that the only effectual remedy is to do away with our monetary system. Every great Scripture in the world forbids "Usury"—payment for the use of money. And philosophers from Aristotle through the Middle Ages down to Ruskin and Carlyle have denounced interest, which is the root cause of our trouble. Now, ameliorative measures cannot save us from our doom. Things have come to such a pass that to prevent wars, a continuance of unemployment, and world-wide chaos, we must totally abolish money, as we know it, and inaugurate a system based on brotherhood —a system in which selfish impulses are reduced to a minimum. Such a system, and one that would end our economic troubles, was presented by Edward Bellamy in *Looking Backward* from A.D. 2000,

and his greater work *Equality*. A prominent Douglas Social Credit advocate recently said locally that all Major Douglas's principal points were to be found in Bellamy's book *Equality*. And such is the case.

Miss Graham says that by the adoption of the Douglas Scheme "a great improvement in the status of women would follow, as they would be entitled to an equal share with men, and the grand vision of Bellamy would become an actual fact". But why not do it in the way Bellamy showed it might be done, and adopt his plan, when by comparison of the Bellamy and Douglas Schemes it is seen that Bellamy's is the simpler, the more comprehensive and the most effectual?

What so puzzles me is that while on the one hand it is so clear that our principal woes arise out of the working of our monetary system, on the other we have men like Douglas, Soddy, Keynes, Irving Fisher and the rest, apparently never able to get out of the old groove of thinking in terms of *money*. They all hang on to our present monetary system, however they may modify its details. Bellamy gives us the effective remedy. Do away with money altogether, as we understand it. Nothing short of this will now suffice.

Space will not here permit our describing Bellamy's plan. But may I exhort Theosophists to read, re-read, and study Bellamy's two works, and see if they will not endorse what H. P. B. said in *The Key to Theosophy*? She wrote in that work:

> The organization of the Society, depicted by Edward Bellamy, in his magnificent work "Looking Backward" admirably represents the Theosophical idea of what should be the first step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the heart of man. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual Brotherhood, and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

The International Bellamy League has been formed to further the Bellamy idea, and the object of the South African Section of the League is "the propagation of the general ideas contained in the books *Looking Backward* and *Equality*, and the dissemination of writings contained in these works, and also the performance of whatever may be considered conducive to the attainment of the state and conditions of life generally predicted in the said books". Theosophists the world over would be doing a good work, and at the same time would practically further the First Object of the Theosophical Society if they helped in this movement.[1] Particulars may be had from the Secretary of the S. A. Section of the League, P. O. Box 365, Johannesburg, South Africa, or from P. J. Burgers,

[1] Mr. Bell remarks in another communication: "I have been a member of the Theosophical Society for over thirty years, and at the present time am Secretary of the Johannesburg Lodge, but I feel that the most Theosophical work I have done all that time is what I am now doing in the way of Bellamy League work."—ED.

Internationale Vereeniging "Bellamy" Rijswijkscheweg 674 S-Gravenhage, Holland, and from Mrs. Emma Bellamy Hadley, Springfield, Mass., U.S.A.

In conclusion I may say I am pledged to no particular scheme as such. I have an open mind; and if a better plan than Bellamy's were presented to me to-morrow, and one that appealed more to my reason than this, I would espouse it. Bellamy's I believe to be the best and most practical and practicable before the world at the moment. Therefore I believe it merits the serious study of all who wish to see the aim of the First Object of the Theosophical Society become an accomplished fact.

FRED. W. BELL,
Chairman,
S. A. Section, International Bellamy League.

Vaccination

I

Mr. L. J. Bendit asks in THE THEOSOPHIST for January, 1934, page 488: "Is there a better method of protection (apart from general hygiene) at least possible—for instance, in the form of homeopathic medication? For of its efficacy I am not entirely certain."

Dr. H. C. Allen, in his *Key Notes of Leading Remedies*, says about Variolinum (Homeopathic preparation), that it

> bears the same relation to small-pox that Antitoxin does to diptheria.
>
> An extended clinical record by competent and reliable observers attests its curative value in variola, simple, confluent and malignant—as well as in varioloid and varicella.
>
> It has done splendid work in all potencies from the 6th cent to the c.m.
>
> As a preventive of or protection against small-pox, it is far superior to crude vaccination and absolutely safe from the sequelæ—especially septic and tubercular infection. The efficacy of the potency is the stumbling block to the materialist. But is it more difficult to comprehend than the infectious nature of variola measles or pertussis? Those who have not used it, like those who have not experimentally tested the law of similars, are not competent witnesses. *Put it to the test and publish the failures to the world.*

Italics are mine. I have myself tried some of these homeopathic nosodes with very good results.

"VRAJ"

II

In reply to Mr. Bendit's enquiry *re* "a better method of protection" than vaccination, I can say that I know from experience of cases that hydropathic treatment definitely cures an attack of

smallpox (and leaves no pock-marks). The principles of this method of treatment will be found in Louis Kuhne's *The New Science of Healing*.

G. K. W.

Autocracy in the Theosophical Society

In the THEOSOPHIST of November, 1933, there appeared an article on "The First Contact of the Lives of the Founders and Annie Besant". I would like to draw the attention of all F. T. S. to the lines on page 188 (lest we forget):

> Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting in the track of their leading ram!

I venture to suggest to whosoever happens to be the new President of the Theosophical Society that he should read very carefully these lines and know there is no place whatever for an autocracy in the Theosophical Society, not even for the sake of protecting the Theosophical Society from danger, because there is no greater danger for our Society than to "trot obediently in the track of the leading ram".

PIA MULLER

Germany

I could not help reading the controversy now going on in THE THEOSOPHIST about Germany. The world still loves to throw stones at that country; they see the splinter in Germany's eye but fail to see the beam in their own!! How about the huge armaments on the part of the Allies, who, some years ago, never got tired of shouting: "This is a war to end war," and who, a little later, solemnly promised (on very rotten paper, evidently) to disarm themselves? No Theosophist ever says anything against these Nations; instead Germany is attacked—because she had the courage to make order at home, because she had the courage to withdraw from the League of Financiers.

I mention this in all fairness to the parties concerned.

I would suggest that all Theosophists all over the world concentrate their thoughts *daily*, at a given hour, say noon, on the one idea of *international harmony*, directing this thought-form *at all nations*, not merely at one. We might do the world more good in that way.

Yours for fair play and peace,

O. KELLER

REVIEWS

Psychic Certainties, by Prevost Battersby. (Rider & Co.)

This is a useful book, and it would have been much more useful if the author had felt himself able to take one step further than he has done. Our students are well aware, as a general principle, of the fact that the Theosophical teaching offers a rational explanation of a vast mass of psychic phenomena for which it is not otherwise easy to account equally satisfactorily; but if suddenly challenged to produce that explanation or to give examples thereof, they would not find it easy to do so.

A large number of people are still so crassly ignorant of all the most important facts of life that even now we sometimes meet with those who ridicule the existence of anything beyond the material plane. The author of this book makes the same complaint, and his object in writing it is to give a catalogue of psychic facts which have been definitely and scientifically established, so that it is no longer worth while to waste time in arguing about them. His list comprises clairvoyance, telekinesis, ectoplasm, materialization and the occasional use of enormous but at present inexplicable psychic force.

Most unfortunately he stops short here, and does not feel himself justified in including life after death among the subjects about which absolute proof has yet been attained. The Theosophist cannot but regret this omission, but if the author has not yet found what he considers sufficient evidence on this most important point, he is of course quite right to say so, and we must thank him heartily for what he has done for us rather than grumble that he has not done more!

C. W. L.

Life Beyond Death, with Evidence, by Rev. C. D. Thomas. (Collins.)

It is rather a striking coincidence that this book should, apparently by accident (if there ever is such a thing as an accident), come before

us for review at the same time as the book last-mentioned, for really it might be intended as a supplement to it, though absolutely different in style and conception. The other gives us crisp, isolated facts in proof of its assertions; this one is a full and deliberate account of one case only, in which an inquirer, half sceptical in the beginning, follows out his investigation through many years of steady work, piling evidence upon evidence till he attains unshakable conviction. The details are tedious to follow, but the conclusions are irrefutable. Many lines of evidence converge to prove that death is but a frequently-recurring incident in life; some lines convince one type of mind, others another; let this book take its place among the rest.

C. W. L.

Kettle Drums, by N. Ramabhadran. (Basel Mission Press, Mangalore. Price Re. 1.)

This is a volume of stories and sketches of Indian life to-day. Reviews of fiction do not ordinarily belong to these columns but this volume may claim to do something to further inter-social understanding. The author has academic qualifications and experience in the police force to bring to his task. Some of these sketches are as succinct as De Maupassant's, but there is underlying a friendliness for the common run of human beings to be met in everyday life. This is a book that should appeal to all who know India, slightly or well, and their affection should be agreeably deepened by it.

R. W. C.

"*I Will not Cease*——," by E. G. Cousins. (Denis Archer, London. Price 7s. 6d.)

Mr. Cousins proves that those responsible for wars should fight them; that is, the armament makers, war material profiteers and M. P.'s who vote for war, when, if they would alter the financial system in line with the needs of the people, they would stop the need for killing in order to adjust economic ends.

The Japanese method of putting trained nationals wherever possible to help *their* need for expansion is a problem which Mr. Cousins shows can be settled amicably. The majesty of statesmanship and the petty vested and selfish interests are clearly contrasted. "The beauty of a thing is seen in its contrasted error."

This timeous contribution of Mr. Cousins is a call for us to make it clear that those who decide there shall be war shall fight it. A very sensible solution.

A. G. P.

The New Germany Desires Work and Peace. (Liebheit and Thiesen, Berlin.)

This booklet, which has been translated into English and French is a collection of speeches, made by Chancellor Hitler to his people since his entry into office a year ago, with the addition of President Von Hindenburg's speech at the opening of the Reichstag, last March.

The Chancellor outlines clearly and forcefully what he considers to be the possibilities and the dangers which face the German people. Victims as he conceives them to be of "a terrible inheritance" imposed upon them by the Treaty of Versailles, he states his conviction that the country can become prosperous, secure and self-respecting. Unity of leadership, which implies the suppression of all conflicting elements (such as Communism)—the moral purging of the body corporate of the nation, and the elevation of Art, the Press, the wireless to the greatness of Germany's former standards, are amongst the achievements which he hopes soon to see fulfilled.

If we may believe in the sincerity of such statements as: "Germany is at all times prepared to renounce offensive weapons if the rest of the world does the same" and "the German nation wishes to live in peace with the rest of the world" one can but admire the tenour of these speeches which are a clarion call to the German people to rise to the heights of their nationality.

E. M. W.

Madame Blavatsky and the Message of Bellamy, by Thos. F. Day. (Theosophical Hall, Pretoria, S. Africa. Price 6d.)

This is a reprint of a lecture given under the auspices of the Theosophical Society in Central South Africa. Mr. Day recalls to mind what Madame Blavatsky said touching the widely known work by Edward Bellamy, *Looking Backward*. She spoke of the work as "magnificent" and said it

> admirably represented the Theosophical idea of what should be the first step towards the full realization of Universal Brotherhood . . . and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

The author, realizing that as Theosophists we should put our Brotherhood, or "our Greater Self" as Bellamy termed it, into

effective action, urges the prompt consideration of Mr. Bellamy's vision which he was "permitted" to see in the waning years of his life while weakened by ravages of disease.

He quotes Philip Snowden (when Chancellor of the Exchequer): "Eighty-eight per cent of the wealth of Great Britain is owned by 2½ per cent of the people," stating that this has been accompanied, as always, by the decay of the helpless and unemployed. "Ninety-five per cent of the crime under our present system is committed for personal gain; either from absolute want, fear of the future, or greediness."

Bellamy visualized broadcasting, television, power from waterfalls, winds and tides; clothes of paper, returned to pulp factories when soiled, as is done in Japan to-day; air transport, universal peace, and said that the way to human happiness lay in the Science of the Soul and its relation to the Eternal.

In fine, this is a useful pamphlet to place in the hands of those who are seriously searching for a way out of the present world-impasse, for it stimulates original thinking about the most important problem of life to-day.

A. P. W.

Mixed Pasture, by Evelyn Underhill. (Methuen & Co., London. Price 5s.)

In this collection of essays and addresses, delivered during a period of twelve years before such varied audiences as a Girls' College, a group of Public School masters, a Council of Women Church Workers, or printed in eminent journals, Miss Underhill discusses in her usual luminous and scholarly style some of the little-understood manifestations of the spiritual life. She speaks from the Christian standpoint which looks on the universe as dual:

> It is that richly living concept of God's concrete reality and utter distinctness from the world, yet His ceaseless activity within and for every bit of it, escaping monism on the one hand, and deism on the other, which is decisive of catholicism.

Yet, catholicism emphatically declares an intimate contact between all these pairs of opposites: "Spiritual reality is not and cannot be cut off from the world of sense."

However, some have found in the profounder philosophy of Theosophy a resolution of this seeming antithesis, just as to many the monism of the Vedanta underlies the dualism of the Sankhyan philosophy.

The theme of the essays is largely the relationship which exists for the religious man between the two sides of himself, "that

'somewhat' in him which—however he defines it—is capable of eternity, and that natural being he shares with the animal world".

> Mary and Martha do live together in the house of the soul. One is absorbed in multiplicity, the other is gathered into unity. Martha, the extrovert, is busy and loquacious. Mary, the introvert, keeps her secret to herself . . . To ignore this duality is to impoverish our view of human nature, and I doubt whether psychology . . . is going to establish itself on a firm basis until it consents to recognize this.

An interesting suggestion is made that we must look to creative art, "that most fruitful field of research for the religious philosopher," for a clearer understanding of the transcendent state. The power of conveying ecstasy, she adds, is the secret of true art, and what is ecstasy but "the release of the transcendental sense"?

From another side Miss Underhill urges the necessity for and value of ritual:

> It is clear that any developed corporate religion, of the Church type, must find some outward expression by means of ritual and ceremony, in order that it may satisfy a deep instinct of man . . . Ritual as an aim in itself must be always absurd . . . But ritual as the outward sign of inward action is, in one form or another, natural and necessary to human creatures. It releases religious energy; and both expresses and stimulates transcendental and corporate feeling.

In her analysis of the Oxford Movement, which is undergoing vivid revival in Christian countries to-day, she truly says it

> has already shown us what human nature can become, when it leaves all and gives itself without limit to the purposes of God, whether in the life of service or in the life of prayer.

Perhaps Miss Underhill shows a singular neglect of the vast field of information to be found in Eastern religions concerning the life of the Spirit in man. However, her power to appreciate true Bhakti is to be seen in her studies of St. Francis, Richard the Hermit, St. Teresa, and many another "people who work from the centre and radiate God because they possess Him".

They are real, individual, intensely living men and women; who are made ardent by a supernatural glow, and become channels of a supernatural energy. They stand in the gap between the hidden perfect and the imperfect world, and love not one but both, revealing the absolute goodness, applying the absolute standard, and communicating the absolute life, because they are saturated by it, because they cannot conceive existence except in relation to it.

Miss Underhill's great gift to the Western world lies in the revelations she has made of the lives of Christian saints and mystics, often men and women living in obscurity, the full value and significance of whose existence was before unknown. And for the present volume students of religion needs must be grateful to Miss Underhill.

E. M. W.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Cuba, 10% dues per 1932, $10	31	3	3
Hongkong Lodge, dues and entrance fee of one new member, 10s.	6	10	0
Selangor Lodge, dues of one old and 3 new members per 1933, £2	26	8	0
T.S. in New Zealand, balance dues per 1932 ...	37	9	0
T.S. in Sweden, 10% dues per 1932, £26-4-5 ...	346	7	5
Singapore Lodge, entrance fee of Mr. Heng Seng Chiang, 5s.	3	5	0
T.S. in Wales, 10% dues per 1933 (till 30th June, 1933), £12-11-4	166	1	6
T.S. in Denmark, 10% dues per 1933 (till 30th June, 1933), £7-17-5	103	14	5
T.S. in Argentina, account dues, £1-15-2	22	15	0
T.S. in England, 10% dues per May and June, 1933, £27-3-10	359	6	10
	1,104	0	5

DONATIONS

T.S. in Norway, "Adyar Day" Gift	54	4	2
T.S. in England, " " "	26	7	0
Miss M. Leggett, Bagnio, "Adyar Day" Gift, $1 ...	2	7	0
Mr. Robert Davidson, Sydney, £5	66	4	0
T.S. in Wales, "Adyar Day" Gift	39	10	5
Legacy of the late Mrs. M. E. Binns, £ 225 (part) ...	2,979	4	9
	3,168	5	4

Adyar,
11th September, 1933

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

Financial Statement

The following receipts, from 11th June to 10th September, 1933, are acknowledged with thanks:

Donations

	Rs.	A.	P.
T.S. Lodge Bussum, Holland, White Lotus Day Collections £2, ...	26	1	11
T.S. Lodge Bolton, England, 10s.	6	10	0
Mrs. S. A. Gilbert, New Zealand, 18s.	11	15	0
T.S. in Scotland, White Lotus Day Collections, £5-8-0 ...	71	8	0
Mr. F. Clayton, Whitton, England, £10	130	9	9
Mr. H. Lorimer, Montreal, Canada	19	13	0
T.S. in England, White Lotus Day Collections, £34-1-11	450	11	0
Mr. C. Vasudevayya, subscription for July ...	2	0	0
Atlanta Lodge, T.S., U.S.A.	3	1	0
Madura T.S. Lodge, White Lotus Day Collections ...	4	7	0
Mrs. Adelaide Northam, Lansing	15	3	8
T.S. in Wales, £4	52	14	0
T.S. in England (Bristol and Birmingham Lodges), £2-11-1	33	12	2
Blavatsky Lodge, Bombay, "Food Fund"	53	4	0
Mr. A. L. Northam, Lansing	15	7	0
"Anonymous," 100 guilders	142	6	0
Mr. M. K. Krishnaswami, Coimbatore	5	0	0
Mr. C. Vasudevayya, subscription for August and September	4	0	0
	1,048	11	6

Adyar,
11th September, 1933

ERNEST WOOD,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands	"Filipinas" Lodge, T.S.	12-3-1933
Nueva Ecija, Philippine Islands	"Munoz" Lodge, T.S.	5-5-1933
Tampa, Florida, U.S.A.	"Brahmavidya" Lodge, T.S.	7-6-1933

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Memphis, Tennesee, U.S.A.	"Memphis" Lodge, T.S.	30-6-1933
Lincoln, U.S.A.	"Lincoln" Lodge, T.S.	
El Paso, Texas, U.S.A.	"Latin Americana" Lodge, T.S.	
Rochester, N.Y., U.S.A.	"Iris" Lodge, T.S.	
Cleveland, U.S.A.	"Cleveland" Lodge, T.S.	
Cedar Rapids, Iowa, U.S.A.	"Cedar Rapids" Lodge, T.S.	
Tampa, Fla., U.S.A.	"Acacia" Lodge, T.S.	
Milwaukee, Wis., U.S.A.	"Universal Brotherhood" Lodge, T.S.	

Adyar,
10th September, 1933

ERNEST WOOD,
Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS, INDIA

Supplement

THE THEOSOPHICAL SOCIETY,
THE PRESIDENT'S OFFICE,
Adyar, Madras, India,
November 22, 1933.

TO GENERAL SECRETARIES
OF NATIONAL SOCIETIES.

DEAR COLLEAGUES,

In accordance with Rule 10 of the Memorandum of Association of the Theosophical Society, the Recording Secretary will, on 20th December, 1933, communicate to you in alphabetical order the nominations for the office of President from the Members of the General Council. It will then be necessary for you to take the votes of the individual members of your respective National Societies who were on the rolls at the time of forwarding your last Annual Report to the President of the Society.

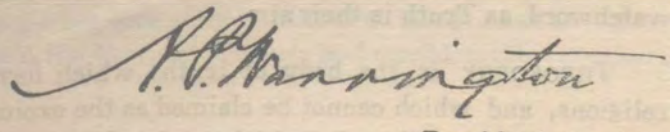
For your guidance the Recording Secretary will send you a specimen form of the voting paper which he will use for the members attached to Adyar. You will no doubt use a similar form, as no votes other than those given on a form officially prescribed by you should be accepted by you.

Kindly note that the result of your voting, *i.e.*, the total number of votes for each Candidate, must reach the Recording Secretary at the latest on 20th June, 1934. The totalling of the votes from all the National Societies will be done at Adyar, and the name of the successful Candidate will be announced on June 21st. It will therefore be necessary for you to fix the date of closing your voting so as to enable you to post your results in time to reach the Recording Secretary not later than the 20th June.

If you wish to send your results by cable instead of by post, it is quite permissible; but in either case the names of all the Candidates should be mentioned, with the number of votes secured by each. Any cable not complete in this respect will be invalid.

Manifestos of Candidates may be printed in the January number of THE THEOSOPHIST.

Fraternally yours,



President *pro tem.*

THE THEOSOPHICAL SOCIETY

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above Objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th December, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Spain, 10% dues per 1933	162	12	0
Mr. Peter de Abrew, Colombo, dues per 1934 ...	13	4	0
T.S. in Central America, 10% dues per 1932, $27 ...	73	7	8
Mrs. R. W. Hughes, dues per 1934, £1	13	4	0
T.S. in Egypt, 10% dues per 1932, £2-10-6	33	3	10
„ „ Philippine Islands, through the President, Manilla Lodge, dues per 1933, Rs. 85-50 ...	85	8	0
T.S., (outside) Russia, 10% dues per 1933, 49 Swiss francs	38	11	3
T.S. in Netherlands, 10% dues per 1933	1,428	8	0
„ „ Portugal, „ „ „ „ £4-0-2 ...	52	13	8
„ „ Canada, „ „ „ „ $87-80 ...	238	6	0
„ „ South Africa, „ „ „ „ £4-19-0 ...	65	9	0
„ „ Brazil, „ „ „ 1932, £12 ...	158	7	9
„ „ Uruguay, „ „ „ 1933, £4 ...	52	4	0
„ „ Burma, „ „ „ „	30	0	0
„ „ New Zealand „ „ „ „ £23-16-0 ...	315	0	2
„ „ U. S. A., „ „ „ „	2,599	14	7
„ „ Netherlands-East-Indies, 10% dues per 1933 ...	703	2	9
„ „ Porto Rico, 10% dues per 1933	42	9	0
„ „ England, July to October, £26-7-11	350	1	9
„ „ Iceland, 10% dues per 1933, £7-19-10 ...	105	11	0
„ „ Ireland, „ „ „ „ £2-5-6 ...	30	2	2
„ „ India, part 10% dues per 1933	877	15	0
„ „ France, 10% dues per 1933, £57-4-3 ...	760	1	0
„ „ Bulgaria, „ „ „ „ £4	53	0	4
To be carried ...	8,283	12	11

	Rs.	A.	P.
Carried forward ...	8,283	12	11
Paulino Diamico, Madam Lopes, C. Marthe Tanguy, dues per 1933, £3...	39	11	9
Mr. Oscar F. Hintze, Germany, dues per 1934, £1 ...	13	4	0
Miss E. Drayton, dues and entrance fee per 1934, £1-5-0	16	7	9
T.S. in Argentine, 10% dues per 1933, £4-9-4 ...	58	13	0
Singapore Lodge, dues of 11 members per 1933, £2-15-0	36	7	0
T.S. in Yugoslavia, 10% dues per 1933, £6	80	0	0
H. P. B. Lodge, Toronto, dues of 12 members per 1934, £3	39	4	0
Miss E. M. Casey, Messrs. K. Sina and Vadivelu, Miroku Lodge, Tokyo, dues per 1934	9	15	0
Mr. Kwee Siem Kiang, Bandjermasin, D. E. I., dues per 1934	15	14	0
Shanghai Lodge, dues per 1933, £5	66	1	1
	8,659	10	6

DONATIONS

T.S. in Australia, "Adyar Day," £1-4-8	16	4	2
Mr. Herbert Lanepart, Hong Kong, in memory of Dr. Besant	40	0	0
T.S. in Brazil, "Adyar Day," £2-14-0	35	9	0
Anonymous	74	0	3
Mrs. James Fonseka, Semarang, for Adyar Library ...	25	0	0
Hon. Treasurer, Chapter Herakles, for Dispensary ...	50	0	0
	240	13	5

CONTRIBUTIONS TOWARDS A MEMORIAL TO DR. BESANT

"A Friend" per Mr. C. Jinarājadāsa	200	0	0
L. Garbe Liomer, through Mr. C. Jinarājadāsa, 50 francs	7	9	0
Miss E. Drayton, 10s.	6	9	6
Mr. Khushaldas, Karachi	10	0	0
Mr. C. Jinarājadāsa, "Garland Money"	22	0	0
„ V. S. Soman, Vadad, Patpanhala	10	0	0
	256	2	6

Adyar,
9th December, 1933

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOL

Financial Statement

The following receipts, from 11th September to 8th December, 1933, are acknowledged with thanks:

Donations

	Rs.	A.	P.
Mr. A. Y. Northam, Lansing	13	14	0
Mr. N. K. Bhide, Jhansi	4	0	0
Mrs. D. Rajaram, for "Food Fund"	40	0	0
T.S. Compound Girls, Benares	16	12	0
Mr. C. Vasudevayya, subscription per October ...	2	0	0
"Anonymous" through Mr. Ernest Wood	74	0	3
Miss Helen Pottinger, New Zealand	7	14	0
Rev. W. H. Pitken, New York	13	8	0
Co-Masonic Lodge, Ahmedabad	25	0	0
	197	0	3

Adyar,
8th December, 1933

Ernest Wood,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Trichinopoly, India	... "Agastya" Lodge, T.S.	18-11-1933

Adyar,
8th December, 1933

H. Frei,
Recording Secretary, T.S.

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Theosophical Publishing House, Adyar, Madras, India

SUPPLEMENT TO
THE THEOSOPHIST

PROSPECTUS OF THE BESANT MEMORIAL SCHOOL, ADYAR, MADRAS

THE Besant Memorial School is established to perpetuate in a practical manner the life-long services to and deep interest in education on the part of Dr. Annie Besant, whose last wish it was that an educational institution should be established at or near Adyar for the helping of youth.

The School will be conducted on the lines laid down by Dr. Besant in her many educational writings and in her guidance of the various institutions with which she was associated. These are to be found in her pamphlet entitled *Principles of Education*.

In general, the first care of the School will be to ensure healthy bodies; and games and exercises, together with careful medical supervision, will be regarded as of vital importance. The second care of the School will be to guide the healthy development of the emotional nature, so that the students may grow amidst clean and uplifting impulses and feelings, thus conserving and usefully directing their growing vigour. The third care of the School will be to help the students to gain useful knowledge, and the ability to control and direct the powers of the mind.

Religious education will form an integral part of the curriculum, in the course of which the Theosophical principles of life, to be found in every great religion, will be given due prominence, and the students will be helped to discover in their respective faiths both an adequate understanding of life and a happy confidence in themselves and in their future. Special stress will be laid upon the importance of mutual respect among the adherents of the various religions.

Political education will consist in training the students for good citizenship. Patriotism will be given its due place, as also the paramount importance of the international spirit as an integral part of true patriotism.

Ordered and cultured freedom will form the basis of the School activities, and self-respect and self-reliance will accordingly be encouraged to the fullest possible extent. The School will be a community, representing in miniature, as far as expedient, life in the outer world ; and its members will be trained to value the dignity, opportunities and responsibilities of life, so that there may be a safe transition from the stage of preparation to that of growing participation in the larger life of the world-school itself.

Æsthetic and artistic education will be given all possible prominence, for upon this aspect of education individual and national refinement very largely depend. The importance of education for leisure will be practically recognized, in which connection craftsmanship will be constantly encouraged. Similarly, it will be borne in mind that education, in the case of the few, is for that leadership of which the whole world stands in such sore need.

The School thus hopes to send into the world good citizens, religious in the noblest sense of the word, equipped to earn an honourable living, to profit from the experiences through which all must needs pass, and to be to those around them examples of right living.

The School will be co-educational and largely residential, but day-students will also be admitted. Only vegetarian food will be provided.

The curriculum will be that prescribed by the Education Department of the Government of Madras, and by the University of Madras so far as regards the higher classes. The normal medium of instruction will be Tamil, but where possible special arrangements will be made for students whose mother-tongue is not Tamil. Special arrangements will also as far as possible be made for students who are preparing for the local examinations of foreign Universities, as well as for students who come from foreign countries.

The general management of the School is in the hands of the Besant Educational Trust, a body registered under Act XXI of 1860, with an Executive Committee at Adyar to deal with the routine business.

The Theosophical Society has at present no official connection with or responsibility for the principles or management of the School, but the Adyar Headquarters authorities are in general sympathy with its aims and objects, and consider that it may in due time become a most useful activity in the vicinity of Adyar.

It has been decided to open the School in Classes 1 to 5, and Forms 1 to 3, in June next if sufficient applications for admission are forthcoming. There will also be day classes for very little

children, under the guidance of an experienced teacher. Temporary premises will be rented from the Theosophical Society on the Adyar estate until funds are available for the purchase of land and for the erection of suitable buildings. It is, of course, intended that the School shall become a fully equipped High School, and later on a College, if funds permit.

A fully competent staff is already being selected, and the Headmaster will be Mr. K. Sankara Menon, M.A., Caithness Prizeman of the Madras University.

Dr. G. S. Arundale, late Headmaster and Principal of the Central Hindu College, Benares, late examiner to the University of Allahabad and to the Government of the United Provinces, late Minister of Education to the Government of His Highness the Maharaja Holkar of Indore, late Principal of the National University of Madras and head of its Teachers Training Department, etc., will be honorary Educational Adviser.

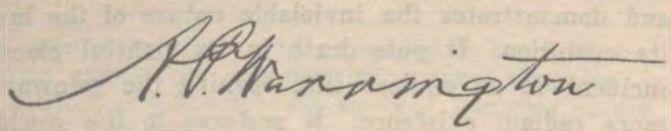
Vaidyaratna G. Srinivasamurti, B.A., B.L., M.B., C.M., Principal of the Government School of Indian Medicine, Madras, has kindly consented to be the honorary Medical Officer.

OFFICIAL NOTICE

WILL all General Secretaries and members in general kindly note that cheques, remittances, letters and reports intended for either the Treasurer or the Recording Secretary should be addressed to them as such and not by the use of their personal names; that is, please address them merely—"To the Treasurer, Theosophical Society, Adyar," or "To the Recording Secretary, Theosophical Society, Adyar". This is all that is necessary or required.

We have recently had considerable trouble in cashing cheques which were made out in the *name* of our late Treasurer, Mr. Schwarz, who died last year. There has also been much delay in attending to official correspondence which was addressed to Mr. E. Wood, our former Recording Secretary, who is now living in Ootacamund.

If the General Secretaries will please publish this notice in their Sectional journals, we shall feel obliged to them.



President, *pro tem.*

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THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

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ANNIE BESANT

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C. W. LEADBEATER

April, 1934

VOL. LV No. 7

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and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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BISHOP LEADBEATER
TAKEN ON HIS 83RD BIRTHDAY



ON THE WATCH-TOWER

By A. P. WARRINGTON

Appreciation.

ADYAR warmly appreciates the many telegrams and letters received from individuals, Lodges and other groups containing sympathetic expressions upon the passing of the Rt. Rev. C. W. Leadbeater, and we hope the writers will accept our sincere gratitude for their kind sentiments.

***

Necrologic.

Some of us at Adyar felt, when we bade Bishop Leadbeater *bon voyage* recently, that we should not see him again. Others, more hopeful, and realizing how hard it would be to spare him from the work at this time, comforted themselves with the thought that the Masters would preserve the frail body and would surely bring him back to us. But law is law and it must have its way. The progress of the bodily afflictions from which he has suffered for many years, coupled with his very advanced years, proved unequal to the strain of a long voyage. And so the end came in Perth, where it became necessary for him to disembark, his release occurring at the first full moon of March (March 1).

There passed (within six months of one another) the second of the two most eminent leaders of Theosophical thought and



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Thus passed (within six months of one another) the second of the two most eminent leaders of Theosophical thought and

activity in our Society during the period of the past four decades. Now his career, beside that of our late President, is committed into the hands of the historians of the future.

Certainly there is abundant evidence furnished by both of real greatness of spirit, greatness of ideal and greatness of endeavor; for both, side by side, struggled along with the ancient banner of Theosophy held high in devoted service to humanity to which they gave the best in their fruitful lives and for which they asked naught in return but the privilege of carrying on.

These two world workers, so different from one another in outlook or personal approach, in temperament, in religious feeling, in methods of thought and action, and in so many other ways, were yet firmly at one in their work for Theosophy. To that they were wedded by their passionate devotion to the two Masters who were the Inner Founders of the Society and whom they so faithfully served even unto death. Not this alone, but their differences happily complemented one another, each of them adding to the completeness of the other's research. Her investigations in the realm of Nature's finer forces were approached instinctively from the universal standpoint; but his approach was rather from the particular, to the most minute details of which he gave painstaking care. When they met in a common conclusion, they recorded their respective findings and either one or the other would set them down in permanent form, sometimes collaborating in the same publication.

If there were a lack of parroting on their part in giving forth the teachings of H. P. B., it was principally because it was the latter's wish that her pupils should make their own independent research and express the results in their own language. Especially did she enjoin upon them the need for a complete revision of the nomenclature that she had tentatively adopted, and this they obediently carried out.

Certainly Bishop Leadbeater has left as a priceless legacy to posterity a record of research into the constitution of super-physical matter as it appears in the structure of man and the universe, that will undoubtedly form the basis for further research for a long time to come. His ability to utilize his highly developed subtle powers, or *siddhis*, in the spirit of the best scientific methods marks an epoch in such endeavors. I can say with confidence that it was the evidence he gave of his fidelity to pure scientific technic that caused so many to accept his conclusions with as few reserves as they do those of our great men of science.

On one occasion he was about to set out on an astronomical calculation which would require days for its completion, when his Master, seeing his purpose, showed him data in His possession that at once settled the date which was the object of his search. But had this unusual assistance not been offered to him he would have patiently worked away at observations and calculations to determine how long it had taken the planets (or perhaps stars) to pass from their position as seen by him clairvoyantly in the Akâshic Records at a particular observed event in the past, up to the time of his investigation, for this was one of the certain methods left to him of date-finding when all other means had failed. Dr. Besant was fond of telling how patiently and meticulously he counted vast numbers of particles forming various orders of matter, when she herself always inclined to make an estimate, which, by the bye, he has said was apt to be nearly as accurate as his more painstaking method.

Quite apart from the inestimable good done by him in so very many other respects, it is his remarkable exploration in the finer worlds and his application of the well-known methods of science to his super-physical research; his training of very many living pupils to become active and useful in those higher realms during the night life in sleep; and his many

other contributions to the science of Occultism, that I consider sufficiently important to win for his name, in the course of time, a permanent place in the pantheon of the Immortals of this world.

And when shall we have another like him, or her? Surely have we been blessed by their leadership, and now that the time of absence comes, we shall learn more fully to appreciate that leadership at its true value. Never was a man more shamefully slandered by those who could not understand him, as is ever the fate of the occultist, and never was there one who gave himself more unreservedly to the cause of humanity. May he and his great comrade soon return!

The recent passing of Captain Max Wardall, late head of the Theosophical Order of Service and close friend of our late President, came as a shock. It was not known that he was mortally ill, although for three years or more he had been suffering from the consequences of an attack of sun-stroke sustained while on a visit to Europe. When the end came it came suddenly, the passing occurring in great peace. This substantially is all the information we have thus far received.

"Max," as he was affectionately called by nearly everybody who knew him, was a rare type, for he was both practical and idealistic. When he and his all but twin brother, Ray, were but lads (it is difficult to speak of one without the other) they dreamed of a trip round the world. But dreaming was not the end of it. They provided themselves with a camera which photographed a number of portraits at one "shot," and an equipment for the quick development of the plates, and off they went to see the world by making their own way. Their tour took them to the principal cities of the countries they desired most to visit, and after some years of hard work

coupled with recreation, they returned with large earnings which they laid at the feet of their beloved parents.

From the latter the brothers had early received guidance in the knowledge of Theosophy and they soon took their part in the Theosophical work around them. Both became lawyers, and Max, having entered politics and been made President of the board of "city fathers," in the city of Seattle, became, upon the resignation of the Mayor, the Mayor *pro tem.*, and as such proceeded to clean up the city.

His efforts at reform caused him to be known as the young reform Mayor, and his activities often became "front page" material for the daily newspapers of the entire country.

On retiring fron his professional work, Captain Wardall entered more actively into the affairs of the Theosophical Society and became one of its most valued National Lecturers. During the War he enlisted and remained in the service until some time after the Armistice, having made an honourable record that brought him his captaincy.

An incident will illustrate the character of the man. In 1926 he had come to pay me a visit at Krotona in Ojai Valley, California. I had long been far from well, yet I was feeling it my duty as well as privilege to go east to meet Dr. Besant, who was soon expected to arrive in New York, and to travel with her throughout the country-wide tour which she intended to make. I had previously made many such tours with her and had been able to be of assistance in many ways. So one evening during Max's visit I proposed that he accompany me at his own expense on the forthcoming tour and relieve me of all the details which hitherto had been entrusted to my care. I did not ask for an immediate answer but rather pressed him to "sleep on it" and let me know in the morning. The morning came and there was no answer. Just before he set out for

home, I reminded him that he had not yet replied to my proposal. At once he laughingly said: "Why, of course I'll go. There's never been the slightest doubt about it from the first."

That was Max "all over". His unconditional response to the call to service was so certain and so well settled in his own mind that, in the half mystical way of his, he forgot to tell me about it, for why should he have been asked to sleep on such a proposal!

It was on this tour that our President formed the deep friendship for Captain Wardall that one feels will hold firmly throughout the ages. It was so vital and she valued him so greatly as a co-worker that his early passing after that of his great chief makes one feel almost as if he had eagerly responded to another call. "Come, Max; your body is not now very strong; there is more important work for you over here." Who knows? I do not. But stranger things have happened—within the law, of course. And now that another of her loyal friends has crossed the border since his demise, in the person of the Rt. Rev. C. W. Leadbeater, one begins to wonder if, in the days that lie ahead, many another may not follow.

Scarcely had the above words been written when a cablegram came announcing the passing of M. Charles Blech, the faithful General Secretary of the French Section and valued friend of our late leaders and those most closely associated with them. It was known at Adyar that for some time he had been ill and so the news of his passing aroused no surprise, but only an understanding of how joyous must have been the release from his sufferings.

For a great many years the Blech family have been the rock upon which the Society's activities in France were

based. The first to pass was M. Charles' sister, Mademoiselle Aimée, who, in spite of years of invalidism, was a constant laborer in the field of the Masters. And now her beloved brother follows her, leaving behind as the sole representative of this notable Theosophical family, Madame Zelma Blech, to whom we offer our most sincere and sympathetic condolences.

M. Blech filled such a large niche in the work in France that, like the place occupied by our late President in respect of the Society as a whole, his passing will leave a wide space to be filled. But his resourceful co-workers will, we are sure, soon close up the ranks and go on with the work, profiting many years by the strong foundations laid down by their departed Brother.

M. Blech became General Secretary of the Society in France in 1908, having previously served as Joint General Secretary with M. Th. Pascal in 1907-1908. Since his election in 1908 he has held the office until his passing. He visited Adyar in 1910-11; also Ceylon and Burma; and again in 1925 during the Jubilee Convention. He served his country during the War and in 1918 received the rosette of the famous Chevalier de la Legion d'Honneur. In this same year Adyar Compound was enlarged by a gift of 3·38 acres from the Blech family of valuable land across the street from the T. P. H., the gift being in commemoration of their native land—Alsace. Since then this has been known as Alsace Grove. In 1921 the T. S. World Congress was held in Paris with 29 countries represented. It was then realized what beautiful and substantial Headquarters had been established by the French Section. How much of this stands as a monument to the devoted service and sacrifice of the Blech family the brothers in France best know. M. Blech was a 33° Co-Mason.

———

Already seven who lived in Adyar have passed over since our arrival here about two years ago: Mr. Raja Ram, Miss Whittam, Mr. Schwarz, Dr. Besant, Bishop Leadbeater and an old servant of Colonel Olcott's; also the father of the Library Assistant. Outside Adyar afar, five prominent members—Dr. Weller Van Hook, Mr. G. R. S. Mead, Mr. G. E. Sutcliffe, Captain Max Wardall, and now M. Charles Blech. Surely "the old order changeth, yielding place to new".

***

Mr. Jinarajadasa's Tour.

Mr. Jinarājadāsa's tour in France, Switzerland, Belgium and Holland is over. His next points will be Portugal and Spain, and afterwards Brazil. He expects to arrive in Rio April 22nd, and plans to remain at least two months in the country, visiting various Lodges. He then expects to sail for Columbia, where it is hoped he may be able to form a Section of the Theosophical Society. From Columbia he wishes to take steamer for the Central American Republics, returning to London in October. Then with two weeks in Italy visiting Lodges, he hopes to sail from Naples on November 4th, arriving at Adyar on November 21st, *via* Colombo.

Mr. Jinarājadāsa now succeeds to the Outer Headship of the E. S., having received his appointment from Dr. Besant to become effective upon the demise of Bishop Leadbeater, who concurred in the appointment.

VAISĀKH AND ĀSHĀD, 1934

The times of these two full moons will be:

Vaisākh, 28th May, 9.41 p.m.

Āshād, 26th July, 0.9 p.m.—both Greenwich time.

DIFFERENCE OF OPINION

AN UNPUBLISHED ADDRESS

By ANNIE BESANT, D.L.

I WANT to ask you, all and each of you, very earnestly, that you will do your utmost in your daily life, in your speech, in your writings if you write, but also in your ordinary conversation whenever the subject comes up in any way, that you will do your best to lessen the feelings of antagonism that exist all over the world, whether it be the antagonism of one nation to another, of one class to another, of one church to another, or whatever it may be. Let me remind you that we have now pouring down upon us a great flood of strength from the Hierarchy. A little of that strength is in the hands of each of you; every one of you shares in that. And as you use that strength, so is the amount of good or of harm that you can do. You will not be conscious of it; you will not feel that you have much greater influence and greater power than you have always had, but the fact remains. Hence you are much more powerful for good; and that means, on the other side, much more powerful for evil.

Even careless speech may do a large amount of harm. Wherever there is disharmony, there goes out from a Lodge a much stronger destructive force than would go out from an ordinary body of good, earnest people. That, of course, is

much more serious than is the case with any particular individual, because the whole group makes a receptacle through which the force can be much more greatly poured out. In such a case floods of disharmony go out, just like waves, over the whole neighbourhood and over the whole country; and I do not think the responsibility of members of Lodges is felt as strongly as it ought to be. I know it is not from any real carelessness or indifference; it is just due to that kind of thoughtlessness people have about the reality of the forces among which they are moving.

As we are not yet through the period of unrest, as it is still going on and will go on for some considerable time to come, I most earnestly ask all of you not to add the smallest strength to that unrest by any disharmony in your own lives, by your words, thoughts, and feelings. It is more vital now than it has ever been before in our life-time to spread abroad feelings of good-will. I ask you, therefore, to stop anything going out from you which is not full of the spirit of love, of brotherhood, and of harmony. If you do that, the force that comes from Them enormously increases the force coming through you or through the Lodge; otherwise the force is checked. I know there is not one person among you who wishes to be an obstacle in the way of the flowing down of the power of the Hierarchy for the regenerating of our troubled world, and that is why I press it upon you so strongly.

You must realise that intellectually you are free. Over and over again I have warned you against letting your intellect be fettered by the sayings or writings of any person, however advanced that person may be in occult rank. But I want to-day to put it to you from a different standpoint. I have talked to you a great deal about Rays—that sevenfold division into which, as you know, everything in our world is divided. You may think of the Elemental Kingdoms;

you will find the seven Rays of life are there, making the elemental creatures. You will find them in the mineral, the vegetable, and the animal kingdoms, and the same is true all the way up. In the case of the Super-Men the same thing is true; we have in the Hierarchy the Seven Rays. Now whether it be above or below the first of the Great Initiations, that sevenfold division goes through everything. There are seven paths which are open before the Jīvanmukta after He has passed the great Fifth Initiation and reached Liberation, which puts him for ever beyond the power of death. After that stage there are seven ways in which He may serve the world and the system, and, before He comes up to that, there are seven paths along one of which He has been travelling, or more correctly, two, as He may change His Ray with the Master.

Now think for a moment what that implies, and remember that it applies to the Hierarchy Itself, so that you need not mind it applying down here. It means that there are differences of opinion even among the Masters, as H.P.B. has told you. There was a difference of opinion in the White Lodge as to the founding of the Theosophical Society, discussion as to whether it should be a secret society or an open society; whether, after the cataclysm of the French Revolution it was wise to set these great forces free to work in European civilisation; whether it would not be better to restrict them to a limited circle; whether it was possible to start a society publicly to proclaim Brotherhood, which was to mark it out among various associations. And among the Masters belonging to all those seven Rays, differences of opinion were expressed and freely discussed.

Finally, as you have also been told often, the Masters M. and K. H. took the responsibility of starting the Society, and apparently Their reason for taking it was that They were to be the Manu and Bodhisattva of the next Root Race, and, as

the coming Manu and Bodhisattva, They wished to begin bringing out the people who were likely to respond to the note of Brotherhood (which was to be the note of the civilisation of the Sixth Sub-Race), to be the nucleus of the next Root Race. They could not segregate the people as in the old days, because of the easier communications that now exist. That segregation was the obvious way in the case of the earlier Root Races, and, to some extent in the first marking off of the Sub-Races, as you will see when you think of the migrations out of Central Asia. But not being able to do that for physical reasons, They determined therefore to strike a particular note in the mental and emotional atmospheres of the world, and the note struck was that of Brotherhood. It was considered necessary to get the people who responded to that note together in a society, and so the Theosophical Society was founded for this purpose.

Since its founding dissensions have arisen from time to time, which have shaken the Society. One of these was the Judge affair. My own Master spoke to me about it as I was travelling in America, feeling depressed because of the troubles which were then shaking the Society. He said, in a rather surprised sort of way: "Do you not yet understand?" I said that I did not, and then He told me how these great shakings came in order that people who could not live Brotherhood should be shaken out of the Society; for the moment they were not answering to the principles on which the Society was founded.

Now, realising that differences of opinion exist among super-human beings, it surely is not difficult to see that, with our much more imperfect natures, there will also be differences of opinion amongst us. Down here this generally brings with it dislike and schism of all kinds; that is the result in imperfect human beings—antagonism resulting from differences. You and I, and all of us, are trying to form a

civilization, in the Sixth Sub-Race, later in the Root Race, in which Union is to be the mark. Hence it becomes enormously important that we should take the higher way of dealing with differences. The lower way is to quarrel over them because they cause antagonism; the higher way is to value them as adding something to oneself, to our separated selves.

Differences enrich where they are kept harmonious, and where each person looking at another person differing from himself, says: "He has something I have not. He is going along a line different from mine. Let me learn from him so that I may enrich my own way of working." If differences were objectionable to the Hierarchy we should not find them among Them. Because of this sevenfold world, and because that means seven great emotional and mental types, because each of these types differs from every other type, therefore the ways of teaching and helping and evolving them must differ. Take the third Ray, so purely intellectual, philosophical, and metaphysical in its activity. You cannot appeal to that Ray along devotional lines any more than you can appeal along devotional lines to one who judges everything from the intellectual standpoint. Both have to be evolved, both are very valuable, each is one note in the chord of the world's harmony. By themselves they are discords. . . . What we have to do is to see that in that chord they are harmonised, that the separate notes become one single harmonious chord.

That is what differences are in the Hierarchy; they are there for helping people along the whole of the Seven Rays. The ways of occultism for each of the Seven Rays are different; each way is different; the training is different; the order of development of the qualities often is different, suited to that particular Ray and taught by a Master of that particular Ray. If you realise that, you

are not going to quarrel about differences of opinion down here, but try to harmonise them and learn from them. They will go on, remember, after you have gone through the Great Initiations. It is hardly necessary to say that the whole world would go to pieces if, shall I say, anger arose out of differences of opinion among the great Guardians of Humanity. Climb then as high as you can. Think to yourself: "I also shall be a Master one day, helping in the evolution of humanity." Realise the greatness of the call which has come to every one of you. Then I think you will feel it to be a personal duty first to harmonise yourselves as far as you can. As you are doing that, try to be a source of harmony among your brothers, and then be a source of harmony to the whole Theosophical Society, and strengthen it to recover the central harmony in the world.

That is enormously important just now, for if our Society everywhere, as an international Society, could show perfect harmony in diversity, not in similarity, think of the effect on all the nations throughout which we are scattered. If people saw that, though we differ in opinion, we yet move along in perfect harmony and affection for each other, think of the effect of that on the world outside. It would begin to realise that difference of opinion does not mean antagonism, but means the contribution of each one to another, so that ultimately humanity may reach all-round perfection. And just at this stage of the world's history I cannot think of anything more important to which everyone of you can turn your minds. Begin in your own mind, and take in and study and analyse opinions with which you do not agree. Do not feel any prejudice because they are new to you. One of the reasons for this is that when the World-Teacher comes, He is sure to say a number of things that will be new to every one, and if your mental position towards a new idea is one of antagonism, then the first thing you hear from Him is likely

to antagonise you. I want you to set up the other habit of mind—receptivity; not necessarily acceptance—that would come only after you have examined the thing very carefully.

So I would ask you to keep your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad. Cultivate the habit; otherwise when the World-Teacher comes you are almost sure to be thrown off your road. It is very dangerous to get into a fixed habit of thought, in times of change especially, and I can imagine no greater change than that of the coming of a World-Teacher. We cannot know what He is going to teach; we do not know what sort of civilisation He is going to set up; we do not know what wisdom He is going to contribute to human thought. If we make thought-forms of what we think He should say and do, we shall have a great many difficulties when He comes among us. I have said that I do not in the least know what He is going to teach. It will be an aspect of truth, remember, not so specially suited for the Fifth Sub-Race as for the Sixth; a view of truth that the Sixth Sub-Race will be likely to take. That has been the case whenever He has come. One of the best ways of preparing yourselves not to be shocked or thrown back from a new view of truth presented by Him is to accustom yourselves now to views with which you do not agree. Try to select what is true and reject what is false. You will often find a useful little bit of truth in the falsehood, which you can pick out and utilise with your own.

These are things that all of you know; but I want you to practise them. Unfortunately there is a very large gulf between knowing and practising. The more you live what you already believe, the clearer will become your view of the truth. The more wide-minded you are towards the truths of

others, the more you will recognise what truth they can share with you. And if you can take this as a rule of life, not as a mere empty phrase, but as that which you are trying to live every hour of your life, then you will not only be doing much to hasten the time of the Lord's coming, but you will be likely to recognise Him when He comes.

THE GENERAL MUTABILITY OF THINGS

As every part of the universe subsists by perpetual change, it is necessary that philosophy and the sciences, with respect to their appearance or the contrary, should share in the general mutability of things: but at the same time, it is necessary to their preservation to after-ages, that the order of their revolution should be retrograde to that of sensible particulars. Hence we shall often find that while kingdoms descend in the circle of vicissitude, philosophy ascends, and perhaps attains to her ultimate perfection, at the very period when the most powerful nations become extinct. Thus the falling empire of the Romans was naturally connected with the rising greatness of philosophy; and the foreign ceremonies of a new religion (Christianity) were the proper means of bringing to light the secret mysteries of the old. We may add, too, that the same circumstances produced the great difference between the first and last appearance of this sublime theology. While Greece maintained her independence unconscious of the Roman yoke, and undisturbed by religious invasions, she disdained to expose her genuine wisdom to vulgar inspection, but involved it in the intricate folds of allegory; and concealed it from the profane under the dark veil of impenetrable mystery. But when she lost her liberty and submitted to foreign dominion, when her most ancient rites were threatened with invasion, and her sacred mysteries were treated with contempt, she found it necessary to change the dress of theology and to substitute a simple and elegant garb, instead of one highly marvellous and mystic.

Commentaries of Proclus

THE LAW OF CAUSE AND EFFECT

By the Rt. Rev. C. W. LEADBEATER

(*Concluded from Vol. LV, Part I, p. 640*)

It is only the ignorant who struggles, and even he must yield in the end. He will struggle against the evolutionary current in one life—perhaps even in more than one, but his soul will learn its lesson, will observe the inevitable connection between cause and effect, and will strive to control its vehicles more efficiently. Let us see a little how this works. We know that there are various planes of nature and that man has bodies corresponding to them. We have to remember that this law of cause and effect is acting with regard to those planes as well as to this. If the man has strong emotions, those represent forces which are producing their effect in the astral body. If he has a good mental development, that represents a force belonging to his mental body, which is inevitably producing results also.

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or annoyance. That man has a readily impressible astral body which is the result of a previous life. He need not, however, carry it on with him to another; that is to say, he brings over its germs with him, but he may encourage them or repress them. A man who finds himself inclined to irritability, for

example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations, he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb his anger, he gradually brings these vibrations under his control, and each time it is a little easier than before.

It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word. But there comes a time when he remembers in the very act of speaking, and checks himself abruptly, and then his battle is half-won. Presently he stops himself just *before* he speaks the word, and then he has won the victory as far as the physical plane is concerned, though he has still to go on and control the feeling itself—to prevent even the vibration in the astral body. That is the way in which a man learns to break through a bad habit.

Fortunately we may set up good habits as readily as bad ones, if we will only take the trouble. We may try definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality, and so on; and then we shall be born with these as inherent qualities upon our next return to earth. That is a little bit of character-building which anyone may undertake, and the trouble it costs him will be the best investment he ever made. When we understand that the mental and astral bodies are only expressions of the man, we shall realize that in learning to control them he is acquiring definite qualities and building them into the causal body, so that next time he will have those qualities as part of his stock-in-trade, as it were, with which he recommences

his business of evolution. The man sows certain thoughts and actions, and later on he reaps the results. Between the spring sowing and the autumn reaping he may have worn out one suit of clothes and put on another in the shape of a new body, but he remains the same man, and he reaps his harvest just the same.

We find by investigation that, broadly speaking, the man's thoughts in one life build his character for the next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the next. For example, I have known people who are very musical in the sense that they enjoy music intensely, but yet have no faculty for producing it, no facility in performance, and no opportunity for acquiring it, although they earnestly wish for it. That strong desire will certainly produce its results in the next incarnation. Assuredly those people will next time bring back with them the capacity for musical development, and will have the opportunity for it. They will not be born with the physical facility already acquired, as Mozart was; he must have had that training in his previous life; but at least it will bring them back with a vehicle which will readily respond to such education. Thus aspirations or desires of one life are transmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of thought. Whenever a man thinks strongly he creates a thought-form—that is to say, he sets up a certain rate of vibration, and the energy thus generated draws round itself a vehicle of finer matter which it ensouls, and thus creates a sort of storage-battery of force. That thought-form hovers about the man and constantly reacts upon him. We know from telepathic experiments what is the tendency of a thought

when it acts upon another person. It will work upon the corresponding matter of his mental body, and tend to set up in that its own rate of vibration, so that it provokes in the mind of the recipient a reproduction of the thought which was in the mind of the sender.

That is the action on another person ; but we often forget that a man is constantly producing a very similar action on himself. Clairvoyants see every man surrounded by a cloud of his habitual thoughts, and, of course, these thoughts are all the while reacting upon him. To every man there come times when he is not thinking strongly, when for the moment his mental activities are in abeyance ; and at all such times ever-present thought-forms react upon him, so that any strong thought which the man has once sent forth will always tend to reproduce itself and make him think a similar thought whenever his mind is for the moment vacant.

We can see how this might work in the case of a sensualist, and how very likely the man would be to yield to such a returning thought because he has been in the habit of giving way to similar impressions before. The man himself sent out the idea in the first place, and perhaps has never thought of it since, but when the opportunity occurs it reacts upon him. So it may become a sort of tempting demon, like those invented by the diseased imagination of medieval monks. Most unfortunately it may act upon others as well as upon himself, and that is the awful responsibility of yielding to evil thought. He may become a centre of moral contagion and do grievous harm to thousands of whose very existence he is ignorant.

Again if a man dwells often upon a certain thought, it will presently translate itself into action. By thinking it so often he sets up a decided tendency, and if circumstances prevent him from carrying it out in action in this life, he will probably do so in his next incarnation. Thus it is we find some children born with criminal tendencies, with an

apparently instinctive desire to steal or to be cruel—because they indulged in covetous or revengeful thoughts in the dim distance of the past. Happily the same law holds with regard to good thoughts. How often we long to do some good deed, but from the lack of means or time or strength we are utterly unable to accomplish it. Yet the earnest desire is not without its effect, and the opportunity which is denied to us in this life, because our past was not such as to deserve it, will assuredly be ours in the future, won for us by the very energy poured out in the yearning of to-day.

Along the very same lines is conscience built up in the man. He does a wrong or foolish act, and through the inevitable action of the law he suffers for it sooner or later, and through that very suffering the soul acquires the knowledge that that action is wrong, and must not be repeated. Thus out of painful experience the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives. Usually he cannot impress upon his physical brain the detailed history of his previous mistake nor the reason for his conclusion; but he is able to send through very definitely that conclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two; and that since we have gradually raised ourselves to this level, those previous incarnations were all probably less advanced in many ways than this which we are living now. We must all have been savages in the past—and probably not once, but many times. So we must have done many evil and undesirable things, and we must each one of us have a tolerably heavy bill to pay. So there arises the question how we are to clear off such an accumulation of evil result.

In such lives as the more thoughtful among us are living now, we may reasonably hope that there is a preponderance

of good over evil; but undoubtedly the reverse must have been the case in many of our earlier existences, and if we had to bear in any one life the whole of the suffering due to us on the entire account, we might well find it sufficient to crush us to the earth, and prevent us from evolving at all. Since the object of the whole scheme is man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

In India, as most of us know, they give to this law of cause and effect the name of Karma, and they also apply the same term to the results which under it follow from action of any kind. They say that of this Karma there are three kinds:

1. There is the *Samchita* or "piled-up" karma—the whole mass not yet worked out, that still remains behind the man—the entire unpaid balance of the debt and credit account.

2. There is the *Prārabdha* or "beginning" karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were.

3. There is the *Kriyamāna* karma, that which we are now, by our actions in this present life, making for the future.

That second type, the *Prārabdha* karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us—that we have apportioned to us so much good and evil fortune—so much of the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act, but it can never compel

us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free will, rise superior to his circumstances, and gain a victory and a step in evolution.

So with a good action; no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. That is nature's reward for good work—the opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth.

Sometimes when men first realise the inexorability of the Divine Law of cause and effect, they feel themselves helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorable that we are able to depend upon them and utilize them. Where would be the use of the magnificent power-works at Niagara if the law of gravitation were only occasional in its action, if water sometimes ran downhill and sometimes did not? So it is just the invariability of this law of karma which enables us to employ it in character-building. If a man finds an impure thought arising unbidden within his mind now, he knows that it is because he allowed such thoughts to play through his mind long ago; and in that very knowledge lies his hope for the future. If he keeps his thought high and pure in this life, in the next he will assuredly reap

the result of his effort and will have a mind-body incapable of responding to the vibrations of the low and impure.

Along the same line of action we can modify not only character but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves earnestly now to doing all the good work within reach, we shall assuredly have all the more opportunity next time.

Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If we strike a ball, for example, as at croquet, we set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball, but of course we may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we strike it from one side, it will then adopt a new path, which is neither that of the original force nor that newly applied, but a diagonal between the two, the exact direction of which can be determined by means of what is called the parallelogram of forces.

It is exactly the same with karma. We cannot take away one iota, one least ounce, of the force which we have already sent forth; but we can always endeavour to improve matters by setting in motion a new force of opposite character. If you have sent forth an angry thought, it is true that you cannot recall that, but you may swiftly send after it another which will to a large extent neutralize its effect upon the person towards whom it was directed—a thought of affection and brotherliness, a strong, loving wish for his good and progress.

It is important not to forget that the law is acting upon all planes simultaneously, upon the astral and the mental as well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember that, that we can at all understand how a man's intentions can be taken

into account. A man may set out in some matter with the best intentions, thinking out his plan carefully, and putting much energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do harm instead of good.

The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in every-day life. Law on the physical plane takes no account of intention. If a man seizes a red-hot bar it will burn him, whether he seized it in order to kill somebody, or in order to save a child from injury. On the physical plane the result will be precisely the same, but on the plane of intention it is vastly different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which flows from a strong thought of heroic self-sacrifice.

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness, but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

PRELUDE TO THE SONG BEFORE SUNRISE

By SWINBURNE

For what has he whose will sees clear
To do with doubt and faith and fear?
His soul is even with the sun
Whose spirit and whose eye are one.
For Pleasure slumberless and pale,
And Passion with rejected veil
Pass, and the tempest-footed throng:
So keen is change, and time so strong,
To weave the robes of life and rend
And weave again till life have end.
But weak is change, but strengthless time,
To take the light from heaven, or climb
The hills of heaven with wasting feet.
Songs they can stop that earth found meet,
Actions and agonies control,
And life and death, but not the soul:
Because man's soul is man's God still,
What wind soever waft his will.
Across the waves of day and night
To port or shipwreck, left or right,
Save his own soul's light overhead
None leads him and none ever led.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from Vol. LV, Part I, p. 417*)

The Universal Mind

3. Universal mind was not, for there were no Ah-hi to contain it.

We pass on now to consider the connection between the archetypes and ectypes mentioned in my last instalment of notes. It is *mind*. Mind—as Madame Blavatsky tells us—is to be taken as three-fold, comprising the states of consciousness grouped under Will, Feeling and Thought.

The forming of an ectype, or a karma, large or small (for there are innumerable wheels within wheels) is the work of the will in an act of concentration, establishing a centre and a boundary for the karma in which the self-limitation is to take place. The concentration operates on feeling or interest (and thus produces a limited "life" for the time being), and that in turn acts on thought, which through its action produces the limited form. This is the downward or "creative" play of the shuttle of the psychological or mind process. It gives birth to the objects and events which are the materials for

experience, or the environment, of each of us; for we have none but what we make, under the "law" of karma, which is the (psychological) law of *making*.

Then comes the return of the shuttle, through the same three-fold mind, in what we call "experience". First, attention is given to the object of experience, in contemplation of it; this affects our separated or limited life or individual feeling; thirdly, the fruit of the experience is garnered by the will, which finds the Eternal again through the finite experience, finds the archetype through the ectype. What that finding again will mean we cannot say, for it belongs to Nirvāna. Let us distinguish it from the forthgoing of the shuttle, called creation, by calling it re-creation.

Knowledge of this double mind-process, involving the cause of karma, is valuable. It advises us that each one's own karma is supremely important to him, and discourages the tendency to disrespect our environment and to think that others may be "more fortunate," for it informs us that our own karma is the product of the highest will. Here lies the root of the principle of "compensation" and of the principle that each one of us is "alone with God".

It also warns us to use our own intelligence and feelings in the returning path of every experience. There cannot be walking in the dark, for walking is itself the light; living is life.

Thirdly, it tells us not to be swindled out of our heritage by the bluff of material greatness, for it is quality, not quantity, that is of importance. The natural limitations of our individual human condition are not to be treated lightly with regretful imaginings. This stream of our life is of divine origin in the will, and there is no merit in trying to overflow its banks. One violin will do for one person to learn upon; one does not need all the violins in the world, nor would one be any the greater if one could play upon a violin as big as

a mountain. The secret of life is in the natural, never in the abnormal, the great, the fantastic or the mysterious.

Before leaving the subject of the mind, let us see the same idea of its triplicity in Vedāntism and in Theosophical literature. The three states correspond to what in Vedāntic writings have been called (1) Ahamkāra, the element apparently individualising Ātmā or Self, hence naturally expressing itself as Will in relation to external phenomena, (2) Buddhi, the understanding that penetrates appearances or forms and becomes aware of the manifesting life, which naturally expresses itself as feeling or interest rather than thought. And (3) Manas, or thought, which is more outward-turned and is concerned with plans for the manipulation of the forms, or what is called creation.

Readers of the Theosophical literature put out from about 1880 to 1910 will recognize in these three states of consciousness the terms Ātmā, Buddhi and Manas, as then applied to man. All three may be regarded as forms of knowledge, though affected by limiting conditions: knowledge of (3) external forms, (2) life or lives operating those forms, and (1) a one central Self, appropriated (or rather misappropriated) and so felt (really, willed) as separate from "other selves". It is this Ahamkāra or causer of apparent individualisation, which sets up the "great heresy" of Buddhism. It is the basis of the last five "fetters" (the sixth to the tenth), and is the bugbear of those "Arhats" who are not yet *buddha* or fully illumined—or who have not yet cast off the tenth fetter—and is therefore the source of their "mistakes," leading to experience for them, which, met with perfect action, may lead to the true Nirvāna or "blowing out" of the candle of Ahamkāra. Truly we are all here equally to learn.

It is true that a fourth division, called Chitta—of the internal organ, Antaḥkarana—or mind is given in the Vedāntic classification, but this is only the "lower mind,"

confused by external things, attracted and repelled by them, and so become subject to the two enemies of being directed and moved by external persons and things, as mentioned in the first instalment of this series. In Theosophical literature it was called Kāma-Manas, Kāma being not merely "sensual desire" but the whole range of subjection to the attractions and repulsions of things, the whole "pair of opposites". It is this Chitta which, in Yoga, has to be controlled (in Chitta-vritti-nirodha, the control of the changes of Chitta), for the true mind is needed for the process of meditation, or the re-discovery of the Infinite.

(*To be continued*)

EACH must discover his own way of attainment. There is no other truth, no other God, but that goal which each one has established for himself, which cannot be destroyed by the breath of man or by the passing whims of any god.

In what way can you attain this goal and hold this happiness eternally in your heart? If you are a thoughtful person, you will recognize that in everyone there are three different beings—the mind, the emotions and the body. And if you observe you will find that each of these beings has a separate existence of its own and tries to create and to act independently of the others, thus causing disharmony. Absolute happiness comes from the establishment of harmony between these three. If you are driving horses—each desiring to run independently of the other two—unless you are able to control them and drive them all together, you will not reach your destination.

KRISHNAMURTI

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from Vol. LV, Part I, p. 525*)

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

13. While the root is, its ripening into Birth, Career and Experience.

"Jāti" is birth in a race, caste or class;

"Āyuh" is life-time or duration of Physical life; and

"Bhoga" is enjoyment which includes the experience of both Pleasure and Pain.

The environment, the career and the destiny of an Individual are determined by his past "Karma". The three threads that unite to form the cord of fate of an Individual are his Thoughts, Desires and Actions. His Thoughts determine his character, his Desires and aspirations his opportunities, and his Actions his environment and his experiences of joy and sorrow.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

14. They, fruits of joy or sorrow, from causes Righteous or Unrighteous.

"Righteous Karma" ripens into fruits of joy and "Unrighteous Karma" into fruits of agony. This Law of

"Karma" is but an extension of the Law of Action and Reaction in the Physical World of Sensation to the Worlds of Emotion and Thought as well. It is but the "appearance" of sequential happening of "events" that occur simultaneously in the Absolute. What is called Law is the invariable sequence of events or what Patañjali terms "Pariṇāmakrama" —the sequence of changes. Law lays down nothing but "the consequence" of an action or event. Law is the requisite relation-ship between the Many in the One or is the condition of the One existing as the Many. The idea behind Law is restriction of Individual freedom. The freedom of every Individual is restricted by the freedom of every other Individual. Hence each and every Individual is "free" to act only in such a way as is conducive to the well-being of all Individuals. And this only course of action which is left to Individuals is what is called Ḍharma or Righteousness, which alone brings forth fruits of joy and happiness as its consequence. Every other course of Action is unrighteous and brings forth only bitter fruits of sorrow and suffering as its inevitable result. Every Action disturbs the Whole Universe and the Whole Universe reacts on the *origin* of disturbance. This is what "Karma" is.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

15. From pains of change, craving and tendency, and from the inconsistency in the behaviour of the qualities (of Matter), all is verily Pain for the discriminating (Yogi).

Even the so-called pleasures of life, the Yogi deems painful for four reasons. Every earthly pleasure is "transient," so that the very cessation of pleasure becomes painful and produces a "craving" for its repetition. Constant craving sets up a permanent "tendency of craving" in the Desire Body, very difficult to overcome. The qualities of the objects of pleasure are anomalous in their nature or it may be that

changes occur in the bodies of man, so that objects which gave Pleasure at one time do not remain constant in their behaviour and even cause positive Pain.

हेयं दुःखमनागतम् ॥ १६ ॥

16. The Pain not (yet) come is removable.

This aphorism hints at the possibility of removing the effects of evil "Karma" which has not begun to bear fruit by setting up forces which would counteract and neutralise the forces that are operating to precipitate painful "Karma" in the future. This may be achieved by sending waves of Love and Goodwill out into the world daily during meditation and by constantly doing deeds of self-sacrifice for the welfare of the world.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

17. The conjunction of the Perceiver and the Perceptible is the cause of that [Pain] which should be removed.

The root-cause of Pain, according to Patañjali, is the identification of the Self with its Vehicles, which is brought about by ignorance or want of discrimination. Every Vehicle of Consciousness from the Physical upwards masquerades as the Self, until it is transcended by the Yogi knowing it to be the Not-self. "The Perceiver" is the Self or the Subject and "the Perceptible" is the Not-Self or the Object. "Samyoga" is the nexus between the Self and the Not-Self—the bond between the Subject and the Object, the two ultimate irreducible factors of Consciousness, the interplay between which constitutes the World-process.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

18. The Perceptible, of the nature of Light, Activity and Rest, of the form of Elements and Sense-organs, is the means of Experience and Liberation (of the Individual Self.)

The "Perceptible" is the objective side of Nature and "the Perceiver" the subjective. The essential nature of "the Perceiver" or the Self is Consciousness, which includes within it the possibilities of "coming in contact" with "the Perceptible" or the Not-Self, of "sensing" the Not-Self and of "feeling" the Not-Self. Answering to these functions of the Self are qualities in the Not-Self, called respectively Inertia, Mobility and Rythm, styled in this aphorism as Rest, Activity and Light. These are, in other words, Movability, Sensibility and Enjoyability of Matter by means of which the Self gains Experience and attains Liberation.

Of the form of Elements and Sense-organs— "Bhūṭam" means "that which has become". The Indian classification of the divisions of the Not-Self or Matter is, from the standpoint of the perceiving Self, as it ought to be, for the reason that the existence of the Not-Self becomes evident only through their perception. Thus, the "Bhūṭams" are divisions of the Not-Self corresponding to the Sense-organs. For instance, "that which has become visible" is "Ṭéjas," "that which has become audible" is "Ākāça," "that which has become tangible" is "Vāyuh," and so on. The five "Bhūṭams" correspond to the five Sense-organs. The Not-Self is "Driçyam," that which is "perceptible". Each Bhūṭam is an order of Matter cognisable by a particular "Indṛiyam" or Sense-organ, and each "Indriyam" or Sense-organ is constituted of the "Bhūṭam," which becomes cognisable by that particular Sense-organ. Cognition is impossible unless there is something common between the cognised and the instrument of cognition.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥ १९ ॥

19. The divisions of the attributes (of Matter) are Specific, General, Distinct or Indistinct.

In the Primary or Cosmic Elements, the qualities are general and indistinct and in the Secondary or World elements, they are specific and distinct.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

20. The Seer is mere "wareness" [alertness] and, though pure, (becomes) "the conspector" of the mental image.

"Driçi," the eye, denotes "Cheṭanā" or "awareness". The "Seer" is the beholder of the mental image. (See under i, 45.) As Dr. Besant admirably puts it: "The Self as knower has as his characteristic function the mirroring within himself of the Not-Self. His vehicle is a sphere whereon the Self receives from the Not-Self the reflected rays of the one Self, causing to appear on the surface of the sphere images which are the reflections of that which is not himself." "Praṭyaya" means "going against or towards" and denotes "the reaction of the Mind" to the external object. This reaction takes the form of the object—a tiny shape or image of the object formed in the Mental Body. This image, when projected from the Mental Body, becomes a thought-form.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

21. The Being of the Perceptible is only for his sake.

The existence of "the visible" or the Not-Self or Matter is only for the sake of "the Seer" or the Self. Matter is the means by which alone the Spirit gains Experience and attains Liberation. The Individual Self or "Purusha" attains Liberation by learning to answer and control every vibration of the Not-Self or Matter. In order to accomplish this the Individual Self is equipped with various vehicles and Sense-organs corresponding to the various Elements or States of Matter. The two essential characteristics of Matter are Inertia

and Atomicity,[1] each atom being determined by its size, its mass, its rate of vibration, its range of vibration and its constitution. The atoms of Elements are called "Bhūṭamāṭrās," classified according to their "frequencies" of vibration. Corresponding to the "Bhūṭamāṭrās" there are, in the vehicles of the Individual Self, what are called "Pragnāmāṭrās" or "Bhūṭamāṭrās" specially vivified by the organising Energy of the Second Logos flowing through the "Chakras" or the force-centres of the vehicles, which makes the Vehicles living and responsive to external vibrations. These "Pragnāmāṭrās" enter into the constitution of the Sense-organs which transmit the external vibrations to "the Seer" within, successively through the vehicles. As the Yogi learns to respond to and to reproduce the vibrations of every order of "Bhūṭamāṭrās" by organising and refining his vehicles one by one and unifies his consciousness with that of the Lord of our System, he attains Liberation and remains as a strong "Centre" within His being capable of bringing forth a world-system out of his being in turn.

(*To be continued*)

LIBERATION

"HE is liberated even without his wish who realizes Self alone even as he once realized the body as that self, being no more conscious of that body (or anything beside Self)."

"The knot of the ego tied fast in the heart is cut asunder, all doubts disappear, all Karma fades away, on realization of the Supreme."

"When all desires occupying his heart fall off entirely, then indeed, does the mortal become immortal, and realize Brahman even here."

Jivanmukti-Viveka

[1] "Jādyam" and "Aṇuṭwam".

AFTER LISTENING TO KRISHNAJI

By C. KUNHAN RAJA, M.A., D.Phil. (Oxon.)

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EVERY religion, and nearly every school of philosophy, postulates two basic principles as constituting the world —Spirit and Matter. Spirit is what knows, and Matter is what is known. Spirit is what illuminates, and Matter is what shrouds this illumination. Spirit is what constitutes Life, and matter is what limits Life. Spirit is joy, bliss, and Matter weighs down and causes sorrow. Spirit is eternally true and real; Matter transforms and perishes.

In Samskrit terminology Spirit is *Sat* (real), *Chit* (wisdom), *Ananda* (bliss). Matter is the opposite of that. When one says: "I know," what ought to be actually meant by the term "I" is the pure Spirit unalloyed and untainted by Matter. But usually one understands by the term "I" a composite constituted of Spirit, body and its adjuncts, namely the sense-organs, the mind, etc. Very often, the Spirit element is lost sight of, and the Matter element, namely the body with its adjuncts, is exalted to the level of being what is meant by "I," what knows and experiences. This is due to a confusion of two entirely distinct elements, and this confusion is the root cause of all our sorrows. Shri Shankarāchārya puts this in the following words:

(As between Matter and Spirit), after ascribing to each the nature and the attributes of the other, resulting from the illusory

cognition of the attributes and their bases which are in truth absolutely distinct each from the other, due to non-discrimination of each from the other, and after coupling the true with the untrue, there is the natural empirical experience "I am this," "This is mine," and so on.

Shankarāchārya terms this confusion *Avidyā* (ignorance), *Adhyāsa* (mutual super-imposition of the true and the untrue). Whenever a cognition presupposes a differentiation of the knower, the known, the knowledge and the means of knowing, there must be this jumble of Spirit and Matter. Because, if the Spirit is by its very nature pure wisdom, it cannot at the same time be maintained that the Spirit depends for its wisdom on an object to be known and on a means to know the object. Again, if the wisdom of the Spirit is only an attribute abiding in the Spirit, the Spirit in itself is not wise, but depends on an attribute to be wise. True knowledge consists in the cognition of the Spirit by the Spirit itself as wisdom pure and simple, without the Spirit depending on an attribute called wisdom for it to be wise, on an object to be wise about, and on some means whereby to be wise about the object. This absolute abstraction of the Spirit from all its normal entanglements—the fleeting cognitions, the objects of the physical world cognised, adjuncts like mind and the sense-organs for cognising the objects—such a pure abstraction is what Shankarāchārya calls *Vidyā* (knowledge). This is perfection, *Parama-kastha*; this is "to be one with life," *Atmaikatva*.

Krishnaji freely uses expressions such as "perfection," "to be one with life," "fulfilment". The terms that we freely find in Shankarāchārya are "*Niratishaya* (without a superior)," "*Brahmatmaikatva* (union of the individual with the absolute)," "*Nityashuddhabuddhamuktasvabhava* (by nature eternally pure, awake and free)," "*Kūtasthanitya* (immutably eternal)". Shankarāchārya recognises two kinds of realities, the empirically real and the absolutely real. What is empirically real is whatever comes within our normal experience.

It is real only in so far as we experience it. But whatever we experience as real, we also experience as not real with reference to some other place, time or condition. For example, a tree here is real, but it does not exist elsewhere; the same tree is real now, but if it is cut down, it ceases to exist. A tree is real as a tree, but if it is mistaken for a house in very dim light, then as a house it is unreal. Thus what we experience as real has only a limited reality. But, says Shankarāchārya, wisdom as wisdom can have no limitation. The limitation comes from the object of the wisdom, from confusing wisdom with its object, from associating them as inextricably interwoven with each other. All other Teachers hold that there cannot be knowledge without an object. It is only Shankarāchārya who holds uncompromisingly that knowledge is independent, and what is called an object for knowledge is only an external limitation to it and not a necessary or inherent factor in knowledge. When knowledge is associated with an object, consequent on knowledge, comes in desire, aversion and all the hosts of feelings that bring about misery in life. The entire misery in life is due to the fact of this introduction of the limiting factor, like "this" or "that," as conditioning the really infinite and unconditioned wisdom. When there is wisdom pure and simple, without an object to condition the wisdom, the Spirit is in a state of perfection, without a limiting factor. The Spirit, as we ordinarily understand it, is inextricably entangled in the body and its adjuncts like the sense-organs and the mind. Being confined to this entanglement, the Spirit does not shine in its fullness. It is only in the stage of the Spirit knowing itself as pure wisdom, free from the body and its adjuncts, that there is fulfilment for the Spirit.

Life and Wisdom are not two different things. The Spirit in its state of physical entanglements is called life as a dynamic factor, and is called knowledge as a cognitive factor.

The Spirit is not really a "factor" in anything; it is a complete and independent unit. But in the state of entanglement, it becomes a factor in a complex, and assumes to have "aspects". Thus life becomes the dynamic aspect, and knowledge becomes the cognitive aspect, of the Spirit. But when the entanglement is removed and when the Spirit becomes pure, Life in its fullness and wisdom in its perfection become merged into the same thing. Then we have an "eternal becoming". Krishnaji speaks of truth as an "eternal becoming," and says that truth is never static. What is static is Matter. To be static is the opposite of life. Life as we know in our normal experience is a continuous becoming. But this continuous becoming is not eternal. There is an end to life, and some religions and schools of philosophies hold that there comes a new life or life in new conditions. But to Shankarāchārya, this is not truth. Change in life is due to the presence of the body and its adjuncts. It is the body that changes. When life is freed from this body, then life, instead of being a merely continuous becoming, becomes also an eternal becoming. In Shankarāchārya's terminology, Krishnaji's term "becoming" must be translated as *Chaitanya* as opposed to *Jada*, what is static.

In the philosophy of Shankarāchārya, there is no "goal" for life. Life is everything. The goal always presupposes a path, and becomes dependent on the path. There can be no perfection, no real fulfilment, when there is dependence. Thus perfection, fulfilment, cannot be really a "goal" to be attained through a path. Krishnaji says that it is "a pathless reality". Shankarāchārya is absolutely uncompromising in his position that perfection cannot be the "end" of a path, the "result" of something done, the "attainment" after a discipline. Perfection is a reality. There was no time when it was not. One can attain a thing only when it was not at some time attained. One may not know that it existed,

but that is different from its not being existent. "Truth is fulfilment." In ordinary life there is not this fulfilment. Life is confined by, limited to, the particular objects of desire and action. In every experience of our ordinary life, there is an element of direct knowledge of a thing along with what is called memory. If the direct knowledge is full, there can be no room for memory. Every case of false knowledge contains an element of direct cognition and memory. Whenever there is the memory element in knowledge, there is imperfection in the knowledge. My knowledge of a tree is not simple direct knowledge though I am seeing the tree. If it were mere direct knowledge the knowledge would have taken only the form of "this," and never the form "this tree". The knowledge that it is a "tree" is due to the intervention of some previous knowledge; the present knowledge is related to the previous ones, and on account of the admixture of the previous ones, I get the notion that it is a "tree". Knowledge reaches the stage of being relatively the purest when it takes the form of a mere "this" without the conditioning factor of particulars like "tree" and becomes absolutely pure when even this element of an object for the knowledge is dropped out. The element of memory, which resolves the objects of our ordinary cognitions into various particulars, is, as Krishnaji says, "an artificial acquisition". It is a hindrance to true knowledge. One of the objects of Yogic practice is to free the working of the mind from the intervention of this artificial acquisition. When I can know a tree as it is, not as related to the things I have seen before, when I can know a horse as it is, and not as related to the things that I have seen before, there cannot be any difference between a horse and a tree; the difference comes in on account of the intervention of memory. When there is the intervention of an artificial element, a thing cannot be called full and pure. Conversely, when a thing is full, there

cannot be the presence of an artificial element. If a jar is three parts full of milk and one part of water, that milk is not pure and the jar is not "full of milk". Conversely, if the jar is full of milk, then there is no room for the water to dilute the milk. For the knowledge to be pure, this artificial acquisition must be removed. It is then that life becomes moments of rich fulfilments. Krishnaji says that moments of rich fulfilments are the realities. It is only at the stage of absolute right knowledge that knowledge becomes free from any traces of memory. What Krishnaji calls by such terms as "perfection," "fulfilment," "reality" and "to be one with life" are what Shankarāchārya calls *Brahmajñāna*, *Atmaikatvavijñāna* and *Pāramārthikatattva*.

Short of this knowledge of the Spirit by the Spirit itself as pure Wisdom, as pure Existence, as pure Bliss, free from attributes and free from relationships and dependences, everything is false, *Mithyā*, to use the terminology of Shankarāchārya. Every kind of doctrine, every kind of systematisation, every theory, relationships of teacher and disciple, of path and goal, everything is false, unreal. What is ordinarily called religion, namely rules of conduct consisting of prescriptions of what should be done and prohibitions of what should not be done, ceremonials, forms and sacred formulas, every one of these is an aspect of unreality, is led on by *Avidyā* or ignorance proceeding in front. Shankarāchārya says:

> It is with ignorance leading the way that there proceed all our ordinary notions of things known and means of knowing them, and all scriptures with their purport in prescriptions and prohibitions for the purpose of procuring the final goal.

But Shankarāchārya is uncompromising in his position that none of them can lead to the final goal, to real fulfilment, to real perfection, to oneness, which is the only reality. Fulfilment is not a result. It is not a fruit of something done. It is an eternal reality and by no means can it be

"brought into existence," nor brought into relation in any manner or form with whatever should be done or should not be done. All our limited knowledge is wrong. All religious prescriptions and prohibitions are false. They can never "lead" to the goal. The goal is not something away from the present either in point of time or in point of space. It is an eternal reality everywhere and always, and there is no "leading" into it. Thus it cannot be related to any ceremonial, any act precribed or prohibited. About this Brahman knowledge, Shankarāchārya says:

> If this be something enjoined as a consequence of, as a fruit of what should be done, and if the goal be accepted as capable of being produced through what should be done, then Brahman turns out to be something other than eternal.

Shri Shankarāchārya is the only Teacher who has taken this uncompromising position of the absolute independence of perfection, its freedom from religion and all its rules and systematisations. All other schools of thought in Hinduism accept the value of religion and ceremonial in some form or other as a necessary preliminary to the attainment of the highest. They all accept the absolute reality of differences, of gradations. To them all, perfection is a fruit to be attained as a result of the observance of what is prescribed in religion. Shankarāchārya went right against this fundamental principle of organised religion, and as such Shankarāchārya has been called a concealed heathen, a traitor to orthodox religion.

To Shankarāchārya our normal experience of differences, gradations and relationships cannot be the absolute reality. It is a continuum of blind cognitions, *Andhaparamparā* as he calls it. In every form of our normal experience, there is an element of ignorance, whether it is the worldly experience or whether it is the religious experience of prescriptions and prohibitions. Perfection is not a stage in this series of blind notions. It is not to be produced by acts prescribed in religion. It has no relationships of any form. To a close student of

Shankarāchārya, the talks of Krishnaji have a special appeal. Both were fighting against the same evil ("evil" only from an absolutist point of view and not in its ordinary sense), namely the dominance of religion and ceremonial and the consequent subordination of individual action and individual efforts to external authority and influence. When Shankarāchārya says that all religions and all philosophies are false, what he meant was only that they are not ultimate truths. They have a kind of reality in so far as they are experienced. But their reality is confined to time and is not beyond time. As such, terms like "*Avidya* (ignorance)," "*Adhyasa* (superimposition of the true and the untrue on each other)," "*Anitya* (other than eternal)," "*Anrita* (false)," do not carry with them any unpleasant odour. There is no moral reflection on any individual person. Similarly, the terms which Krishnaji uses so freely, terms like "false," "exploitation," when read in harmony with his point of view, when looked at from the stand of absolute aloofness and high elevation from the petty squabbles of ordinary mortals, are seen to be free from any unpleasant odour which they may carry with them in ordinary language.

It will be preposterous for any one to say that he has understood what Krishnaji is saying. The truth, of which he is talking, is not what could be understood from a talk. It is something which will shine in all its lustre when the shrouds that conceal its illuminations drop off. But a student of Shankarāchārya finds, when listening to Krishnaji's talk, that he is in familiar regions, in an ocean which though vast is properly charted. The talks of Krishnaji are reminiscent of much that Shankarāchārya has said. All the more absorbing is the interest which a student of Shankarāchārya finds in the talks of Krishnaji, when it is recognised that for his talks Krishnaji owes not even a hint from what Shankarāchārya has said centuries ago. He has not read

anything of the predecessor in the same domain. If a person has studied the three fundamental doctrines in the teaching of Shankarāchārya, namely, that in our normal experience, there is an admixture both of what is true and what is untrue, that even the Vedas are, from the absolutist point of view, false, and that Brahman has absolutely no sort of relationships with religion and ceremonial, such a study will enable him to gain a less difficult approach to what Krishnaji is now teaching, also to understand the terms that he uses in the nearest approximation to their true bearing.

THE SEARCH

In thee alone is the God, for there is no other God,
Thou art the God that all the religions and nations worship,
In thee alone are joy, ecstasy, power and strength,
In thee alone is the power to grow, to change and alter,
In thee alone are the experiences of many ages gathered,
In thee alone is the source of all things—
Love, hate, jealousy, fear, anger and sweetness—
In thee alone lies the power to create or to destroy,
In thee alone is the beginning of all thought, feeling and action,
In thee alone lies nobility,
In thee alone is no loneliness.

KRISHNAMURTI

SONG OF MYSELF

I HAVE said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is,
And whoever who walks a furlong without sympathy walks to his own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of the earth,
And to glance with an eye or show a bean in its pod confounds the learning of all times,
And there is no trade or employment but the young man following it may become a hero,
And there is no object so soft but it makes a hub for the wheel'd universe,
And I say to any man or woman, Let your soul stand cool and composed before a million universes.
And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and about death),

I hear and behold God in every object, yet understand God not in the least,
Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day ?
I see something of God each hour of the twenty-four, and each moment then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and every one is sign'd by God's name,
And I leave them where they are, for I know that wheresoe'er I go,
Others will punctually come for ever and ever.

WALT WHITMAN

THE MASTERS AND THE SIXTH RACE

By KATE FEELY

IT is when we perceive the relationships between parts and understand their significance that we are able to see something of the whole. And it is only as we perceive the relation of parts to each other that we begin to see those various aspects and elements in their correct relation to the whole. So it is by endeavoring to trace the relationships between the Masters and by striving to understand the association and co-ordination of Their efforts that we begin to glimpse a little of the vast scope of Their work and realize more fully the magnificence of Their conception of and effort for the Sixth Root Race. This attempt to understand the unity of Their plan and to see the perfect co-operation and co-ordination of Their endeavors also enables us to do our particular tasks, humble though they be, so that they more nearly harmonize with the plan of the Masters. It is when we think of Their work as a unified whole that we begin to see that there is a place and a task for each one of us in that vast scope of effort, no matter how obscure we may be or how small may seem our talent. It is as we become aware of the infinite variety within the field of Their plan and as we begin to recognize the innumerable pieces of work waiting, like bits of stone, to be fitted into the pattern of

Their mosaic, that we see how many opportunities to aid in Their work we have been overlooking.

Thus it is with that part of Their plan which it is simplest to call "the Sixth Race work". We have been privileged to read of it and to hear of it, but often we have not associated it with present-day activities, have not visualized its parts with any degree of definiteness nor been aware of the extent to which it is now visible in our midst. But Their Sixth Race work does not lie afar off in some vague future. That work is *here*—in our immediate present. Nor is it a nebulous, indefinite plan. There is never anything rigid or inflexible about either the Masters or Their work; They are ever prepared to adjust or modify as wisdom suggests. But Their adaptability does not suggest either vagueness as to the main outline or indefiniteness in detail. On the contrary, we have evidence that Their ability to detect trends and to foretell the results of those trends with much accuracy enables Them to plan with some definiteness even centuries in advance. Though They work with great masses, though Their effort covers great periods of time and Their plans are made on a vast scale, there is a definite, concise archetype toward which they work.

Let us endeavor to recognize more of Their present activity and gain both a new appreciation of Their effort and an added sense of Their nearness by considering for a moment the special significance of the present period. First, we know that a new Root Race comes into being only once in many, many thousands of years and that we are now very near to such a vital event—so near that the very group from which the Sixth Root Race will develop is now appearing among us. Second, astrological ages have a cycle of approximately 2,500 years. Authorities differ somewhat as to the exact birth-date of the incoming Aquarian Age but very many of them agree that its influence is apparent at

the present time. Is it not evident then that we may expect the Master's efforts to be intensified and the scope of Their influence broadened as we near such a profoundly significant event as the conjunction of a new race and a new age upon the earth?

With this thought in mind let us now turn our attention to some of the Members of the Great White Brotherhood and, by recalling what we know of Their special interests and activities, endeavor to expand the outline and fill in the gaps of our knowledge of Their work. By fitting together isolate bits of information we should be able to form a more complete and accurate picture of Their plan, realize more fully the living actuality of Their presence and, visualizing the place of smaller parts in Their tremendous whole, see hitherto unrealized opportunities for service for the Sixth Race and for association with Them as assistant creators of that new world which They have planned. Let us not think of the Sixth Race work as the sole concern of two or three of the Great Ones. We have had the great good fortune to learn something of the work of those two great Chohans who will lead the Sixth Root Race as Manu and Bodhisattva, but we shall not appreciate Their work less if we realize that other Masters, Angels, disciples, pupils, students, as well as individuals who are not cognizant of the Brotherhood, are also contributing to the Sixth Race plan. On the contrary, we shall be closing our eyes to much that is significant, we shall limit our understanding of the future Root Race and to-day's preparation for it, and we shall overlook many of the opportunities for service to that Race which lie before us, if we fail to realize that many Masters are contributing Their share of thought and effort to the Sixth Race. The participation of many of the Great Ones is at once apparent when we recall that the mighty influences of the World Mother, the World Teacher, the Maha-Chohan, and

the Ray Chohans are not confined to any one race or people or to any exclusive time or place but are the precious heritage of all.

I wonder how many of us have given serious thought to the great role played by Our Lady in the Sixth Race work. Yet what can be nearer to the heart of a World Mother than the emergence of a new Race—a Race moreover, whose intuitive faculty must inevitably make it more sensitive to Her influence and whose unfolding psychic powers must bring greater recognition of Her and Her angelic hosts? Wherever there is birth She is to be found. Is this not such a birth as only centuries see? In an age which will be characterized by altruism and humanitarianism is not the shadow of Her compassion visible? In an age in which more natural, equal, impersonal and platonic relationships between the sexes will be evident, shall we not behold Her handiwork? In that new era, family relationship, which is the result of a perfect triangulation of father, mother and children, equally contributing to and equally sharing in the family life, is not Her influence apparent? Equal sharing does not mean identical sharing but it does mean a balancing and symmetrizing of the family unit and an enriching self-expression for all family members. It means Her seal upon the lintel of the home.

Wherever children are to be found have we not always seen Her tender regard? *Here*, *now*, in the budding Sixth Sub-Race, and in the precious Sixth Root Race seed which it enfolds, are the children of the future. Upon the opportunities we afford them for development that future depends. May we not, therefore, expect to find Her activity intensified, Her influence particularly potent, at the present time? May it not be more than mere coincidence that the centre of population for southern California, which, we are told, is to be a cradle for the new race, was years ago named for and dedicated to Our Lady of the Angels?

Is it not obvious from all these indications that the World Mother is vitally concerned with Sixth Race work? Behold Her impress upon all constructive efforts of women, upon all humanitarian endeavor, upon every improved relationship between men and women, upon all education of women for a higher type of motherhood, upon all the present progress toward the unfoldment of the innate capacities of children. See Her influence in all these "New Age" changes and "Sixth Race" beginnings now appearing. Let us expand our recognition of them to meet the scope of Her endeavor and thus become aware of Her mighty life and power as we have been of Her tenderness and compassion. Let us realize Her intense and varied activity and thus become aware that all about us are tasks waiting for those who will volunteer to work in Her fields. What is *your* State doing about the child labor amendment to the Federal constitution? Is the educational system of your city or village an old-fashioned "stuffing system," or is your school board introducing the new "creative education"? Have you minimum wage laws for women with adequate penalties for violation? If so, do your State officials enforce them?

If you are a person with limited time and energy at your command and thus cannot go so far afield, you are not therefore shut off from doing Her work in the world. What are your family relationships? Is your attitude toward your child one of co-operation or authority? Do your children fear? Why? Have you learned of the wonderful work done by the Pathfinders through "councilling with" children instead of "demanding from" or "commanding to"? Is your child being moulded or unfolded? Is your boy or girl learning to conform or express? Have you ever thought that a real opportunity in life for many children may mean the entire re-education of their parents? What is the atmosphere of your home? Is it one of peace, harmony and co-operation—yes

and of life and fun? Are your relations with men and women personal and narrow or vitalizing and inspiring? Is contact with you a blessing? Let us remember that in all Her world there is no place where She is not. To-day Her power broods over class-rooms, playgrounds and cottages as well as above the desert stillnesses. A mighty Asian peak consecrated to Her through the ages may well be a mighty focal point of Her consciousness, but a great western city dedicated to Her may also become a great centre of Her influence and many a weary mother in a humble home, who struggles to build sturdy young bodies and strives to aid eager young minds to express and create, carries Her lamp and knows the blue of Her mantle.

If we would understand something of the association of that great Adept, known to us as the Lord Maitreya, with the Sixth Race work, we must bear in mind that that part of the preliminary work for this Root Race which concerns the great Department of the World Teacher is under the jurisdiction of the Lord Maitreya but is also the intimate concern of the Master K. H. This means that, while the religious temperament and activity of the Sixth Sub-Race is the ultimate concern of the Lord Maitreya, the Sixth Root Race, in the field of religion, will be under the guardianship of Him Who is now known to us as the Master K. H. Thus we see that Theirs is a field of mutual endeavor and Their work for the Sixth Race one of closest co-operation and co-ordination.

To-day we are witnessing tremendous changes in that field, which is the religious world. Many of these changes are fundamental and though certainly evident in the Christian religion are by no means confined to it. Buddhism, Hinduism and Muhammadanism are equally affected. Have we attempted to sense the inner significance of the breaking up of the old religious orthodoxy and authority in such countries as Spain and Mexico? Have we asked ourselves what the

value of Humanism and Non-sectarianism may be? What may we expect from the unification of an increasing number of Protestant sects? How far-reaching will be the effects of the report of the Appraisal Commission sponsored by laymen of seven leading Protestant denominations and published under the title "Re-thinking Missions"? What does it mean to the world of religion when the distinguished members of this Commission, after two years of investigation, report that the menace to world good is not other faiths but the common menace of materialism and say: "It is no longer which prophet or which book? It is whether any prophet, book, revelation, rite, church, is to be trusted?" How profound a change in religious thought is expressed by this Commission when it reports: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion," and by the noted author, Pearl Buck,[1] when she says the new ideal "shifts the emphasis from preaching *to* a people to sharing a life *with* them"? What is the reality behind Russia's extreme swing away from orthodoxy and a State religion? What will be the result of Mustafa Kemal Pasha's influence upon Muhammadanism? Do we sense the tremendous religious significance of Turkey's abolition of polygamy, emancipation of women, banning of the fez, adoption of the Roman alphabet, introduction of Turkish as the sole language permitted for religious services, and the limitation of the power of various Muhammadan religious orders in Turkey? Are we familiar with the great tide of change that is sweeping the Buddhist and Hindu worlds? What will the challenge of Krishnamurti's life and thought mean to the world of tomorrow?

Can all these things be happening in the world of religious thought and action without bearing a deep and vitally important relation to the work of the great Department of

[1] *Harper's Magazine*, January, 1933.

the World Teacher? Impossible. And equally impossible is it to conceive that these things will not have an effect upon the Sixth Race and upon the work of the Master K. H. with that Race. This being so, can we safely make any general deductions and note any trends which will permit us to catch at least a glimpse of the direction and objective of Their effort? Let us try. First, we note a definite and unmistakable shift from orthodoxy and narrow sectarianism. Next, we see, as a by-product of the first, a noticeable weakening of the power of religious authority. Third, a striking decrease in the potency of fear as a means of religious and ethical persuasion. This third is partly the result of the first two trends but is also closely associated with the fourth, the increased emphasis upon the importance and responsibility of the individual. Each of these four has meant the breaking down of innumerable old barriers which have separated individuals and groups from others, and so we find growing out of these four our fifth and most important point. We discover that the breaking down of these separating walls has automatically resulted in greater realization of unity. This consciousness of unity is the result of breaking down walls which have cramped and restricted, rather than a conscious effort toward unity as such. Walls were levelled in order to get rid of the discomfort and inconvenience they caused, and behold! greater unity was the happy result. Seeing these trends, surely it is not impossible for us to detect Their handiwork or too difficult for us to see to-day opportunities for service in Their Department's work for the Sixth Race. True it is that we shall need vision, intuition, great adaptability, courage, detachment, patience, tolerance and love in this work, but have these not ever been the tools of those who labored most gloriously in Their vineyard?

From that profoundly interesting book, *Fire of Creation*, by Dr. J. J. Van Der Leeuw, we have been privileged to learn

of the Great Lord Who is known to Theosophists as the Maha-Chohan and we have been given additional opportunities to catch glimpses of Him and of His Department through Mr. Leadbeater's ever-helpful book, *The Masters and the Path.* Let us now take some of the information concerning our mighty Elder Brother and His work and see its application to the Sixth Race work which we have been considering. We learn that "it is He Who receives, controls and directs the enormous currents of cosmic Creative Energy which come to Him from the Holy Spirit". We find that He is "the Lord of Evolution," and that "it is He Who controls what we call the starting of evolutionary movements, the introduction of new thoughts of a dynamic character and in general the direction of civilization". We are told furthermore that "through the five Rays which come under Him as their supreme Head, He controls the course of civilization and inspires the changes that take place in it . . . Even the evolution of individuals is in His care" . . . We discover that He "directs the minds of men so that the different forms of culture and civilization shall be unfolded according to the cyclic plan," and that His work is so closely associated with that of the Manu and the Bodhisattva that Mr. Leadbeater speaks of Them as "Head and Heart and the Hand with five Fingers, all active in the world, moulding the race into one organic being . . ."

(*To be continued*)

"IMMORTALITY is not obtained by acts, by offsprings, or by wealth, but by renunciation, and renunciation alone."

Upanishads

BEFORE THE HIMALAYAN SNOWS

NOTES ON SOME RECENT OBSERVATIONS

By GEOFFREY HODSON

EVEREST represents the feminine aspect of earth power. At the summit there appears a symbolic form of the Goddess Mother of the World seated in meditation on the lotus throne. Though robed in power, deep blue without, indigo within, she is motionless, poised in a mighty earth chakram of which Everest is the physical and magnetic heart. Her consciousness is sunk deep in contemplation, indrawn, evoking and conserving spiritual power, as the God of Kunchinjunga receives and sends forth.

For Kunchinjunga represents the positive aspect of earth power and above it hovers the mountain God; His form is fiery white as of bright sunlight on snow, His aura also white is shot through with blue. Hosts of lesser white devas move continually throughout the great range serving These and other Shining Ones.

The God of Kunchinjunga appears to serve as southern sentinel and guardian of the sacred regions of Tibet. His consciousness ranges throughout the whole of India and Indo-China, reaching to the sea. Like a lighthouse, he shines over them, positive, radiant, pouring forth power.

These two are as twin foci of some mighty ellipse of earth power. From deep down, earth force rushes up into Everest like Kundalini into the chakras of the illumined

yogi. From high above and within, power flows through Kunchinjunga like blessing through the elevated Host. Everest is power received and stored ; Kunchinjunga is power sent forth.

High above these mighty mountain consciousnesses is a third, a great Deva of the trans-Himalayan range, far to the north. Thus the whole of Tibet is occultly insulated from the world, a temple indeed, tyled by Deva guards.

The power from the Masters' valley is distinctly discernable. The whole region appears to be ablaze with power; it is a tremendous centre, sunlike, its golden radiance shining over the world. At the heart of it abides the still peace in which They live, the Peace of the Eternal.

Other centres of power are established in the great range, homes doubtless of Mighty Ones.

Approached concerning the establishment on earth of the brotherhood of angels and of men, a mountain Deva thought as follows:

"Mankind, through its scientists, is probing into the power aspect of physical matter, piercing through form to force. In due time, the outer layers of earth energy will be tapped, providing new sources of power. Teach, therefore, concerning the Gods of power, creative and directive Intelligences behind the powers of Nature, awakening here and there in this dark age the mind of man to the fact of their existence. Stress the two essentials to successful discovery and release of hidden power. First, human brotherhood, that the power be used to build, not to destroy. Second, the scientist as yogi, seeking within himself for truth.

"The key to the entry of man into the kingdom of the Gods consists of complete readiness to place at the service of the whole all power gained, all knowledge won, reserving naught for self.

"The scientist must become the true yogi, selfless, with truth his only goal. Upon such the Gods will shower their

gifts, will open the sanctuary wherein the hidden powers reside, will admit them to the kingdom of the Gods.

"The human race greatly needs a spiritual awakening. Man must turn from self to selflessness, from acquisition to service, from form to life. Then and then alone may power be entrusted to him, knowledge of the life within the form be gained."

"PESSIMISM—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only preparatory because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the inner senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in the man of that which knows, without being told, *viz.*, that there is another and a better life, once that the curse of earth-lives is lived through."

The Origin of Evil, by H. P. B.

"We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but within himself and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases."

H.P.B. in *Lucifer*

"TO INVITE THE ELECT OF MANKIND"

H. P. B.'S SACRIFICE

(An Excerpt)

IF for generations we have "shut out the world from the knowledge of our Knowledge," it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the end of this cycle retire into solitude and our kingdom of silence once more . . . We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self—something never to be achieved by physiology or even psychology in its ultimate expression—and demonstrate it scientifically. It matters not to them,[1] if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers, and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs—to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell,

[1] Men of Science.—ED.

insisting that there is, nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the Adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

But until that day of final triumph someone has to be sacrificed—though we accept but voluntary victims. The ungrateful task did lay her (H. P. B.) low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter, for we never were ungrateful.

THE MASTER K. H.

HE who is desirous to learn how to benefit humanity, and believes himself able to read the character of other people, must begin first of all to learn to know himself, to appreciate his own character at its true value.

If he but knew that in our sight an honest boot-black was as good as an honest king, and an immoral sweeper far higher and more excusable than an immoral Emperor.

THE MASTER M.

SOME PROBLEMS OF MEDITATION[1]

By JOSEPHINE RANSOM

In this informal talk I do not wish to try to deal with the technical side of meditation, nor specially to define the word. All, both old and young, are to-day forced to face life's problems in an unusually pressing way, and it is the understanding of Life that is really a meditation, far more than some purely routine work of so many minutes at a set time. I rather want to reveal, if I can, some of the experiences of my own efforts in meditation, combined with my observation of the experiences of others. Meditation is a mode of living, as I see it. This means that you begin your meditation with your physical body. Here I will say some things that to Indians may not sound at all orthodox, but I am convinced that in our meditation-treatment of the physical body we need a new outlook.

Years ago, when living in Northern India, I studied and practised some of the Hatha Yoga systems, and among other unnecessary things, learnt the trick of suspending the breath and stopping the beating of the heart. It is only a trick—of no more advantage than fainting. These and such-like experiments have no particular advantage; they are simply tricks one can play with one's body. This kind of Hatha Yoga in India, which is often very inadequately taught

[1] Talk given at Adyar, 12th December, 1933.

to the West without due preparation and safeguards, I should like to see vanish away as an unnecessary time-wasting type of phenomena. I should like to see vanish all that kind of asceticism which is a vice when it spoils the usefulness and beauty of the body, as, for instance, all those habits of holding up the hand till it withers, or sitting or standing still till the body atrophies, as well as all other tortures of the body.

In the West many of the early Christian ascetic practices have ceased, but there are still a few left, such as long hours of kneeling, curtailed hours of sleep, and so on, till the health is injured. These practices are intended to subject the body to the interest of the soul (the causal body), because the salvation of the soul is the religious objective in the West. Instead of these undesirable practices, I would like to see arise a system of physical culture that would so beautify the physical body that it would be the hall mark of true Theosophical meditation. A radiant beauty of body should be the future kind of Hatha Yoga we practise, and a standard set for the world of physical culture, for that is the beginning of meditation. All cruel practices concerning the body should disappear and never again be used.

Then I would like to see the next stage of meditation—the emotional—treated somewhat differently than at present. It has been charged against the Theosophical Society that it does not sufficiently cater for the emotional life of the individual. This emotional need must therefore be sought, with discrimination, through Art, Music, Sculpture, Painting and religious ceremonies and practices. Until the emotions are correctly satisfied in some way, meditation does not bear its full fruit. I do not know that I have a solution to offer. I think that is still to come. Art must be introduced into the progress of the Society in such a way that it gives satisfaction to our emotional life, and it does not matter whether this emotional stimulus is found in the beauty of nature, in music,

sculpture, painting or ceremonies, because ceremonies are as emotionally important as lovely pictures, beautiful scenes, symmetrical trees, or as exquisite flowers. In fact pleasure in loveliness of any kind is the emotional method of approach to the interior life of the spirit at which meditation is intended to arrive.

Then as to the mind, where we come to the special problems of meditation. It is extremely interesting to find that although Western psychologists know nothing about Patanjali, they are arriving at a knowledge of mental operations and laws very like that set forth by him, as anyone who studies both will realise. The significance of the modern discoveries in the West, which tally with those of the past in India, is the realisation that the laws of the mental world are always the same. You may set out to explore the mental world not knowing anything about it, and will discover and express in your own language what Patanjali discovered a few thousand years ago and expressed in his immortal aphorisms and *sutras*. The difference in the approach to the knowledge of the mind is that in the West there is a strong opinion that mind like other human qualities is "emergent," that what we call mind and spirit are the outcome of evolutionary forces working from below, as it were. Emotion is regarded as a quality which emerges from experience, and mind and spirit are likewise so regarded. None of these qualities is perceived as already existent in consciousness, but latent till a right vehicle or mode of right mechanism of expression of them is cultivated. Experience only, it is argued, produces a mode of consciousness, say emotion, and presently it will yield another, mind, and then yet another, and spirit will emerge.

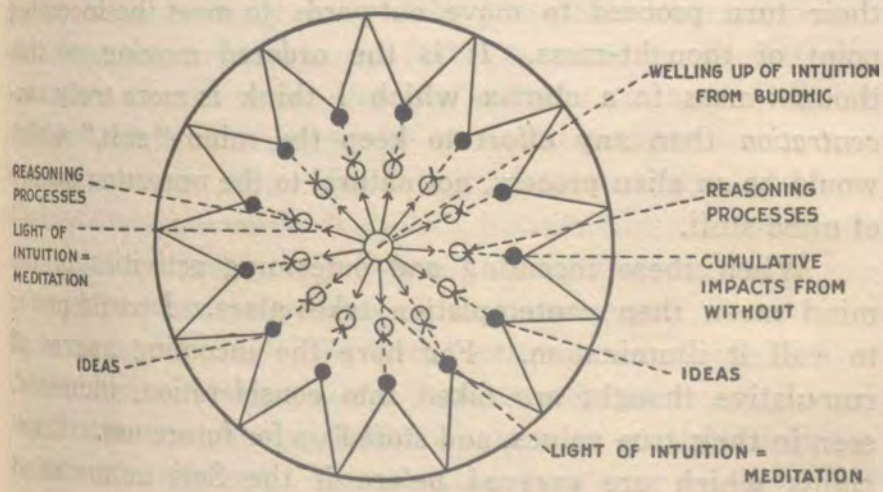
A recent writer describes these modes of consciousness, when they first appear, as "emergent novelties". One of his favorite illustrations is that water was at one time in

history an "emergent novelty," then it becomes a familiar, an established and "recurrent" novelty. So with mind, it was at one time an emergent novelty, then it became a recurrent faculty.

That, of course, is different from our usually accepted Theosophical point of view, which indicates that through evolution of bodies eternally existent inherent faculties or principles emerge from within through the appropriate evolved mechanism to the without. By some psychologists in the West this "emergent" something from within is described as the *libido*, the stream of life, which, if obstructed, or checked in its passage through the mind, sets up disturbances which lead to nervous diseases. Therefore we have the modern notion about methods of self-expression, which is to fling aside every kind of control, in order to have a "self-expression" free of any kind of obstruction, especially the physical.

In the West we do not know what is likely to happen at any time in any department of life, so rapidly is the world changing. The feeling one has in coming to India is that all is comparatively secure and serene. India is changing too, but one does not feel that the bottom might drop out of everything at any moment. What is emerging from present-day uncertainty is not yet quite clear, but something new, something different, must come. Probably the seeds of the future are already sown, are even thrusting up slender shoots amidst this darkness to the light. A new social order is needed and to enable a new civilization to grow out of the present one, a link between the old and the new is necessary. We trust that the Theosophical Society is one of those links, one of those sturdy bridges which will not break, and across which the world may trustfully pass to safety. In all this it is important to think strongly and correctly and to know how to train and direct the organ of thought, the mind.

We can draw from our own literature and the literature of Yoga instruction about the mind, and for some details of the four parts of mind mechanism or organization. The first part, the outside fringe, or the "concrete mind," is constantly disturbed by movements caused by contacts of the senses and the emotions with the worlds around them, and is always busy responding to them. Then comes the part of the mind that is called the mental unit, in our older literature, the Antahkarana, a kind of summit to experience. The following diagram might assist in making clear my meaning.



First a circle—the outside, the concrete mind; then the triangles representing experience slowly culminating in a synthesis, an idea, a conclusion. When checking the habit of incessant response of the concrete mind to outer stimulus, the process is called concentration, I think *attention* is a better word—just attention to that particular thing and no other, that memory may be clear, vivid and swift. A thing once attended to needs no repetition. Think what that would mean in rapidity of evolution!

Concentration gives too much the idea of holding tightly, rigidly. If you observe what your mind is doing, you see it is moving all the time towards some point of conclusion, of

deduction. The mind does not stand still, it is always in a state of flux. Thought is always on the move. Watching mind processes at work you will see that the operations going on may be likened to the selective processes of the digestive apparatus when food is taken into the stomach. You put the food of experience into your mind that the stuff of the mind endowed also with selective powers may use it for the development of the mind-body. Like experiences pile up to make those mass-movements which as their summits reach inwards attract interior mental forces of different quality which in their turn proceed to move outwards to meet the incoming point of thought-mass. It is the ordered moving of this thought-mass to a climax which I think is more truly *concentration* than any effort to keep the mind "still," which would be an alien process, not natural to the unresting quality of mind-stuff.

When these incoming and outcoming activities of the mind meet, then contemplation takes place. I would prefer to call it illumination. For here the incoming apexes of cumulative thought are taken into consideration, illumined, seen in their true values, and stored up for future use. These points which are arrayed before it the Self in the mind illumines and contemplates, or—since movement still goes on—reasons about. For reasoning is an active mental process —the extraction, the distilling of wisdom from experience.

A further, a fourth process now takes place. Reason carries on its own tide the illumined experiences, or wisdom, still more deeply inwards till they come to the doorway of ingress of another condition of consciousness, the *Intuition* or *Buddhi*. The Self as mind and the Self as *Buddhi* seem to meet, make an exchange or contact, and this exquisite moment, it seems to me, should, correctly, be called *meditation*.

I do not particularly care to use the word Intuition to describe *Buddhi*, and would like to see some of the more

explicit Samskrit words retained in our literature—provided they can be correctly pronounced in the West. The forces which flow from that other mode of experience, the intuitional, are like the upwelling of a fountain, forcing up the surface of the waters and then flowing outwards, and when contact is made with them, then the mind-meditation has completed its course.

But true meditation should carry us a little further. It should carry us right into that next mode of consciousness, the Buddhic. And here I would like to ask you: Can you in your meditation get into that Buddhic world? Is your "meditation" the ordinary one where you observe all the rules—sit down comfortably, do not bother much about the emotions, give five minutes to this thought, and that, and so on? Do you practise daily a sequence of events, and only later in life realise you have been "meditating" for many years, and, apart from a certain quietude of attitude, have had little or no success in reaching a goal—entry into the Buddhic world?

In successful practice of meditation you should have become conscious of your mind processes and able to direct them; you want now to move consciously into another world of existence where intellectual speculation and logical reasoning are not required. Because you linger over adjustments of mental operations, you have many problems. Because of lack of results some even say: "I do not like meditation. It leads me nowhere." But it should lead us into another mode of Reality, *i.e.*, towards the next step in evolution, into a new experience, into a greater consciousness than that of the mind. Educated, cultured human beings have, in a sense, had enough mental experience now and should want to know what are the conditions of consciousness beyond the mind. It may be said that only in Theosophical and in Yoga circles is this recognized and understood and taught in terms of meditation. Very often these terms make meditation seem something remote instead of being always a universal movement and progression towards a

new religious, social, political and economic age. The methods of progression are as practical as of old but need re-statement both for the East and the West. For instance, successful meditation means the power to produce and maintain beautiful physical bodies; strong driving radiant emotions under control; a mind delicately poised, conscious of its clarity of vision and no longer prone to misconceptions. Such power would not be regarded as satisfactions in itself, but a necessity in order to move serenely and safely towards the next great step in evolution, to the world of Intuition, *Buddhi*.

It is useful to examine and experiment to some degree with systems of meditation, for knowledge and experience of the orderly training of the mind assist it the more readily to yield itself up at the necessary and critical moment to some greater power and mode of life-expression, the mode which plunges itself into contact with yet greater sweeps of life, and sees form from within and gives a totally new insight into other and fuller values. Could we do this successfully we would have a conception, even if but a faint one, of the experiences of the great Yogis and saints. If we could pass across the border from mind to intuition we would understand the Christian term "mystic grace," and the Yogi term *Samyama* or "unity with a larger life," which is so beautiful, so intimate, so all-embracing, that the experience of it is often described as being "in tune with Divine life". In the West this "Divine afflatus" is called "God's grace," but that grace is also the beauty of the physical body, the charm of emotions, the intellect of the mind. The Christian West teaches that even though one does everything in his power to make this bridge in the soul to the greater grace of life, God can withhold it at this intuitional level—even all one's life, however devout one may be. God is thought of as having an arbitrary will, and as deciding whether a soul should or should not be graced with His presence.

In the East you are more likely to think that if you do your part correctly, nothing can or will prevent this larger life coming through and manifesting itself. It works because it is the law that it should work, that when the vehicle is prepared, life will surely invest it. When the orderly progress of evolution in yourself is carried out in obedience to law you can come rapidly to successful venturing in new realms. There is nothing marvellous, strange or disorderly about it. The problem of meditation, the real problem, is not merely the correct observation of set rules, but having arrived at your spring-board, to dive fearlessly into the next mode of expression. You have the right to this. All the world is dimly aware of it. Arrange for it to come through. Make all the necessary preparation, orient your vehicles correctly, then permit the unbiassed flow of yet another true perception of life.

I am looking for those who have the experience, who have done the research work, who have had the experience of the actualities of that Buddhic world, to tell me more about it. That further largeness of life is the future coming so near to us at the present time. It is not merely mental gymnastics I seek, but the ordered mental life, so that it will lead to the threshold where a vast new vista can be seen. Those who can go straight ahead and organize their life to receive and express this new flood of illumination will bring to birth the knowledge of the "inside," the "real" of things, by the penetration of intuition, and when all problems of meditation are resolved into that, and are not merely manifestations of phenomena along the way, which are interesting but not important, then you yourself have brought to birth a new world, a new dimension, a new mode of life, a new civilisation.

Of what does that body expressing intuition consist? How do the forces of evolution work in it? The methods of

the growth of the mind were known two thousand and more years ago; all that is well-planned and critically and impartially investigated, we need only to follow the instructions. Now we need people to do research into and bring forward the problems of meditation of this new world. Some day it will be quite well known and realised, and then we may be able to go on further to meditate in the spiritual world, and then still further on in those divine worlds of which we now but dream. I do not quite know what the parallel in the East is of the expression "the Kingdom of Heaven," but that is what we want—to bring the future into use here and now.

So do not dwell on the ordinary problems of meditation, let them be solved in the light of what is already known, let us rather use them fearlessly as the means of stepping over into new modes of experience.

I do not feel it is practical to talk about spirituality until we know more of this immediate next stage, which is so practical and important. When you are making your own efforts to know it, and carrying on your own research work, do not write the word "dangerous" too largely across the path you pursue. Go cautiously and wisely and in accordance with known laws, as every scientist does in his experiments, but go. Bring into your work the joy of pioneering in a new dimension, the new gift, the new desire, the new resolvant of the world of affairs—the love of life because it is seen and known as the one reality in all creatures. Then the veriest detail of life of the world will be established in a new mode of existence. Use the mind with all its brilliant beauty and exactness to aid you in practising a new way of living, a brotherhood way. Of that surely those who meditate rightly should be the wise and kindly pioneers!

C. W. LEADBEATER

By ANNIE BESANT

Editor's Note: I am sure our late President would have been the first to pay tribute to her devoted comrade were she with us at this time of his passing. Then, so shall it be even now! The following tribute published by her in 1911 in this magazine will be an appropriate and timely expression of her deep love and understanding of her great Brother.

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.

As a child he went with his parents to South America, and lived a life of manifold adventures. "Saved by a

Ghost"[1] tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by "Black Monday," the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T. S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in "A Test of Courage" in the book before referred to. By hard patient

[1] *The Perfume of Egypt* and other weird stories.

work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T. S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a member of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H. P. B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being not the safe-guarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

C. W. L.

BY G. S. A.

THE Theosophical Society has lost awhile a very great and gallant gentleman in Charles Webster Leadbeater, who passed away this first of March in Perth, Western Australia. Last year, on September 20th, the Society lost its beloved President, Dr. Annie Besant; and so the two great successors to H. P. Blavatsky and Henry Steele Olcott have in their turn passed onwards—to return ere long, as some of us know.

Any movement might well stagger under such a twofold blow, and there is no doubt that there are none left who can in any adequate measure take the place either of Dr. Besant or of Bishop Leadbeater. Yet none of us has any doubt that the Society will grow in strength as the years pass, despite its loss, for the Masters ever remain—those Elder Brethren Who brought the Society into existence in 1875 and have watched over it ever since. That They will take care of Their gift to the world we are assured, but we who are left must ourselves try to cherish it with more devoted ardour, and to show our reverent gratitude to these two splendid brethren by dedicating ourselves with increasing self-surrender to the cause of Theosophy and to its instrument in the outer world, the Theosophical Society.

Indeed was Bishop Leadbeater a great and gallant gentleman, for he served greatly, loved deeply, never gave a single

thought to himself, and remained silent and uncomplaining during years of the foulest accusations and misrepresentations, even from those near and dear to him. He bore no grudge to any, spoke no word of bitterness against any of his detractors and persecutors; for to return good for evil and kindliness for hatred was his life's law.

He has now joined his beloved comrade who has been waiting for him on the inner planes, and they will go forward in joy and reverence towards the final triumph in the human kingdom which now awaits them. But they do not, they cannot, they would not, go alone. As they move onwards, the Society they so nobly served will move onwards with them, and will grow in vigour and in value. And we who are left, we too may, if we will, move onwards, growing in vigour and in value. They are going forward to a major triumph. Following closely after them, soldiers in the army they lead with so splendid a vision, we too shall achieve, and the whole world, as yet unknowing, shall itself advance more quickly on its appointed way. No one, nothing, grows alone. And because our beloved elders are now standing on heights more glorious than any they have yet known, the whole world is climbing more rapidly on its upward path.

Their legacy to us is Theosophy and the Theosophical Society, not just for our personal enjoyment, not for our exclusive use and convenience, but for the helping of the world. This Theosophy is not our Theosophy. It belongs to all, and by no means to the human kingdom alone, nor to this age alone. It is the science of life and is thus eternal. Similarly, the Theosophical Society is not our Society. It belongs to Those who brought it into being, and to the world to which They gave it. We hold it in trust, not to shape it in forms congenial to our temperamental inclinations and various measures of understanding, but to enable it to help the world as the world needs help. Our great

leaders gave to the world not their Theosophy, but the Masters' Theosophy, the Theosophy the Masters know and live. We also must give this self-same Theosophy, undistorted as far as may be by the limitations of our faculties. We must not narrow Theosophy down. We must not confine it within the limits of any individual personal interpretation. There must be no prophet through whom alone the soul of Theosophy flows. Let Theosophy and the Theosophical Society be *safe* in our hands. Let us in our turn leave to those who shall come after us a legacy no less splendid, perhaps even more splendid, than the legacy these great leaders left to us. H. P. Blavatsky and Colonel Olcott laid great foundations. Dr. Besant and Bishop Leadbeater built greatly upon these foundations. And now comes the turn of an army of workers to bring the Plan a step further towards fruition. We must not fail our leaders. Never once have they failed either ourselves or their own Elders. We must carry on the work of the Society. We must continue to send forth Theosophy as Theosophy has come down to us through close on sixty years. We must show ourselves as having been worthy of all we have received. We must remember that we all belong to a Band of Servers which has worked together, fought together, planned together, achieved together, failed together, for thousands of years. Some of the generals of this Band have left us alone awhile. They will return. But for the moment we are left alone, so far as their physical proximity is concerned. Otherwise, of course, they are with us—far "nearer than hands or feet". And our Masters are nearer still. Yet, apparently alone, we must show our mettle by such one-pointed devotion as shall enable us to hand to our successors in turn a movement even stronger, far stronger, than when it came to us. Dr. Besant left us for a time trusting to us to do this. Bishop Leadbeater has left us for a time trusting us to do this. He thanks us for our expressions of the

loss we feel we have sustained, though he denies there is any loss at all. But he wants us to waste no energies in regrets, because every atom of our strength is needed for the work that lies ahead. He quite understands how we feel. He felt more or less the same when Dr. Besant passed on. But she is still with us far more definitely than we can imagine. So is he, and so will he be. The circle of our mutual comradeship has not been broken. It is as strong as ever. Forward, then, together, as always, even though the relative proportion of membership of our Band on the various planes has been slightly readjusted. We are not less in numbers, nor in power, nor in capacity. We are not going to pieces. We are one picture as ever. And the wisdom and power which made possible the splendid work of the past is no less available for splendid work in the future. *Quis nos separabit*? Certainly not death, nor anything greater or less than death. In confidence, then, let us who for the time remain on the physical plane maintain our solidarity and go forth happily to the conquests which await us.

A GENTLEMAN

THERE are certain things, if I may so express it, which no gentleman will do. He will not be dirty in appearance, or unclean in speech; he will not lie, or cheat, or steal; he will not exploit a woman, or abuse a child; he will not oppress the weak, or toady to the strong; he will gladly "fall," like Wordsworth's "happy warrior," rather than "... leave a dead, unprofitable name"; and he will be chivalrous at all costs to himself and to the world.

JOHN HAYNES HOLMES



CAPTAIN MAX WARDALL

MAX

By A FRIEND

MAX WARDALL was born in Iowa fifty years ago, [illegible] his boyhood on a large farm in Dakota, [illegible] to Topeka, Kansas, where he graduated from [illegible] and at the age of seventeen set out on a trip [illegible] with his brother Ray. The boys travelled [illegible] miles, taking three years to study the social, [illegible] industrial conditions of Australia, New Zealand, [illegible] and Europe, starting with nothing and returning [illegible] to put them through the University of Wash[illegible], where, in three years, Max graduated with class [illegible] and a degree in law. He was always intensely in[illegible] in good government, and won a national reputation [illegible] clean-up of Seattle politics while serving as acting [illegible] of that city.

When the War broke out he gave up a promising career [illegible] as a private, later entering the Officers' Training [illegible] and serving through the War with the rank of captain [illegible] Intelligence Department. After the Armistice he spent [illegible] months in post-War relief work in Russia, Constanti[illegible] and the Balkans. Returning to Paris he studied for [illegible] time at the Sorbonne, and was the first to bring to [illegible] the teachings in auto-suggestion of Emile Coué whose [illegible] he had studied at the New Nancy School of Psychology [illegible] France. During this time he lectured in French and [illegible] international recognition as an able expositor of psy[illegible]ology and common-sense philosophy. He also at that time



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By A FRIEND

CAPTAIN MAX WARDALL was born in Iowa fifty years ago, and spent his boyhood on a large farm in Dakota, moving later to Topeka, Kansas, where he graduated from high school and at the age of seventeen set out on a trip around the world with his brother Ray. The boys travelled thousands of miles, taking three years to study the social, economic, and industrial conditions of Australia, New Zealand, South Africa and Europe, starting with nothing and returning with enough to put them through the University of Washington, where, in three years, Max graduated with class honors and a degree in law. He was always intensely interested in good government, and won a national reputation for his clean-up of Seattle politics while serving as acting mayor of that city.

When the War broke out he gave up a promising career to enlist as a private, later entering the Officers' Training Camp and serving through the War with the rank of captain in the Intelligence Department. After the Armistice he spent eighteen months in post-War relief work in Russia, Constantinople and the Balkans. Returning to Paris he studied for some time at the Sorbonne, and was the first to bring to America the teachings in auto-suggestion of Emile Coué whose work he had studied at the New Nancy School of Psychology in France. During this time he lectured in French and gained international recognition as an able expositor of psychology and common-sense philosophy. He also at that time

wrote a book entitled *Personal Ascendency*, which passed through ten editions in America and Europe.

The keynote of the life and character of Max Wardall was his intense love of humanity, and it was that love which prompted him to devote the next ten years of his life exclusively to lecturing, teaching and writing for the Theosophical Society. He had joined the Society as a small boy, in company with his whole family who were noted for their liberal beliefs, after hearing a lecture by Dr. Annie Besant. All through his life his devotion to the President of the Society persisted and increased until he found himself spending many months and years in travelling with her about Europe, America, and India as one of her chosen friends and disciples. At her request he reorganized the International Theosophical Order of Service in 1927, making of it a real force in the welfare work of forty countries. From that time until this year he was the international head of the Order and edited its magazine *Service*, but because of the limitations imposed by his recent heart trouble, he had just prior to his passing brought about the appointment of Robert Spurrier of London to serve in his place, and Robert Logan of Eddington, Pa., to carry on the American work.

In 1930 he married Lilian Lewis, the daughter of an American Army officer, in Sydney, Australia, and together they took a tour of that country, both lecturing for the Theosophical Society with emphasis upon work in schools, forums, clubs, and kindred organizations. Returning to this country they made an extensive lecture tour by motor, ending in New York and Boston, whence they set out for Europe once more. There, due to a combination of overexertion and an unusual heat wave (sometimes called "sirocco") Max suffered the attack of heat prostration, which seriously damaged the valves of his heart, already over-strained by a life of uncompromising and prodigious

activity. Although he was never ill, this attack considerably curtailed his subsequent activity and brought about his early release from physical life.

Max has said many times that the last two years in the Ojai have been the happiest in his life, for here at last was time and opportunity to reflect and synthesize the myriad experiences of a busy life. He was no newcomer to Ojai, having lived here in the early days of the valley with his foster-mother, Mrs. Grace Shaw Duff, and his small daughter by an early marriage, Maxine, who is now studying dancing in Vienna. It was his home, " Arya Vihara," which is now the Ojai headquarters for Mr. Krishnamurti, and it was here in the last two years that a long friendship with Krishnaji ripened into a deep appreciation and real understanding of his teachings.

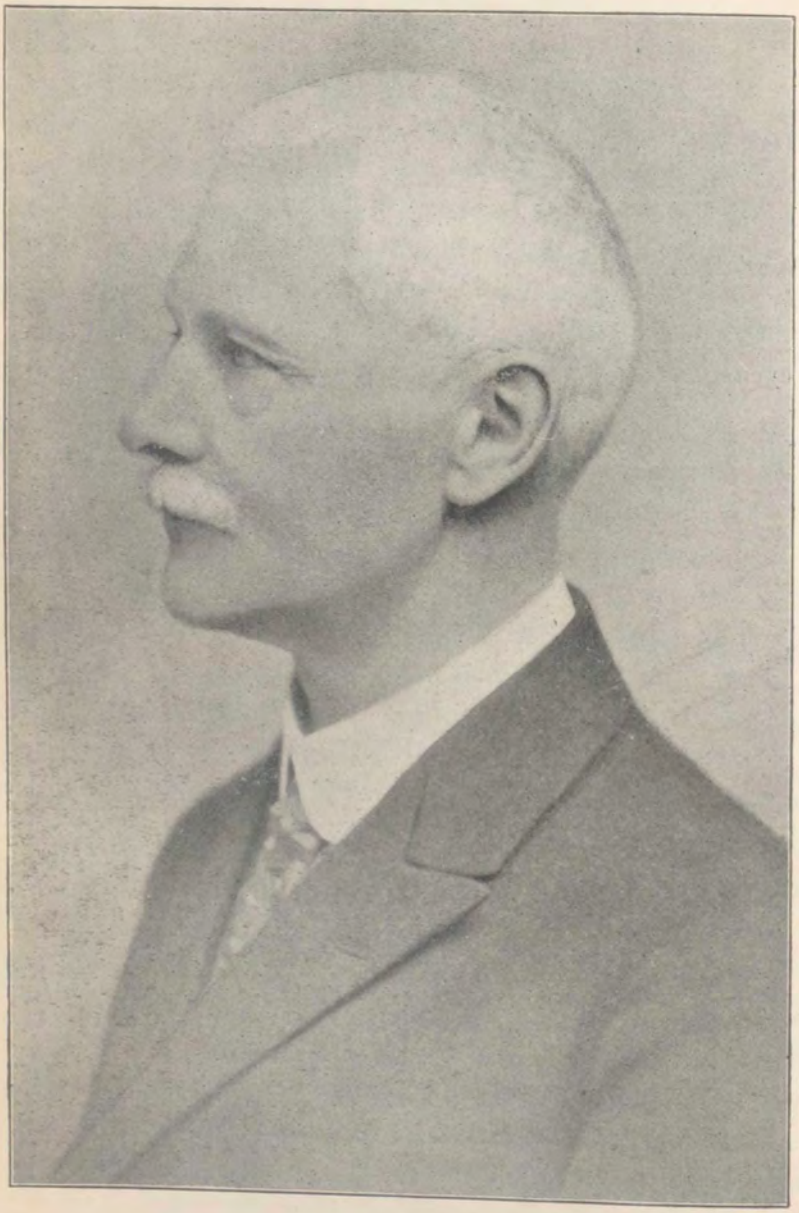
It would be absurd to say that Max Wardall has died. No matter what one's beliefs, it is impossible to conceive that the expression of that intense energy, vivid beauty and understanding love could ever cease. His going was as swift and beautiful as everything else in his life—no pain or suffering, but the sudden joyous release of the spirit from the limitations of the body. The memorial service conducted by Bishop Ray Wardall, life-long intimate friend as well as brother, was in no sense of the word a " funeral," as evidenced by the spring-like bower of acacia blooms and golden gladioli and narcissi, the simple music that he loved, and the atmosphere of joy and thankfulness for him transcending all personal grief for our physical loss. As Bishop Wardall said, nothing is taken away—it is only placed higher up, that we may follow it upward. And that Max was serenely ready for the great adventure, whether here or on another plane of consciousness, was shown, Bishop Wardall said in closing his brief but exquisite tribute, by the little prose-poem he had written recently and which appears on the following page.

AWARENESS

By MAX WARDALL

It is quiet within, like desert stillness,
Approaching unto Thee.
I am spiralling, encompassed by soft lights ;
I cease from mine own wisdom ;
The mind falls away, images and illusions fade ;
Naught remains but the cool hush of the deeps.
Now comes a rythmic rushing :
Is it sound or motion, or the purling of waters ?
Nearer yet do I approach.
Now He alone IS,
He the unstriving, self-impelled ;
Not bad, not good,
Not little, and not great, nor low nor high ;
Neither craving nor lusting,
Irradiate, moving into Life.
Pain is no pain, joy is no joy,
Nor is there mystery and darkness, nor love nor hate.
Here is the distillate of Immortality,
Self-movement, unresisted,
Coiled in the breast of Time ;
Nor action, fierce and stormy,
Nor risings and fallings, nor stern intensity.
Life glows and shimmers, as oceans heave and flowers bloom,
Universe of tranquillity, glory unfading.
Now we are One,
Ethereal, delicate, reposeful, floating like the lotus.
Far off sunrise glows on the smouldering world, suspended, inert, stagnant ;
Here the impassive flame, smooth, quick, and tameless ;
Here I rest and glow.

—*The Ojai.*



CHARLES BLECH

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By G. S. A.

The French section of the Theosophical Society has suffered a very great loss in the passing of its General Secretary, Monsieur Charles Blech, who has held office for more than a quarter of a century. With his two great sisters, Madame Zelma Blech and Mademoiselle Amélie Blech, he was able to establish a centre from which the spirit of Theosophy radiated far and wide. His devotion to Theosophy was unceasing, and though he often offered his resignation as General Secretary, successive Conventions refused to accept it, for literally there was no one else who could render even a tithe of the service he so lavishly gave. His beautiful flat at 21, Avenue Montaigne, Paris, was always a home for travelling Theosophists, and in the earlier days Madame Zelma and Mademoiselle Aimée were the most gracious of hostesses—Madame Zelma continuing the Blech traditions when her sister was released from the constant pain, heroically borne, of a lingering illness—despite which, or might I not say because of which, she worked for Theosophy as not half a dozen persons in perfect physical health could have worked.

Monsieur Charles and Madame Zelma were, and fortunately Madame Zelma is still with us, of the same mould. Age made no difference to their strenuous activities.



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Monsieur Charles and Madame Zelma were, and fortunately Madame Zelma is still with us, of the same mould. Age made no difference to their strenuous activities.

In strength or in sickness the work they had to do was done. In strength or in sickness they greeted all with that old-fashioned graciousness and solicitude now so much more rare than it used to be, yet so specially appropriate among Theosophists.

Which among our Sections has had such a trio as "the Blechs"—a noble brother and two splendid sisters working as one for the Masters and Their work in the outer world? Down the ages surely these three came together, and down the ages to come they will go in eternal comradeship. They loved each other with a beautiful love. They were greatly happy in a common work. They were, and are, the trusted servants of their Elders, the dearly cherished friends of Dr. Besant, Bishop Leadbeater, Mr. Jinarājadāsa, Mr. Krishnamurti and his brother Nityānanda, of hosts of others among whom Rukmini and I are glad to number ourselves, and, in earlier days, of Colonel Olcott and the older workers.

From the physical plane two of them have gone, leaving Madame Zelma to represent them during the Master's pleasure. So close were they one to another that they must feel together even now, though for a few hours in the twenty-four a door is closed between the two and the third—perhaps to them even this door is not closed. And when the third passes through the doorway, then will all three travel onwards to the rewards and opportunities which lives of selfless service have won for them. They will soon return, for they can ill be spared. And the Theosophical Society will ever bear them in honoured memory. France the beautiful has given to the world many great men and women, but she probably does not know how great a gift to the world have been Charles and Zelma and Aimée Blech.

THE DUAL ROLE OF THEOSOPHISTS

OPENING ADDRESS

By C. JINARĀJADĀSA

At the Congress of the European Federation of National Societies at Barcelona, March 30, 1934

At a gathering like this, we meet to voice our testimony that the truths of Theosophy are influencing our daily conduct in increasing measure, and that we are members of the Theosophical Society because we are convinced that through its activities we can hasten the progress of Humanity. Those who know only a little of Theosophy consider us as only one more group of religious or philosophical enthusiasts whose eyes are turned to heaven, and therefore have little contact with the difficult problems of men and women who have to live in a world of competition and struggle. But anyone who gets to know a real Theosophist—I mean one who is not merely a member of the Society, but has understood Theosophy sufficiently to work for its ideals—anyone who knows a true Theosophist finds quickly that the Theosophist is much more than a student of theoretical ideas. The Theosophist is on the contrary a rebel, a revolutionary, just as are our present day students in the Colleges and Universities

of every land. For the student to-day has his mind stirred to a ferment of dissatisfaction with the existing order of things. In exactly the same way, every true Theosophist's mind is in a state of continual ferment, dissatisfied with the existing order of things in every department of life—religious, moral, social and economic. But we Theosophists are different from our revolutionary young friends of the Colleges and Universities in one aspect: we see clearly what are the changes which we desire to produce and by what stages. It is there that Theosophy helps us; it not only makes us dissatisfied, but it also gives us certainty and statesmanship by unveiling to us what "God's Plan, which is Evolution" has as the next stage in the upward march of Humanity, and how we can all work to realise it swiftly. If we study Theosophy deeply, it is because knowledge gives us power—power to forget ourselves, and power to dream great dreams for men, and to realise them.

It is our Theosophical ideas which will slowly bring about a complete revolution in the world's affairs. Of course, at the moment we are but few; our ideas are ridiculed by most, smiled at by the others. Yet, see what ideas can do; before the time of Columbus people said that the only way to go to India was by going east; Columbus proposed going west. From his revolutionary venture began a new epoch in civilization. So too is it with our Theosophical ideas.

We who are Theosophists have much to do for the world, but our many activities fall into two groups. The first group includes all those methods by which we try to understand clearly what is the Divine Plan which is the power behind Evolution. This group includes all our activities through lectures, books and conversations, to explain to others what we have discovered of the Divine Plan.

The second group includes all our activities which are co-operating with that Plan, in order to bring to fruition, as

quickly as possible, its aim, which is to release the grandeurs of the Divine Life enshrined in men and in things. To understand the Plan, and to hasten the success of the Plan, these are our two main activities.

In this work, everyone is needed, both the youngest Theosophist (either young in age of body, or young as a new member) and the oldest Theosophist. The good thought of each of us is a factor in the success of the Plan. There is not a child who cannot understand that a flower, a tree, will later become a pet animal, and that a pet animal, a dog or a cat, will later become a child. When a child understands that much of the working of the Divine Plan, he helps that Plan by his thoughts.

I want to make this idea clear to you. The mere intellectual understanding of the Divine Plan, as revealed in Theosophy, provided your thoughts are clear and precise, brings that Plan nearer to the minds of all men. And since the Divine Plan is permeated by the thought of the Logos, you bring the Logos nearer to all men by the very fact that you understand the Divine Wisdom through your Theosophical studies.

But it is not enough to understand. You must help in another way. Because you understand, you belong to the *Noblesse* of Humanity. And just as it was once said, concerning a different thing, that *noblesse oblige*, so too does our noblesse impose on us a high duty. It is to *hasten* the realisation of all the wonderful things planned for us by God. He is omnipotent, and no doubt could achieve His aim without our aid. But He has, as it were, divided Himself into fragments in order to become us, His children, and one part of His joy as He works is when we work with Him.

So, we too have our *noblesse oblige*. It is to be constantly aware of all that must be done to make His will to be the law on earth as it is in Heaven.

I cannot help here pointing out to you that, in our present civilization, one work necessary to be done, in order to hasten the success of the Divine Plan, is to bring about a radical change in the relations between men and women. You know —especially you women—what is the attitude of men towards women, particularly among Latin peoples. It is radically defective, for it lacks the recognition of the equality of woman and man, as both equally divine embodiments of the One Life. Till this absolute equality is recognised, as a fundamental principle of civilisation, we shall not really be civilised. All activities therefore which tend to insist upon, and to bring about, this equality, are essentially "Theosophical," at least so far as I understand Theosophy. To me, as to the Jewish mystics, the Divine Wisdom "mightily and sweetly ordereth all things," and I can think no proper ordering of our culture till woman takes her place by the side of man, not merely as the mother of his children and his perfect housekeeper, but as his equal, comrade, helper, *rival* too, if that should become necessary, in all things.

I should like here to remind you of what one of the Adepts said on this matter of the present position of woman. Writing in 1883, the Master K. H. said :

> Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabaratean India, with all her profundity of learning, has neglected and forgotten it.
>
> The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land" and has to come to men through the Theosophical Society. That light will lead on and up in the *true spiritual intuition.*

Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their power to* procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

These are wonderful words. Was there ever a greater "feminist" than this Adept who was one of the Founders of our Society? The vision of the human race peopled by Buddhas and Christs—what more wonderful vision could there be? And note that the Master says that this glorious future can come only if we change our ideas of to-day about woman and discover "what she really is," and what is "her proper place in the economy of nature".

There are many lines of work to help woman to burst "the bonds of her sexual slavery," and one of them is to work for the suffrage of women, on the same terms as for the men. I congratulate Spain on her great achievement in thus giving a truly universal suffrage.

Let me here confess that I am keen that women everywhere should get full political powers and privileges, not particularly because I believe that it is essential to women's growth that they should have them, but because I firmly believe it is absolutely necessary for the better development of men. I want the attitude of men towards women to change, and the only way just now is to exercise political pressure on the men. If we had plenty of philosophers to persuade men to change, we should not need the political weapon; but taking the world as it is, the more the women exercise political power, the more sensible and balanced the men will become.

Our work then, as Theosophists, is to usher in an era of philosophy where the intelligent men and women of every race will no longer be doubtful or sceptical concerning what Truth is, but will know that there is a Wisdom for them to understand, if they care to study. The majority will not

want to understand; they have their joys and sorrows, and they are content to live in a little world. But as once in Greece, when all men knew there was philosophy, and that one who did not study philosophy was a "barbarian," so must it be once again in the world. We must work so that all intelligent men and women know that there is Theosophy, a revelation of God's Plan for men. Not all of them will join the Theosophical Society, but all will profess the main doctrines of Theosophy.

That is the future towards which the world is slowly going. Happy are we that, as Theosophists, we are the pioneers who are building the great road along which all Humanity will travel one day.

"REAL THEOSOPHY IS ALTRUISM."

IF Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the GOLDEN AGE will be there, indeed.

H. P. B. in *Lucifer*.

THE THEOSOPHICAL SOCIETY AND ITS ESOTERIC SECTION

Outer and inner should work together, like spirit and body.

—ECHOES FROM THE PAST.

A QUESTION of very great importance to the Members of the Theosophical Society has been raised recently, on which depends the future work and progress of the Society. It is alleged by some who are now averse to the whole body of doctrine, investigation and practical action which has been designated *Occultism*, that the Esoteric Section is a kind of private body having no relation to the Theosophical Society itself. The history of the Theosophical Society does not, however, support this view.

In 1875 when the Society was founded its objects ran as follows:

> The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe.

There was then this only object at the commencement of the Society. It became a semi-secret body by adopting signs and pass-words, with a ceremony of initiation on admission demanding from each Member a pledge of secrecy. The Society consisted at one time of three Sections and there were three Degrees in each Section. The late Mr. A. P. Sinnett, for instance, was admitted and his Diploma issued as in the Third Degree of the Third Section, while a High Priest in Ceylon was admitted into the First Degree of the Second

Section. Again in the first prospectus issued by the Founders in 1876 explaining the Origin, Plan and Aims of the Theosophical Society, the objects of the Society were described as follows:

It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable cause of his own creation, must possess in his inner psychical self this creative power in lesser degree. He should, therefore study to develop his latent powers and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes.

The plank of Brotherhood was introduced into the objects of the Society only at a later stage in 1879, after the Founders had arrived in India, as one of its several objects formulated for the spread of the work of the Society in all countries and among all the Faiths of the world. In 1888 the three objects of the Society were crystallized somewhat on the lines that we have in the Constitution and Rules of the Theosophical Society to-day.

On the 9th October, 1888, while in London, Colonel H. S. Olcott, in his official capacity as President-in-Council, chartered the formation of the Esoteric Section as an integral part of the Society, in a document which ran as follows:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

I. To promote the esoteric interests of the Theosophical Society by the deeper study of Esoteric philosophy, there is hereby organised a body to be known as the "Esoteric Section of the Theosophical Society".

II. The constitution and sole direction of the same is vested in Mme. Blavatsky as Directory; she is solely responsible to the members for results; and the Section has no official or corporate connection with the exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section and willing to abide by its rules should communicate with the Director, Mme. H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, W.

H. S. OLCOTT,
President-in-Council.

LONDON,
October 9th, 1888.

Attest:

H. P. BLAVATSKY,
Corresponding Secretary.

This proclamation of Col. H. S. Olcott was published by H. P. B. in her Magazine "Lucifer," (*Vide* October and November, 1888 issues). In doing so she introduced it with the following preamble:

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President-Founder.

However, in order to remove any possible idea that the Society was going to be dominated by an inner organization, the name of the Organization was changed from the *Esoteric Section of the Theosophical Society* to the *Esoteric School of Theosophy*, with an Esoteric Section as a grade in the School.

The necessity for the formation of the Esoteric Section of the Theosophical Society will be clear to every Member if he would peruse the letter from the Master K. H. received by Col. H. S. Olcott while on his way to London in August, 1888, sketching the general situation and briefly outlining certain broad principles regarding the place of H. P. B. and Col. Olcott in the activities of the Society. This letter was first published as Letter No. XIX in "Letters from the Masters of Wisdom," First Series.

Briefly summed up, in this letter Colonel Olcott was told that while he was to keep in his hands the administration of the Society, yet he was to give full liberty to H. P. B.

to organize its occult side which dealt with the relation of the Masters to those who aspired to be Their pupils. The following is the part of the Master's letter which deals with this particular aspect of the situation :

> To help you in your present perplexity : H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this you *must tell to all : with occult matters she has everything to do.* We have *not* abandoned her. She is *not* given over to Chelas. She is *our direct agent.* I warn you against permitting your suspicions and resentment against " her many follies " to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly ; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter she.

In this connection it will be interesting to study what H. P. B. has written in 1886 as the Original Programme of the Theosophical Society published in her Centenary issue of THE THEOSOPHIST in August, 1931.

In 1905 the Society was incorporated as a registered body with the three declared objects, the third of which runs as follows : " To investigate unexplained laws of Nature and the powers latent in man." This was the only object for which the Theosophical Society was founded in 1875. The formation of the Esoteric Section within the Theosophical Society was officially ordered in 1888, to be organised on the ORIGINAL LINES devised by the *real* Founders of the Theosophical Society who are the Masters of the Wisdom. To enable the Society to justify and continue such work as the Esoteric Section of the Theosophical Society, the provision of a clause was made as 2 (*d*) of the Memorandum of Association which runs thus : " The doing of all

such things as are incidental or conducive to the attainment of the above objects or any of them, etc."

Apart from this, a perusal of the Financial Statements of the Theosophical Society for 1904, 1905, 1906 and 1907 will show that shrine rooms were built at Adyar at the expense of the members of the Esoteric Section and the perpetual use of those rooms for its purposes has been secured by a resolution of the General Council of the Theosophical Society. Dr. Annie Besant, the late Outer Head of the Esoteric Section, has placed on record, in her E. S. Accounts for 1908, the following statement:

> The balance of Rs. 1,482-1-7 due to the Theosophical Society, Adyar, for building the E. S. room has been paid off by special contributions during the year, all but Rs. 135 contributed from general fund to complete the payment.
>
> A second room has been secured at a cost of Rs. 1,821-10-8 given by the O. H., which has been paid over to the Theosophical Society and the rooms secured in perpetuity for the use of the E. S. by a resolution of the General Council.
>
> *Adyar.* ANNIE BESANT, O. H.
> Dec. 23rd, 1908.

COPY OF RESOLUTION No. 11

passed by the General Council of the Theosophical Society at its meeting held at Adyar on December 26th, 1908, runs as follows:

> Resolved.—That the rooms over the Library built by the President-Founder for the E.S., out of money received from the E.S., partly during his life-time and partly during the last year, together with the second room on the same floor, paid for by the actual President, shall remain in the custody, and for the exclusive use, of the E.S., so long as it shall continue to exist, but, in the case of its ceasing to exist, shall revert to the custody and use of the Theosophical Society, as part of the Headquarters.

On perusing the above statements gathered from the records of the Society and from a reference to the following publications on the subject, every member will, it is believed,

be convinced that the position now taken up by that body of members who might be termed dissenters from the *Occult* tradition of the Society with regard to its Esoteric Section is unfounded and misleading. The Esoteric School is not an unrecognized private body with an origin different from that of the Society. It forms a part and parcel of the Theosophical Society intended to carry out the very objects of the Theosophical Society.

Reference: (1) "Letters from the Masters of Wisdom." First Series. Letter No. XIX published in pages 51 to 57.

(2) "Original Programme of the Theosophical Society (1886) and the Preliminary Memorandum of the Esoteric Section" (1888), by H. P. Blavatsky. Published for the first time in 1931.

(3) "Some documents in the History of the Theosophical Society," THE THEOSOPHIST, March, 1927.

(4) "The Golden Book of the Theosophical Society." Compiled by C. Jinarājadāsa, for the Jubilee Convention of 1925. Chapters on (*a*) Early Days in New York, (*b*) The Esoteric Section, and (*c*) The Objects of the Theosophical Society.

(5) "Old Diary Leaves," by Col. H. S. Olcott, Volume IV. Chapter 4—Esoteric Section.

My connection with the Esoteric Section for the last 37 years, my service as Assistant Corresponding Secretary in India and Ceylon and as Corresponding Secretary in Burma for some years, and my personal contact with our leaders both past and present has impelled me to write the above with the sole object of bringing to the notice of the members the true relation of the E. S. to the T. S.

M. SUBRAMANIA IYER

MOVEMENTS AND ORGANIZATIONS

By T. H. REDFERN

THERE are some of us who ask what is the need for organizations at all. They are interested in ideas and have ideals, but the thought of congregating together to try to bring outer conditions more nearly into alignment with the heart's desire finds little or no acceptance with them. They may like to ameliorate existing suffering, but they do not seek to change the conditions which produce the suffering. They may object to some cruel system, or custom, but they take no communal steps to stop it, being content to voice in conversation their personal indignation. In defining their attitude I do not in any way reproach them. But when they decry organizations and describe meetings as a waste of time, they issue a challenge which is valuable to those of us who are addicted to that way of working. They compel us to examine the validity of our methods.

It is probably a truism to say that all life is movement. Every automatic function of the body, every subconscious or deliberate impulse of feeling, every change of thought, every urge of enthusiasm, is manifested in movement. When we dislike some qualities within ourselves and resolve to change them, that purpose has its continuing chain of effort by which

the transformation is gradually accomplished. That is a movement within ourselves.

When we see an evil in the social order and resolve to contribute to its eradication, that is an isolated movement within the social body. Others also will certainly be working for the same objective. The common purpose constitutes an affinity, and the common endeavour is a social movement. If those who are the unit instruments in the movement want to be effective in bringing about the desired reform, they will need to meet to discuss ways and means, they will need to organize the activities by which they will advocate their objective and gather the support to achieve it, and they will need to pool their resources. Hence the need for some form of organization with Secretary to convene, Treasurer to handle the money, and President to co-ordinate.

That organization is the embodiment, the incarnation, of the reforming idea. The members of it are the cells bound into a corporate whole through the affinity of their common purpose.

So a movement is a thing of impetus, surgent, vital, eager. The organization is its instrument. If the impetus slackens and the life wanes, the form becomes a mechanism, a routine needing an insurgent either to shake it up into new life or break it up so that the old form gets out of the way. The reforming idea will then possess new workers and unify them into a new body.

Those who inaugurate a movement are responsible for the consequences of its continuance so far as it follows the impetus of their direction and enthusiasm. That is not averted by withdrawing from it. Those who follow after and add modifying influences take the consequences of their contribution, but the primary responsibility for the success or failure and for the course of an organization rests upon those who launch it.

Leaders therefore will be wise if they exercise care in the starting of movements, pondering over motive and purpose, selecting suitable conditions and working with fitting co-workers.

The number of the original founding nucleus of a movement may be important. There is a tradition for example that it is undesirable to form an inaugurating body of eight members. To accept a tradition without testing it or understanding it is superstition. Still this seems worth testing and pondering. As a matter of group psychology, unification may be more easily accomplished with one number in a group than with another.

"THEOSOPHY first and organisation after. Golden words these. But where would Theosophy be heard of now, had not its Society been first organised? And would Vedanta and other Hindu philosophies have been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for the organisation that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance and brought them forward before the profane world?"

H. P. B.

THE WORLD MOTHER

THE VISITOR

BY THE REV. F. H. ALDHOUSE

"AH! will you whist woman, sure there's nothing out there."

The man, an Irish labourer, tried to speak gruffly but there were tears in his eyes, and his voice was not firm as the words. He knew it. "Ah, Moyreen, dear," he added. "Sure I know what you're feeling, don't I feel the same myself? But we must submit, dear. Little Doreen is in better hands than ours. The Mother of Mercy will shelter our baby, don't go on like that."

His wife had just opened the door again, and a blast of cold air and half-melted snow had blown into the one room of the cabin. The young woman looked at the speaker.

"I suppose you're right, Mick," she said, "But when the wind moans I seem to hear baby calling for me, an' I must look. Tho' 'tis vain I know it is."

The man patted her on the shoulder and sighing went out to his work, for he was a shepherd, and it was the lambing season. He would be out all night. Moyreen was only a young mother not twenty-one, and the loss of her first-born had hurt her cruelly. Alone at night in the cottage she sat at the fire and rebellion at the cruelty of fate woke fiercely in her breast.

"Indeed, then" she said looking angrily at the roof, "Haven't you millions of lives, young and old, to pick from, that you must come and take the one thing I doted on and you with everything to delight you, and me——" she bit her lip and said no more.

A knock sounded on the door as mutinous thoughts went through her mind. Thinking Mick had returned she hurried to the door. A woman stood there, a peasant woman she seemed, and a long blue shawl covered her head and shoulders, and beneath it something moved.

"May I shelter here awhile?" the woman asked.

"Come, come in out of the cold, ma'am," Moyreen said. "I see you have a baby with you, 'tis no night for either of you to be out. I had a small one, meself . . ."

"Yes, I know," the woman said and came and sat by the fire.

Moyreen, with the extraordinary power of sizing up a stranger which the Irish have, realised at once that this was no ordinary stranger.

"'Tis honoured I am, ma'am," she said, "to receive you. What shall I call you?"

"Mary" the lady answered. "I know, my child, all you feel. I came to tell you there is no sorrow like my sorrows have been, but they have made me know every loss, every disappointment, every pain, women feel. I had one son, I saw him die. It was a sword driven into my heart, but he was a man when he died. You have done all you could for your little one; I could only look on, I could do nothing."

"Was that long ago, ma'am?" Moyreen asked, "for 'tis but a young woman you look to me."

"It was a long time ago," the woman answered, "but I see it all again, as I looked at you, happening now. But I have a wonderful thing to tell you which I learned then —there is no death!"

"No death?" Moyreen asked incredulously.

"No," the lady replied. "See!"

She threw back her blue cloak and on her breast smiling and rosy lay the little lost Doreen. Around the figure a faint moon-like radiance shone. "I have your little girl safe in my arms," the lady said. "Won't you trust my Son to do what is right?"

Moyreen held out her arms to her Visitor——

* * * * *

"I don't know what came over Moyreen that snowy night when I was out with the ewes, but she's happy and contented now, and I was feared that she was angry with Heaven itself up to then."

SELF-KNOWLEDGE

THE first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis". It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

H. P. B. in *Lucifer*

FASCISM AND THEOSOPHY[1]

By LAURENCE HEMSHELL

MANY Theosophists appear to regard Fascism with horror. Why is this? Apparently they are under the impression that Fascism is antagonistic to the teachings of the Masters, and that Fascists are followers of the left hand path; that they are working directly against God's plan for humanity and are helping to bring about the reign of Chaos. This is not true, and it is the purpose of this article to prove that Fascists are working for the helping of humanity, are assisting, even if they do not know it, in the glorious work which the Masters of the Wisdom are doing.

As religion is the way of life for individuals, so is Fascism the way of life for nations. In it lies the hope and justification of civilization; without it civilization will crash, and great will be the fall thereof. Fascism is a political, ethical and spiritual conception, to borrow a phrase from a Fascist writer. By it, nations will be enabled to discover more fully their purpose in God's plan, and will be better equipped to work out their destiny. Their resources, both of materials and men, will be used to the best advantage. With clear-sighted government, there is no limit to the heights of progress, material and spiritual, to which the nations of the world may not rise.

[1] As the topic here discussed is obviously debatable from the Theosophical standpoint, the reader is reminded of the statement immediately preceding the Table of Contents of this magazine.—ED.

Fascism is a second Renaissance in that it is a new outlook on life, a new conception of national life and government. It represents a further step forward in the progress of human thought and endeavour. Like the Renaissance it first saw the light in Italy, the country which for so long has been the channel to the Western world of those great impulses which always have their origin in the East. Fascism, however, is not the exclusive property of Italy; it is an international creed which can be, and will be, adopted by all nations, adapted to their own peculiar needs and circumstances. Its Italian expression differs from the English, as this differs from the German or the Turkish. It is a dynamic force of progress and achievement, which will elevate humanity to heights it has never seen since the golden days of Atlantis at its best and purest. In Fascism, however, material progress will be combined and guided by equal spiritual progress. The mistakes made in Atlantis will not occur again.

Fascists believe that before the whole can be perfect the parts thereof must be perfect. It is impossible to have a perfect world without first getting perfect nations. Is this logical? Or is it more logical to believe, as do the supporters of Internationalism, that the best way of settling the differences between nations is by destroying them, analogous to curing a man by killing him. Fascism says that we should put our own nation first; is there anything wrong in this? No, providing one country does not interfere with another in its attempt to progress. The principle of Fascism is live and let live. Let each nation mind its own business and spend its time and money in settling its own problems. This does not mean that international relations would cease. On the contrary, they would be stimulated, as they would be in friendly relations and not, as they now are, chiefly concerned with keeping a weather eye open on one's neighbour in case he makes a suspicious move. Did not Dr. Besant remark

in one of her early books on Theosophy that man owes a duty to the State and that it is part of his "Karma" to fulfil that duty properly. To protect his nation from foreign aggression, and if necessary to sacrifice his life for the good of the State. Equal with the duty of the citizen to the State is the duty of the State to the citizen, and Fascism will enable nations to discharge that duty more efficiently than they do now. Did not Arjuna exhort Krishna to fight valiantly, and reprove him when he weakened? Where then lies the evil in the principle of Britain for the British, Persia for the Persians, and Italy for the Italians?

Brotherhood to the Fascist means a spirit of comradeship, a sympathy with one another's problems and a willingness to help whenever possible. This is not the same thing as the general mixing up of bodies on the physical plane, which is Internationalism as generally understood. In order to make Internationalism a living ideal, humanity will have to progress much further on the path of evolution before it even approaches the point at which the full understanding of what Brotherhood of Humanity implies. It will be necessary for all countries to live in peace with one another. How is this possible here and now, when it is impossible to get two or three nations to agree on one point, as has been proved most conclusively at the recent Conferences at Geneva and elsewhere? Why have these Conferences failed? Is it not because they are not following the Divine Plan as revealed in the constitution of the Inner Government of the World with The King as supreme controller, and the various Ministers in control of their respective Departments? What this world needs more than anything else is leadership, and when a truly great First Ray man makes an effort to guide a nation along the path of progress, it is the duty of all to follow him.

Theosophists should be better qualified to appreciate the inherent reasonableness of Fascism than those who do not

understand the occult maxim of "as above, so below," and as the Fascist conception of the Corporate State (which is a State organised like the human body, with each part performing its own function efficiently under the control of the brain or Government) is the nearest approach to the Divine Archetype yet seen on earth in the sphere of politics, it is a chance for Theosophists the world over to assist the Masters and to do their bit in helping to bring to fruition the Kingdom of Heaven on earth.

AUTHORITY

I WANT you to remember that intellectual study is absolutely necessary for all of you. You must gain knowledge for yourselves. And you are not to take authority. You are not to accept a statement because some particular person has made it. The intellect cannot grow in an atmosphere of authority; it will only grow in an attitude of strenuous endeavour to understand. You hinder that attitude of endeavouring to understand if you take a thing for granted because so and so has said it.

ANNIE BESANT

WHAT IS "CHURCHIANITY"?

BY THE REV. JOHN BARRON

"CHURCHIANITY" is a word that, outside of Theosophical literature, we have no recollection of ever having met. It is a term of contempt, and is used in contrast to "Christianity". The name "Christian" itself was a late arrival, a sort of nickname indeed. According to the New Testament, "the disciples were first called 'Christians' at Antioch," and the word "Christianity"—not a Scriptural term—must have been of later development. In Apostolic days the teaching was called "the Way," and the Master called the "gospel" or "glad tidings," Wisdom, and one of the titles given Him is "Christ, the power and wisdom of God".

To-day, there are Christians, who are the orthodox of the orthodox—"Fundamentalists," who stand for "literalism," as opposed to "liberalism," who are without a ministry, and the stricter of whom would never enter a church door, and to them, no doubt, the word "Churchianity" would be a most acceptable missile in their boycott of the Church, *viz.*, "the Plymouth Brethren". They are very good people, only nobody is going to reach heaven except themselves. It may be that a corner for them is specially screened off, for perhaps they would be upset, if they discovered there was anybody else there. The Authorized Version, to them, was

evidently printed and bound in heaven, as the Shorter Catechism is still to many Scotch Presbyterians who take it with their porridge.

To the "Fundamentalists" there is only one Book, and there can be only one interpretation. Their influence has extended to malcontents in various denominations who launch out into gospel-halls and gospel-tents, perhaps not just quite to such an extreme as the Plymouth Brethren themselves.

About thirty-seven years ago, in a "chat" at London Headquarters (19 Avenue Road), reference was made to the Plymouth Brethren by a very active and valuable F. T. S., who remarked that his family had belonged to them. They were referred to by another of the company as being a singularly pure-minded set of people, and he had heard that some of them were known to become so concentrated in their devotions as to get out of their bodies.

Christian Scientists who confine their reading to their own literature would be of the type also to make use of the word "Churchianity". All these would agree with the charge that there was decidedly a difference between "Christianity" and "Churchianity," and each would claim that it had got the genuine article.

But is it fair to describe the Christian Church, its teaching, and all that pertains to it, by a term of contempt such as "Churchianity"?

By a certain prominent Teacher "reverence" is depreciated as a hindrance to the realization of Truth. The late, well-known George Jacob Holyoake, one of the pioneer Secularist lecturers, in a public debate with a Christian minister, admitted that "reverence" was a strong element in human nature. "But," said he, "it is our aim to reduce it to the smallest possible quantity." "Thank you, Mr. Holyoake," replied his opponent, "for having given me that point; what you attempt to reduce to the smallest denomination, we

endeavour to increase to the highest factor." Oliver Wendell Holmes said: "I have a little plant called reverence," which I take care to water once a week, by going to church.

We know of places where the sabbath is still kept, where the stillness is not broken in the early part of the day, by the racket of motor-cars and motor-bicycles; where the bell calls to worship and, from far and near, families gather in the house of God. To us that is a beautiful sight. Within the building, the organ music blending with the voices of worshippers, the unsurpassed diction of the liturgy and discourse apposite to the occasion make of such a word as "Churchianity" a term unworthy of use.

Years ago there were occasions when there was need for iconoclasm, and such a word with others came into being. Yet, the Church is not a hypocritical institution; and the clergy, taking them on the whole, are cultured and devoted, worthy of the respect in which they are held for their work's sake; at least in one country where religion can still hold its own. Most people who go to church have a hard battle to fight on the other days of the week, and are grateful for the consolation and comfort they receive. They are not greeted with the words: "Don't come to me for consolation. I am not going to give you consolation." In a certain church, just inside the entrance, is a marble statue of the Lord, raised just a few inches from the floor, where He stands in the attitude of receiving His people, and at the base are the words: "Come unto Me."

Do I contradict myself? Very well, then,
I contradict myself: (I am large. I contain multitudes.)

WALT WHITMAN

CORRESPONDENCE

Statement Concerning the Passing of the Rt. Rev. C. W. Leadbeater, Presiding Bishop of the Liberal Catholic Church

ON the 13th February, 1934, a party of members of the Liberal Catholic Church, Theosophical Society and the Co-Masonic Brotherhood met the R. M. S. "Mooltan" at Fremantle, Western Australia, to welcome Bishop Leadbeater, who was to stay a week in the State. The party learnt from Miss H. Kellett that the Bishop, on account of the state of his health, would have continued the journey straight to Sydney, but the ship's doctor stated he would never be able to cross the bight alive. He had been confined to his bed on ship for a good part of the voyage. The Bishop was removed in an ambulance to St. Omer's Hospital in Perth. He was attended by Dr. Nelson. At first the Doctor considered he would be fit to travel to Sydney in about three weeks. He was suffering from dropsy, his heart was in a bad state, and there was some fluid on the right lung. The weather was very much against him, being exceedingly hot with much humidity. For some days there was a cool change, and his condition improved and there was hope that he would recover sufficiently to travel. The weather, however, again became trying and his condition from Sunday the 25th February became weaker. He retained the full use of his faculties up to the last day of his illness. Mr. Harold Morton came from Sydney at the Bishop's request arriving on Sunday the 18th February, coming by air from Adelaide. Miss Kellett and Mr. Morton were in constant attendance upon the Bishop. Mr. Morton took down much that he said and will no doubt pass this information on in due course.

Everything possible was done. He had a special day nurse and a special night nurse. Dr. Nelson had a consultation with another doctor, but all was in vain.

About Monday the 26th February the doctor and nurse abandoned hope of his recovery, and as already mentioned, he gradually became weaker. Miss Kellett and Mr. Morton saw him on the 28th February and he spoke to them for about three quarters of an hour. As they were leaving his room, he waved his hand and said: "Well, if I do not see you again in this body—carry on." These were his last words to them and are a fitting message to us all.

On Thursday morning he lapsed into unconsciousness and passed away at 4.15 p.m.

With the exception of Miss Kellett and Mr. Morton, none of us saw him alive. We knew he would indicate when he felt able to see any of us.

I viewed his body at 5 p.m. on the day of his death and again at 8.30. p.m. when a party consisting of Mesdames Fisher, Chase, Van der Hell, Poignant and Parkes, Misses Kellett and King and Messrs. Fisher, Poignant and Morton attended at the Hospital. He was robed in his alb and white stole and looked majestic.

The body has been embalmed and will be sent to Sydney for cremation by inter-State steamer on Thursday, 8th March. It was not possible to cremate the body in this State, because there is no crematorium, although a Cremation Act was recently passed by the Legislature.

To-day, Sunday, 4th March, a Requiem Eucharist was held at the Church of St. John the Divine, Perth. The Casket containing the Bishop's remains was brought to the Church and placed in the Sanctuary, en plano, on the Gospel Side with the head facing the Altar. The Bishop's white cope and stole were placed near the Casket. The Mitre stood on the head of the Casket and a Cross of flowers on the foot. The Bishop's 33° Regalia of the Co-Masonic Order was laid out on a table also near the Casket. The Church was full. I deputed the Rev. Harold Morton to act as Celebrant and Preacher on account of his close association with the Bishop. The whole ceremony was most impressive and declared by all to be a majestic triumph. After the recessional hymn, which was sung with the Celebrant and his Assistants and the priests and servers in their respective positions in the Sanctuary, we processed out in silence round the Church during the playing of Chopin's Funeral March. Various photos have been taken of the Casket, Regalia and Altar, and I have already seen proofs of some, which are quite successful.

I have received a cable request from the President of the Theosophical Society, Adyar, for some of the ashes of the Bishop for Adyar. I am sending this cable to Bishop Tweedie, Sydney, for the necessary action.

At a public meeting at the Theosophical Society to-night (Sunday) five speakers referred to the work of the Bishop in all its aspects. There was a splendid attendance, the hall being full. The meeting was a great success.

I forward the above for your information, as Priest in Charge of the work in Western Australia.

Perth
4-3-1934.

S. FISHER,
Priest in Charge, W. A.

P.S.—The Bishop did not suffer any pain, only discomfort.

Bishop Leadbeater

I

The news of the sudden passing on of the Rt. Rev. C. W. Leadbeater, at Perth in Australia, has come as a great shock to our members here, within a few months after the passing of our late President Dr. Annie Besant. His loss is irreparable at this juncture when his presence was much needed to guide the Society. His researches in Occultism were great, and great was his contribution to the Theosophical literature. Like our late President, he was a devoted servant of our Masters of Wisdom and had devoted his whole life in the cause of Theosophy and for spreading its message throughout the world. It would be many centuries before the Society will be able to get the services of such devoted co-workers in the cause of Theosophy, humanity and brotherhood. May the Light perpetual shine on him!

Bombay F. J. GINWALA

II

I read with great regret the news in the papers received last evening of the passing away of our revered leader Rt. Rev. C. W. Leadbeater at Perth in Australia. We can ill afford at this period of the history of the Theosophical Society the loss of two outstanding leaders like Dr. Besant and Bishop Leadbeater closely following one upon another.

The history of the connection of Bishop C. W. Leadbeater is almost the history of the Theosophical Society which it practically overlaps. I remember him reading the T. S. Report at the Annual Convention of the Society at Adyar in December 1886, when Swami T. Subba Rao gave his Gita lectures.

His deep loyalty and devotion to the Masters, his abiding faith in Theosophy and the Theosophical Society, and the example of his noble faith have been a never-failing source of inspiration to thousands amongst us. His researches in different kinds of occult subjects have shed illumination on many questions dark and obscure, and his numerous works have given us instruction and enthusiasm, and wonderful insight into the orderly and harmonious scheme of the universe. He has been the successful pioneer in the application of the true modern scientific methods in the investigation of occult subjects, and has bridged the visible and the invisible as a harmonious whole.

Though we cannot afford to lose him at the present juncture, yet his passing away, soon after the passing away of Dr. Besant, must stimulate each and every one of us to contribute of our best in devotion and loyalty, in enthusiasm and discernment, and in

self-sacrificing work, and carry on the work of our beloved Society unimpaired and as enthusiastically as ever.

In your work as that of the chief executive officer of our Society at the present time, rendered doubly onerous by the present happening, you may feel assured of our hearty loyalty and co-operation.

A. RANGASWAMI AIYAR,

President, Madura Theosophical Society.

III

The death of this veteran member of the T. S. removes a staunch adherent from the Society. A cultured, kind-hearted English gentleman was C. W. L. I had the pleasure and the privilege of being associated with him in his Buddhist educational work in Ceylon and it was cheering to see the enthusiasm of C. W. L. to second the efforts of Colonel Olcott to revive Buddhism in this Island. Their joint activities are a success to-day and Buddhism is now a living religion in Ceylon.

He arrived in the Island from England with H. P. B., Col. Olcott, Mrs. Cooper Oakley, Mr. Cooper-Oakley and Dr. Franz Hartman. They occupied a bungalow right opposite my father's residence which is now my home. My father was the trusted lieutenant of the Colonel. He was "Uncle Bill" to H. P. B. and the Colonel. We were a happy family during the few weeks they lived here.

Later C.W.L. was installed as the Head of the Buddhist Education Department by Col. Olcott. He recited the "Pancha Sila" after the Ven'ble late lamented H. Sri Sumangala, High Priest of Adam's Peak before a sea of heads in the Temple grounds at Maligakanda and thus he publicly declared himself a Buddhist. He was very keen to enter the Buddhist Priesthood, but the Colonel did not encourage him to do that. His public confession to the Buddhist articles of faith created at that time a great sensation, owing to the fact that he had been a Priest of the English Church. He had renounced that vocation before he arrived in Ceylon.

Colombo, Ceylon PETER DE ABREW

Two Views of "The Theosophist's" Policy

I

. . . . I continue to believe that Professor Wood's manifesto ought not to have been debarred from THE THEOSOPHIST on the ground that Dr. Arundale did not issue his. Members ought to be given the chance through the Organ of the Society to learn the principles and policies of the Candidates for the Presidentship, so that they might

vote *intelligently*; and the Candidates themselves ought also to be given all necessary facilities to be heard through the same channel. If Dr. Arundale, for one reason or another, felt confident of the issue of the Election, he was perfectly free to deny himself and the Electorate the opportunity offered. When full particulars about the annual T.S. Convention fill a large space in THE THEOSOPHIST, it is not too much to expect in it the much more important Election manifestos as well.

The foregoing does not represent my personal views alone, but those of nearly every member with whom I talked over the matter.

S. S. COHEN

II

I have been following with some pain the controversy that has been started in the pages of *Theosophy in India* by the circulation of the two letters of Dr. Besant to Dr. Arundale written in 1926. I am of the opinion that those letters should not have been circulated, and the members of the T. S. should have been left absolutely free in the exercise of their judgment with regard to this matter. But the mistake having been made, and the protest against the circulation of the letters having appeared in the journals, the matter should have been allowed to drop instead of its giving rise to an unseemly controversy that still shows no sign of coming to an end.

It is not difficult to see from the letters which are appearing that under the guise of defending principles personalities are being attacked. Of course nothing is said directly against anybody, but one cannot fail to read between the lines insinuations which I think are in some ways worse than direct attack. The first and the most important object of the Theosophical Society is to promote brotherhood and one would have wished that the election of a President of such a Society would be marked by the complete absence of all these unpleasant and undignified features of a common election. But those who are taking part in this controversy are so terribly keen to guard the interests of the Society that they have apparently forgotten the chief object for which the Society exists.

As this sort of controversy is likely to lower the prestige of our Society in the eyes of the world it would be much better if those who are inclined to prolong this unfortunate controversy will desist from making any further contributions on the subject. Let not the Society which stands for the promotion of brotherhood make itself ridiculous in the eyes of the world by opening the pages of its journals to unbrotherly and unkind attacks in an election campaign.

After all, the members of the Society should be given credit for possessing sufficient intelligence in choosing their new President. If there are members who are so out of touch with the

affairs of the Society that they require election manifestos for their guidance a controversy of the nature we are having will not help them very much in making a choice. I think a person who stands for the Presidentship of the Theosophical Society should be so well known by his work and ability that it should not be necessary for him to blow his own trumpet in order to get votes. Let the work speak for itself.

I. K. TAIMINI, M.Sc., PH. D.

Corrections

I

Kindly publish the following corrections of my article on "Music and the Extension of Consciousness"—The scale of Scriabine, called "Vachaspati" in Sanskrit is C, D, E, F sharp, G, A, B flat, C, not C, D, E, F, A, C as given on p. 658. I would also like to mention that it was particularly because I was playing the Schumann Concerts *from memory* that I had as it were to *insulate* myself beforehand by special inner concentration, and then becoming identified with the composition during our performance of it was caught up into its own world.

MARGARET E. COUSINS

II

I should be obliged if you would make a note in the next THEOSOPHIST to the effect that the name Dr. Rabindranath Tagore, p. 622, February number, should have been Sir S. Radhakrishnan.

JOSEPHINE RANSOM

III

On page 435 there is an error due entirely to a slip of mine on the type-writer, which I should very much like rectified, if that is at all possible. It runs:

"Tradition maintains that it was written down until the days of Ezra." It should read: "that it was *not* written down," etc.

O. HARCOURT

Work in Geneva

There is in Geneva now a course of lectures given in the big hall "Reformation" under the name of "Forum". The best lecturers and prominent leaders from various countries are invited to speak on the problem of universal peace. The problem is taken from different points of view, but the main idea, going like a

golden thread through all the meetings is that humanity has outgrown war-methods and must now build a kingdom of peace. Last week the Ambassador of Spain spoke in a very fine way, expressing the conviction that only self-sacrifice will lead nations to the real solution of the problem. He was much applauded.

This is very significant. The vanguard is beginning to understand that without a deep spiritual effort the Peace-Problem cannot be solved. On the other hand, Science is now proclaiming the unity of life, thus supporting the ancient teaching of Religion on the One Life Divine. If there is Unity, there must be solidarity and this means Brotherhood applied to life. We must understand that Brotherhood's roots lie in the Spirit and therefore its realisation can be fulfilled only through the inner power of the *Spirit*. Outer laws and decrees are insufficient. The desire to build a better world is insufficient. Splendid schemes and plans, based on purely intellectual lines, will come to nothing till the whole attitude of the vanguard is changed and till the people in power will work with love and wisdom as true servers of humanity. As long as reforms are planned from beneath and filled with a party-spirit of distrust and hate, nothing valuable can be achieved. As long as people nourish hate emotions and negative thought-forms, there can be no peace in the world, even if the Disarmament Conference came to a brilliant outer success, Such reforms must be planned from above, from the Spirit's summits.

There is to be in Geneva presently an exhibition of the results of a Godless, despotic government. No commentaries. Only statistics, books, letters, photographs and pictures. Soviet Russia is revealed in this exhibition with all its tragic experiences and its heart-rending misery. The methods of violence and cruelty have given their ghastly fruits and thus a great country is brought almost to ruin and annihilation. The hungry faces of poor litle children, of sorrowful mothers, of prosecuted priests, of tortured people turned to slaves, are speaking with a more eloquent language than could express any words. And everywhere—decrees against the freedom of thought, of creed, of conscience. It is said: "We must kill out religion, not only superstition, but *religion* itself . . . As long as there is belief in God, there can be no true communism" . . . And again: "It is not enough to lead an anti-religious campaign, we cannot be tolerant to those who remain religious . . . prosecution is necessary . . ." Those are the main ideas of the Godless. All these declarations are taken from printed Soviet documents. Often they are accompanied by ghastly caricatures of the Christ, his apostles, saints and of high representatives of the Christian clergy.

A great lesson is thus given to us. You cannot help the world in using weapons of darkness. You cannot dream of a Kingdom of happiness and deprive men's hearts of their divine heritage. You cannot build by destructive methods. You cannot make a paradise

on earth through terror and violence. You must have the religious spirit of love, compassion and reverence, which are the expression of God's laws for all his creatures. If you try to deprive humanity of this Light, you hand it over to the powers of darkness, and this means unspeakable suffering and unbearable slavery and misery.

To help the world, we must be first messengers of Light and then reformers, so that all our reforms may be filled with a spirit of love and understanding. We must be Light-bearers and shine in the world, so as to transmute its darkness into Light. The inner God must be liberated and not fettered. The process of evolution is leading us from darkness to light and from light to more light, conscious and then self-conscious. Light-bearers must go into the darkness with weapons of light and be on earth like shining stars. Then light will irradiate the earth and our efforts for a nobler and better life (for all) will be crowned with success.

DR. ANNA KAMENSKY,

International Secretary of the World Peace Union.

Afflicted Bihar

I HOPE you have learnt from the newspapers of the unparalleled havoc created by the last earthquake. The whole of Sitamarhi subdivision (District Muzaffarpur) has gone to ruins. The level of the said subdivision has sunk down about six feet. The cultivable fields are strewn with sand and some portions are over-flooded with water. Muzaffarpur, Darbhanga, Samastipur, Monghyr and Purnea have all been most seriously affected. Thousands of lives have been lost and a large number rendered homeless. The standing crops in the fields have been damaged. An awful famine is staring in our face.

Almost all humanitarian societies have contributed money, etc., and their members are doing their best to give relief to the sufferers.

Some of the members of T. S. are doing what they can but the T. S. as a whole has not done anything so far.

I therefore request you to issue a strong appeal for raising funds and to devise other means to help the sufferers.

The matter is an urgent one and I hope you will take steps immediately.

CHANDRA DEVA NARAYAN,

Secy., T. S., Bihar.

Note.—We would invite the writer's attention to the second Watch-Tower note of the March issue of this magazine.—ED.

IN MEMORIAM

THE passing of Dr. Besant and Bishop Leadbeater naturally arouses in every member the desire in some way to signalize their priceless services to Theosophy and to the Theosophical Society. It is obvious that the supreme expression of our gratitude will be to render to our science and its channel as unceasing a devotion as they themselves were privileged to give.

But we shall all wish future generations to be able to look upon these two great leaders as they appeared in this incarnation, and where their hearts were there surely should there be images of them.

We are fortunate in having in Madras an eminent Indian sculptor, Mr. Deviprasad Roy Chowdhury, Principal of the Government School of Arts and Crafts, who is prepared to execute both busts and life-size figures of Dr. Besant and Bishop Leadbeater, and we are assured of impressive likenesses.

We feel sure that every member of the Society will desire that his international headquarters shall be adorned with busts to be placed in the Great Hall, and with statues to be placed at suitable localities in the grounds—that of Dr. Besant, in one of her great lecturing postures, on a piece of ground facing the entrance to Adyar. The approximate cost of each bust, in bronze, will be Rs. 2,600, or £200, or $1,000; and of each statue, also in bronze, about Rs. 11,500, or £885, or $4,400 odd.

Replicas either of bust or statue will be available at a comparatively cheap cost; and miniatures will also be available.

If sufficient contributions are forthcoming, the busts will be ready for exhibition at the ensuing Convention to be held at Adyar in December, 1934. The completion of the statues will, of course, take longer.

The Hon. Treasurer of the Society will be very glad to receive donations, and we hope there will be, even in these difficult times, a very generous, because grateful, response to the opportunity thus offered. We feel sure no Section will grudge this encroachment upon the resources it expects to be available for its own individual memorial.

A. P. Warrington

President, *pro tem.*

George S. Arundale

Vice-President, *pro tem.*

REVIEWS

The Kalyana-Kalpataru. A monthly for the propagation of spiritual ideas and love of God. Edited by C. L. Goswami, M.A., Sastri, and published in Gorakpur. (Subscription: Inland Rs. 4-8, Foreign 10 sh. Single copy: God-Number—January, 1934, Rs. 2-8. Ordinary number, As. 5).

We have here a new magazine making its maiden bow before the English-reading public. It looks more like a volume in itself, consisting as it does of over 300 pages, than the first number of a volume. It is called the "God-Number," and one wonders what the subsequent numbers will be named. But the reason for this lofty designation lies in the fact, as explained by the Editor, that it is customary for Hindus to commence any undertaking with an invocation of the Lord's blessing.

The table of contents discloses seventy-six topics and forty-one illustrations, mainly in colour, such as Shri Rama taking leave of Sita, Divinity manifested as Shakti, Lord Buddha (a new representation), western saints as well as eastern, etc. As to the articles contributed, the Editor remarks that like its Hindu prototype ("Kalyan"), the "Kalyana-Kalpataru" [meaning the celestial tree of the fruit of one's worthy desires] will mostly contain contributions from the pens of saints and other exalted souls as well as "truths contained in our sacred books and the mystical experiences and revelations of the ancient Rishis and other holy men".

Among the writers one sees the well-known names of Shri Shankaracharya of Puri; Shri Swami Anantacharya of Conjeevaram, Pandit Madan Mohan Malaviya, Mahatma Gandhi, Dr. J. T. Sunderland, Sophia Wadia (on "The God of Theosophy"), Jean Delaire, Nicholas Roerich and many equally prominent figures, presenting a variety of understandings of what the name "God" means. We can but wish that this worthy venture, in spite of its very un-English title, may meet with every possible success among Western as well as Eastern readers.

A. P. W.

Modern Knowledge and Old Beliefs, Vivian Phelips. Published by Watts & Co., London, 1934., pp. 1-138, Price, 1s.

The author is a rationalist. He has tried to bring to bear a rationalistic point of view on the religious and philosophical thought of the modern scientists and churchmen. He has attempted to cover too wide a territory. Some of the topics dealt with are: Christian apologetics, the atom and indeterminism, theories of certain mathematicians, relativity, evolution, nature of life, comparative mythology, archeological discoveries, etc.

In all cases, there is a jump from one topic to another without a connecting link. The line of argument adopted by the leading scientists such as Eddington, Jeans, Einstein, Whitehead, Russell, Lloyd Morgan, Haldane and others, could have been treated with some more precision and detail. The same holds true with regard to the statements of the churchmen about the problems of science and religion.

The author quotes with some approval the criticism by Sir P. C. Mitchell of Dean Inge's views on the eternal values—the Good, the Beautiful, and the True. These values are said to be mere "guises" intended to "load the dice of scientific data with emotional prepossessions". The author has not explained why the churchmen should not endeavour to think of the eternal values. We can avoid the question of values as much as we can dispense with the free air which is so essential for our physical existence. In one way or another, the question of values crops up, and the author ends by stating his own credo (page 100).

It is interesting to find a reference to Dr. Paranjpye's book, *The Crux of the Indian Problem*. This book never appealed to the Indian mind.

The book under review is avowedly intended as propaganda for rationalism. It contains a goodly list of books for further study. The author's cross references to his other writings are a source of constant irritation to the reader. There is, however, some good material, and the book can be perused with some profit.

K. L. M.

THE THEOSOPHIST



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STATUE OF THE BUDDHA

in the Buddhist Temple at Adyar

May, 1934

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VOL. LV No. 8

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

(with which is incorporated LUCIFER, founded by H. P. BLAVATSKY)

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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THE GOLDEN BOOK

OF THE

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A BRIEF HISTORY OF THE SOCIETY'S GROWTH FROM 1875 TO 1925 ISSUED IN COMMEMORATION OF THE JUBILEE OF THE THEOSOPHICAL SOCIETY BY ITS GENERAL COUNCIL

EDITED BY

C. JINARĀJADĀSA, M.A.

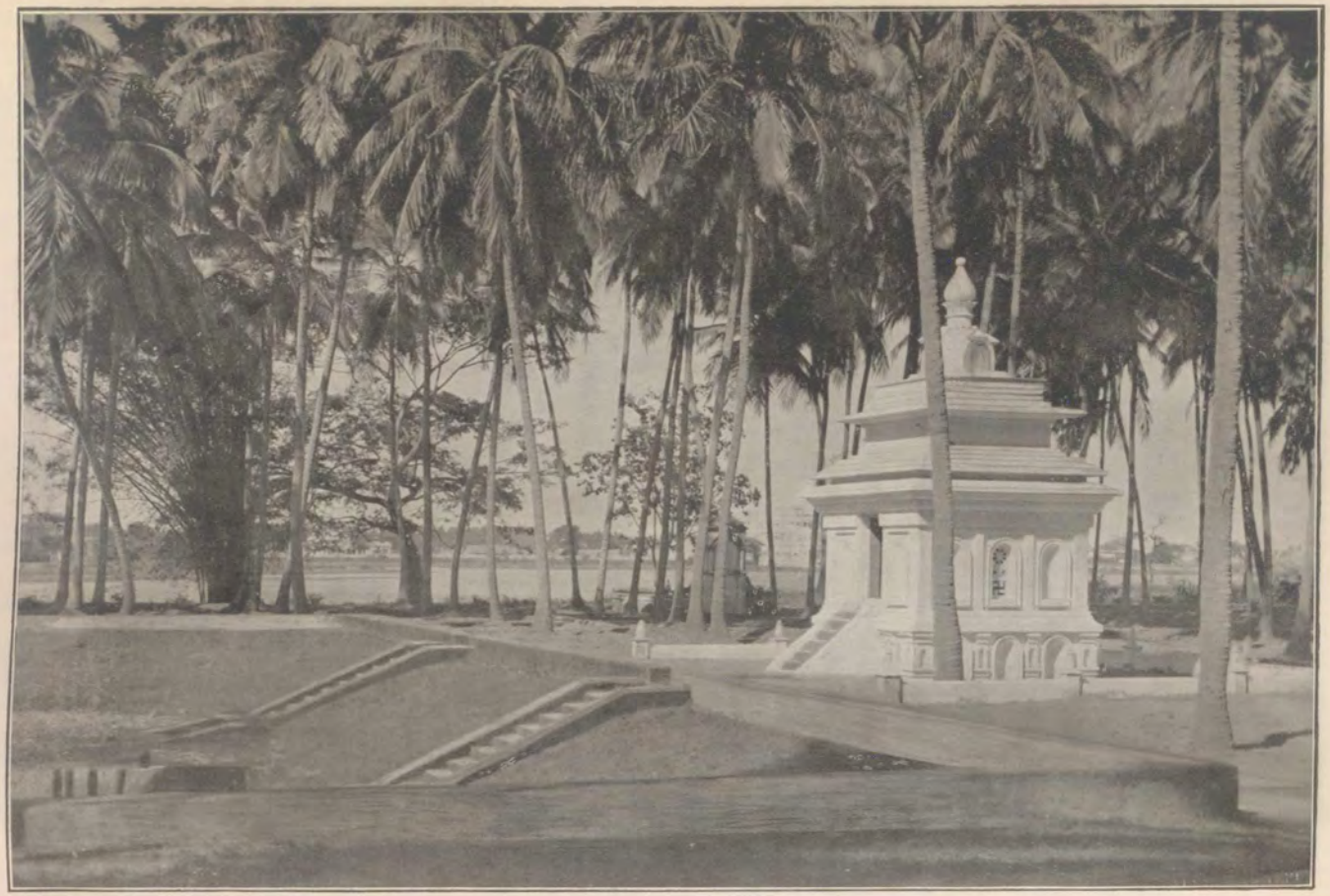
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THE BUDDHIST TEMPLE AT ADYAR

showing the Adyar River and a glimpse of the Olcott Memorial



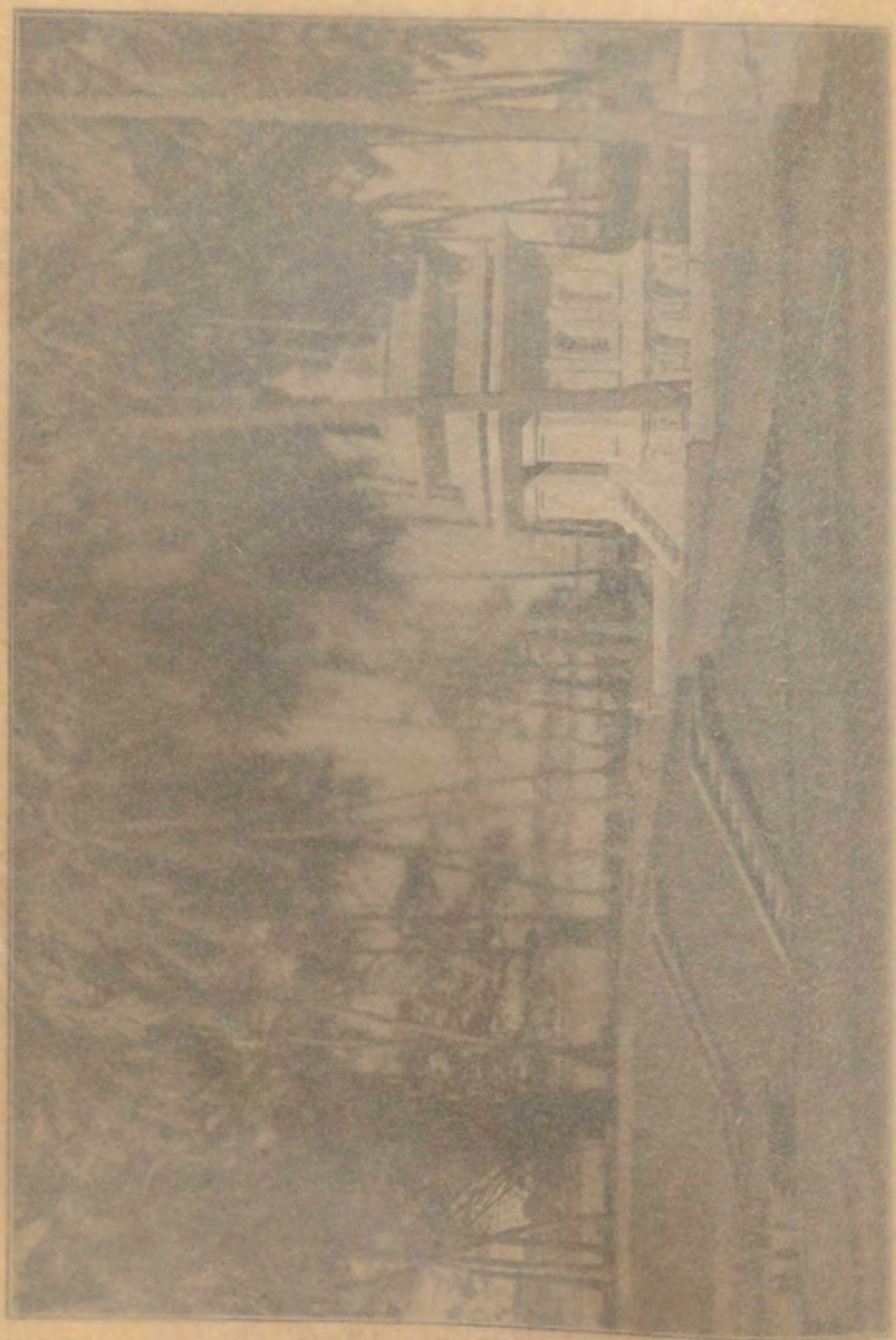
ON THE WATCH-TOWER

By A. P. WARRINGTON

NO one in the Buddhist world is apt to forget that May is the month of the great mystic ceremony or festival of Wesak. How actual and physically real is this impressive ceremony, Bishop Leadbeater has shown in his invaluable volume, *The Masters and the Path* (p. 318 *et seq.*) wherein he not only describes it in detail, but provides an illustration in colours of the Wesak Valley which is known to not a few orientals and occult students who make an annual pilgrimage there both physically and otherwise. That the author of the verses, "The Lonely Altar" (see p. 129 hereof) should have written of it in such detail when he had never heard or read of it is a contribution to genuine psychic experience —for want of a better expression. He writes:

Wesak.

> Since I have been here (in retirement) my thoughts have ranged far and wide, probably because my body was "on the shelf". It was probably in one of these rangings that the idea for the verses on "The Lonely Altar" came to me, but I have no very precise recollection about it. I write verse by fits and starts—when the mood takes me—but there is often an interval of several years between these moods. When I feel I *am* in the mood I usually place paper and pencil on a table by my bed when I retire, as it is usually in the night season that the ideas come to me. . . .





ON THE WATCH-TOWER

By A. P. WARRINGTON

Wesak.

No one in the Buddhist world is apt to forget that May is the month of the great mystic ceremony or festival of Wesak. How actual and physically real is this impressive ceremony, Bishop Leadbeater has shown in his invaluable volume, *The Masters and the Path* (p. 318 *et seq.*) wherein he not only describes it in detail, but provides an illustration in colours of the Wesak Valley which is known to not a few orientals and occult students who make an annual pilgrimage there both physically and otherwise. That the author of the verses, "The Lonely Altar" (see p. 129 hereof) should have written of it in such detail when he had never heard or read of it is a contribution to genuine psychic experience —for want of a better expression. He writes:

> Since I have been here (in retirement) my thoughts have ranged far and wide, probably because my body was "on the shelf". It was probably in one of these rangings that the idea for the verses on "The Lonely Altar" came to me, but I have no very precise recollection about it. I write verse by fits and starts—when the mood takes me—but there is often an interval of several years between these moods. When I feel I *am* in the mood I usually place paper and pencil on a table by my bed when I retire, as it is usually in the night season that the ideas come to me. . .

The writing of the verses under discussion was so illegible that it took me nearly an hour to decipher them—I suppose I was more than half asleep when the verses formed themselves in my brain, and my hand did its part in a very careless way. But *why* the idea came to me—or *whence* it came—I know not, for I never remember *reading* anything about the subject. Perchance it was a recollection from some former incarnation.

***

Krishnaji.

Just thirty-nine years ago, on the 11th of this month, Mr. J. Krishnamurti was born; and about seven years ago, while sojourning in Ojai Valley (on December 28th, 1926, and January 11th, 1927, at Krotona to be exact) he spoke for the second and third time with the true authority of his great mission, the first having been at Adyar in 1925. How well do I remember the second of those notable occasions! When he had finished speaking in the beautiful Krotona music room, with a lovely painting upon the wall just back of him representing a water scene with low-lying white clouds appearing as the outspread wings of a great bird, Dr. Besant came up to me with tears in her eyes and said in substance: "The Lord has spoken. I am now satisfied. This is the beginning of all that I have foreseen and worked for." A fortnight later, also at Krotona, it was made even more evident that Krishnaji's mission had begun, and what has happened since is modern history. Editor J. L. Davidge's recent interview with Krishnaji in Sydney, and herein published (see p. 213), will be read, I am sure, with keen interest.

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An Irish Mystic.

Frequently we have had the pleasure of publishing contributions from the Rev. F. H. Aldhouse. In a recent covering letter he wrote:

In Ireland we still believe in the Sidē, and the veil between our world and theirs is thin. I enclose three short poems . . . More august Beings move about our lovely vales and hills. I send you a story about that.

We are always glad to have such contributions and Mr. Aldhouse has our grateful thanks for his continued helpfulness. One can easily dream of the great future in store for his mystic isle, when the time is ripe and those august Beings bring their beneficent efforts to a beautiful consummation.

***

Acknowledgment.

We are greatly pleased to acknowledge the following cablegrams and letter:

Greetings from Spanish Convention.—LORENZA.

European Congress sends heartiest greetings—was great success. —COCHIUS.

French Convention sends devoted greetings.—MARCAULT.

Unanimously re-elected General Secretary. Greetings. —RANSOM.

"The Russian Theosophical Society outside Russia," at the Convention just held in Paris, begs me to send you our most hearty and fraternal greetings.—ANNA KAMENSKY.

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Madura Golden Jubilee.

Another Golden Jubilee is to be mentioned—this time that of the Madura Lodge. The chief speaker was Mr. A. Rangaswami Aiyar, whose illuminating retrospect, coupled with the other addresses given, ought to stimulate the Lodge to enter heartily into its next stage of fifty years.

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At Adyar.

Three recent activities at Adyar are to be noted. The first was a Memorial Meeting held soon after Bishop Leadbeater's passing. Some of his friends spoke feelingly in his memory, brief notes of their remarks appearing on pages 217-24 hereof. The second was a meeting of the Valmiki Samskrita Academy of Madras. This institution is for encouraging the deeper understanding of Samskrit and its permanent preservation. On the occasion the President *pro tem.* spoke, representing the Society as host. The Vice-President *pro tem.* sent his regrets at not

being able to attend, (see page 226 hereof), all the rest of the proceedings being in Samskrit. The third-mentioned activity was the regular South Indian Theosophical Easter Conference. This Conference was well attended, and addresses were given in Tamil, Telugu and English. The English series was delivered by Dewan Bahadur K. S. Chandrasekhara Aiyar, B.A., B.L., late Chief Judge of the Mysore High Court, under the title, "Mainsprings of Life," divided into three addresses: "The Urge of Self-Expression," "The Longing for Happiness," and "The Quest of Reality". (See Reviews, p. 233 hereof.) These lectures constitute a valuable contribution to our literature, and are for sale in pamphlet form at the Adyar T.P.H. The proceeds have been assigned by the author to the Besant Memorial School.

The other speakers were Mr. A. Rangaswami Aiyar, B.A., B.L., (Tamil), and Rai Sahib G. Shankara Row (Telugu). I have not yet received a *precis* of the Telugu addresses and so can only say that Rai Sahib Shankara Row is one of our old and faithful lecturers, now very much weakened by age. Seated cross-legged on the platform, his worn and wasted figure and the fire with which he spoke carried one in imagination to the India of long ago, when the learned ascetic teacher shared his wisdom with the groups that would gather about him. The audience listened to him with rapt attention, and were eager for more I am told.

In the Tamil addresses Mr. Rangaswami Aiyar sought to show the priceless contribution made by Theosophy to the knowledge of India's true past and its fundamental necessity to all the Aryan sub-races even up to the seventh. And not that alone, but the clarifying light it threw upon what had always been only a vague idea of God's plan for His universe has been a contribution of measureless value.

At this Conference, thanks to our generous brother Mr. Ranga Reddy, the delegates were entertained as guests in

the ancient Indian way, thus creating a most friendly feeling all round. To perpetuate this custom, which once before prevailed at Adyar, a fund was started, which when completed and added to that already established by Mr. Ranga Reddy's initiative, will make this possible for future Conference and Convention guests who are entertained in Indian style.

Of Mr. Ranga Reddy Dr. Arundale has written

Mr. B. Ranga Reddy, one of our oldest and most valued workers at Headquarters, is a striking example of steadfast devotion to any work he undertakes. In 1882, H. P. B. and the Colonel visited Nellore, in South India, and founded the Samskrit Patasala or College in token of their deep interest in Samskrit culture. Forty-two members of the public took up the work, of whom only Mr. Ranga Reddy survives, and he is in his eightieth year. But his vigour is unabated, and he spends such of the time as he can spare from his duties at Adyar in looking after the Patasala and in helping the local Theosophical Lodge. Backwards and forwards he goes between Adyar and Nellore, and seems to know no fatigue. He tells us that there are at present 102 students studying the various branches of Samskrit science, 30 of these being given free food. Long may Mr. Ranga Reddy live to continue this splendid act of homage to our Founders, and may his fine example inspire us all to realize that there is no greater tribute to a teacher than unswerving allegiance to the spirit of his teaching. In this case, H. P. B. and H. S. O. gave our brother a certain piece of work to do. For fifty-two years he has been doing that work, thus showing that he has not only understood the letter of their behest, but even more the spirit of their lives. For H. P. B. and the Colonel had as their motto: "Faithful unto death"; and Mr. Ranga Reddy has won the right to share this motto by reason of his own equal steadfastness and loyalty.

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The Besant Educational Trust and Memorial School.

This Trust was granted a charter of incorporation in Madras on March 22, 1934, with Dr. G. S. Arundale, President; Dr. G. Srinivasamurti, Vice-President; Mr. K. Narayana Menon, Secretary; Mr. N. Sri Ram, Treasurer; and the above with Mrs. Rukmini Arundale, Mr. A. Ranganatha Mudaliar, Dr. C. Rama Kamath and Mr. A. K. Sitarama Shastri, members of the Executive Committee. The objects of the Association are 18 in number, and are such as are necessary to conduct an institution for imparting education on Theosophical lines

and based on Theosophical principles. The scope is wide, even including the power " to confer titles, diplomas and other marks of honour ".

The Trust is to consist of fourteen to forty-nine members, and for the present forty-three Trustees are mentioned, of whom twenty-seven are in India, five in London, four in U.S. America, two in Holland, and one each in New Zealand, Geneva, Warsaw, Edinburgh and Rangoon. The initial activities of the School to be conducted under this Trust will be started in June next in Besant Bungalow and Gardens at Adyar, until the more suitable Damodar Bungalow and Gardens are available.

As President of the Trust, Dr. G. S. Arundale announces that, in accordance with the often expressed desire of Dr. Besant, the Besant Memorial School will soon be started, the opening to take place in the middle of June next in Besant Gardens at Adyar, it being understood that the School will eventually have its own grounds and buildings elsewhere. To quote :

> Their Excellencies the Viceroy and the Countess of Willingdon have graciously taken interest in the School and have been good enough to send a donation. Rabindranath Tagore has become one of the School's patrons, as also Sir C. P. Ramaswami Aiyar, one of Dr. Besant's closest friends and fellow-workers.
>
> The School will begin with the lower classes, though as soon as possible a complete High School will be established.
>
> We now need teachers, either honorary or on a subsistence allowance only. Preferably, we wish to have young teachers, well qualified as to academic distinction, enthusiastic, definitely sympathetic as to Theosophy, patriotic, religious-minded in the broad sense of the term, believing in religious education on general lines, interested in athletics.
>
> This is a great opportunity for those who desire both to serve their country and to honour the memory of one of India's greatest servants.
>
> Applications, with full details as to qualifications, etc., should be addressed without delay to Dr. G. S. Arundale, Adyar, Madras.

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Appreciation.

A communication from the General Secretary of the Theosophical Society in England reports that the Executive Committee of the Section recently made a donation of £12 from the funds of the Society for the nieces of H.P.B., and that a cheque has been sent to Mr. Digby Besant, in London, who is the duly appointed custodian of the fund. In order to make further appeals on this behalf unnecessary, I hope the General Secretaries will regard the subscription lists which they are now opening as being of a somewhat permanent character.

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H. P. B.'s Works.

The complete works of H. P. Blavatsky now being published by Rider & Co., London, and obtainable through the various Theosophical book sales rooms throughout the world, have reached the stage of the second volume, which covers the period, December, 1879—May, 1881, the previous volume having covered the period, 1874—1879. The edition is expected to comprise eight volumes altogether and will indeed be a valuable collection when completed.

From a leaflet of "The Blavatsky Association" of 26 Bedford Gardens, London, W. 8, it appears that the following independent testimony to the greatness of Madame Blavatsky was published in the *Sunday Referee*, January 7th, 1934, in a review of Volume II:

> This volume consists of periodical contributions, mainly, of course, from THE THEOSOPHIST, which H. P. B. edited, from 1879 to 1881. The articles show her encyclopædic knowledge. As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginationally gifted can help feeling in the presence of an overwhelming and essentially noble personality.
>
> In her many loves, her many hatreds, her astounding vigour of expression—not always "elegant," as they used to say, but invariably strong and terse—it is clear that it was she mainly who founded the Theosophical Society. Without her it would never have been; not one of her colleagues possessed her strength, wit, forceful "push," real knowledge.
>
> This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the Theosophical

Society; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H. P. B. may be hailed as the greatest figure of her age.

Her personality is almost unique; as careless of personal consequences as of personal conventions, regarding as sacred only what she held to be truth, she assailed the religionists and the scientists of her day with quite unmistakable impartiality. Frequently she may have been wrong; she never failed to be intellectually honest.

With no friends save those she gained by her immense labours, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her message won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H. P. B.'s accomplishment.

Naturally our agencies will wish to feature these works as far as possible. They contain a veritable mine of occult and mystical lore. This first edition is limited and some day will be rare and hard to get. No Theosophical library should be without it. We have nothing but praise for those who have undertaken the labour of this publication, and now it is for all Theosophists of whatever connection to do their part in advancing the sales.

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Annual Report.

The Annual Report of this Society, which usually appears in the February number of THE THEOSOPHIST each year, is there, to some extent, an abridged report, especially in respect of the statements made by the various General Secretaries; but following this, a volume of the Reports in full has always been printed and issued by the Recording Secretary to all Lodges. This year the Executive Committee decided to cut down the number of copies to the number of 500. The copies allocated to each Section have been sent to the General Secretaries and it is left to their discretion as to the Lodges which should receive the Report. There is a small stock of about 100 copies kept for sale at the Recording Secretary's office, which will be disposed of at the price of 3s. 6d. per copy, available to those who may hereafter apply.

THE LONELY ALTAR[1]

By PERCY HILL

DEEP hid among the mountains,
In far Himalaya's range,
The scene is set once every year
For ceremonial strange.

In a bleak and lonely valley,
Away from human ken,
The Wise Ones of the earth will meet,
And some few simple men.

A plain and ancient altar,
Its origin unknown,
Stands at the barren valley's end
Hewn out of rugged stone.

All round, in savage grandeur,
The mighty mountains rise:
White-capped with pure eternal snow,
They pierce the very skies.

The flowers are on the altar,
The golden bowl is filled
With limpid crystal water
From earth's deep heart distilled.

Before the time-worn altar,
To which the lichen clings,
The Wise Ones of the earth are grouped
In three concentric rings.

[1] See "On the Watch-Tower," p. 121, of this issue.

And further down the valley,
The common folk appear,
Who come to share the glory
Made manifest each year.

Now in the circle's centre
The Great One takes His stand,
And waits the destined time to raise
On high His mystic wand.

With steadfast gaze He watches
The fateful moment's birth
When Buddha sheds His glory
And blessing on the earth.

The Great One's wand is lifted,
Star-pointed to the skies,
The common folk fall down in awe,
The Wise Ones veil Their eyes.

For one brief fleeting moment
Lord Buddha shews His face,
And then withdraws in glory
To His appointed place.

THE Figure which floats above the hills is of enormous size, but exactly reproduces the form and features of the body in which the Lord last lived on earth. He appears seated cross-legged, with the hands together, dressed in the yellow robe of the Buddhist monk, but wearing it so as to leave the right arm bare. No description can give an idea of the face—a face truly God-like, for it combines calmness and power, wisdom and love, in an expression containing all that our minds can imagine of the Divine.

C. W. LEADBEATER in *The Masters and the Path*

THE LIFE AFTER DEATH[1]

"NOT ALL OF ME SHALL DIE"

By ANNIE BESANT, D. Lit.

FRIENDS:

If you were going to travel in a foreign country, which so far as your knowledge extended you had never visited before, you would naturally, I think, and quite rightly, try to find out something about that country; you might choose different ways of making yourselves acquainted with it. And if you were quite certain that you must go there at some period of your life, and that you would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it, and you would probably take one or other of different ways to become acquainted to some extent, at least, with that foreign land. You might read books about it; they might not tell you what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourselves partially at least with the conditions into which you were passing. How much more then, if we have inevitably to travel into a country, although we may not know the date of our journey, should we endeavour to find out something about that country, asking what

[1] Lecture before the Theosophical Society in England, Sunday, 9th June, 1929.

were the ways of making ourselves acquainted with it and, if possible, the conditions that would surround us there. Now just as there are different ways of becoming partially acquainted with foreign countries that you have not visited before to your knowledge, so when you consider the last journey that you will take, in your physical body, to begin with, when the moment of death arrives; then in the other subtler clothing with which you may be more or less acquainted on this side of death; surely it is rational that you should ask: "Can I know anything definite about it?"

The answer to that is found partially in the great religions of the world, but they are very various in their statements, as might be expected. Sometimes even within their own limits they contradict each other, but on one point they are entirely at one, and that is that there is a life on the other side of death. There is one very fine phrase that you may read in a Hebrew Scripture, put among the Apocrypha (I do not know why), in which a key to the riddle is offered to you, and that phrase is: "God created man to be immortal, and made him in the image of His own eternity." There are two phrases there, or two words rather, which have a somewhat different meaning if carefully examined—the word "immortal," and the word "eternity". "Immortal" is generally used to express a lengthened, or unending, period of time. "Eternity," if you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will be told, is not the same as immortality; that immortality, as generally understood, means a lengthy period to which you cannot put an end within your knowledge; but eternity is something radically different, that in which everything exists, everything that has been conceived or at present is regarded as inconceivable, all things that can exist or have existed; so that in eternity you have one mighty Existence, not subject

to space or time, one Existence, the Self-existence, beyond which human reason cannot climb.

In touching the very fringe of that Existence, a great Hindu Scripture has said, "the intellect falls back silent." And we find the same in the thoughts of some highly evolved spiritual men of all religions—those who are spoken of sometimes as Mystics, as seeking union with the One Life; others who are spoken of as Occultists, that is, those who seek to know hidden things, to know them by study, by experiment and by continually varied tests of the experiments, till the answer is always the same. Thus you find these different ways of looking at the other side of death; and, until comparatively modern times, all over the great Eastern world, which is the cradle of the world's religions, you will find that hand in hand with the knowledge as to what befalls man on the other side of death they speak also of what happens when that man returns again to earth. The great doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. That thought carries with it the idea of a long evolution of the human being and of all things in the world in which he lives, in which he comes over and over again to the school of life, in which he passes through different worlds on the other side of death, each with its own peculiar function in human evolution.

Then coming for his next lesson in the school of life, he is passed into a higher class, having in one of these intermediate states suffered for the wrongs he has done to a considerable extent, the suffering temporarily purifying him. Then, in another of those worlds that lie beyond, he finds all that was noblest in his past, his highest thoughts, his grandest aspirations, all that is most human in the man who is in the image of God's Eternity; all

the thought which was noble thought in the life closed by death goes with him into one of those higher worlds, to be changed into powers, faculties, characteristics, building up his character and the conditions which would surround him in the circumstances of the next earthly life. Thus the successive lives on earth are, in very truth, much like the classes in a school through which the boy may pass to larger and larger knowledge; only, in the school of life, he comes back again and again until he has reached human perfection, the perfection of which the Christ spoke, when He bade His disciples: "Be ye therefore perfect, even as your Father in Heaven is perfect."

Then as we read and study more, and learn more how to know for ourselves, we find that on that other side of death, having conquered death, there is a great Company, familiar to all who are Christians, by the name of "the just men made perfect"; familiar in the other more ancient religions as men who formed the Inner Government of the World—of which all the forms of outer government are mere shadows, sometimes distorted, sometimes better reflected,—an Inner Government that, as Matthew Arnold described in a famous phrase, is "the Power which makes for Righteousness"; and you have in a Hindu phrase that same idea, where it is said: "Falsehood is transient: Truth is lasting." And phrases are scattered over the great books of the world, trying to catch some glimpse of that other side of death, sometimes in noble poetry, sometimes in mystic phrase, sometimes by the harder way of experiments, continually re-verified, until certainty is gained; many ways leading to a similar goal, and certainly possible of attainment for all those who are willing to pay the price. For just as in worldly education there must be some faculties brought through the gate of birth which fit the baby, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has

brought with him prepare him, so also, if you would pierce for yourself the secrets on the other side of death, you must be willing to study the "Great Science," go through many difficulties, solve many problems, follow out the suggestions very often made by those who have trodden the path before you, until you learn the realities of the unseen world and can carry on your investigations by yourself.

Now it was the men and women who wrote the great Scriptures of the world, who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called; and you find different stages of growth, when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures were written or taken down by the disciples of inspired men. You read of Sages, of Prophets, of men who have spoken of things not known to the majority and not provable by them as they are. In the great science of psychology, as it has been studied for many many ages in India, you find special rules laid down whereby a person may fit himself to gain knowledge for himself, and those rules are rigid; they depend also upon the stage of evolution in which the person is. In some of those books we are given the particular discipline which must be followed if we would have first-hand knowledge.

It is perfectly true that an enormous amount of knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all, I suppose, still say that the sun rises in the east and sets in the west, although we know that the sun does nothing of the kind. We know that as far as we are concerned the sun remains within the "solar system," and that we it is who go whirling round and round, moving also on our axis, though our senses do not teach us that, and we ordinary people take all this for granted. When at school we learnt something about the

proofs of this, but for the most part we do not trouble about it, and take it on the general statements of scientific men; and so it is with a great many of the statements made by people who have studied along the lines of the science of the subtler bodies as they are called in Hinduism, "bodies of subtler matter"; bodies of which in the Christian Scripture S. Paul spoke when he said: "There is a natural body and there is a spiritual body." And more or less all the Scriptures of the world do not confine the human being to this simple physical body, which you see outside with its limbs, senses, nerves and so on, but they realize that all the greater teachers of religion speak of other vehicles also; and in the East, as you know, that has been very critically studied, and a great master of Yoga, Patañjali, has laid down certain broad principles by which a man may know whether he is, or is not, fit for the study of Yoga. He puts people into four classes. One is practically the child stage, which he calls "the butterfly state," because just as a butterfly flits from one flower to another in search of honey, so the child runs from one object to another as each attracts him; he tires of each, and goes on to something else. That type of mind is not confined to children of course; it runs through very many grown-up people and is itself a marked type at all ages; that man, Patañjali says, "is not fit for Yoga". He says that the next stage is the stage of youth—the mind of the youth, the confused mind; the mind which is pushed here and there, is blinded and lives in a half-fog through the clouds and the mists of passions. That man, says Patañjali, "is not fit for Yoga". Then there is the third condition, where there is a fixed idea that possesses a man. If that fixed idea is something true and great, the man becomes a hero, sage or saint; if it is false, largely untrue or trivial, then it may lead him to destruction if it is fixed, to frivolity if it only deals with trifles. That man, again is not fit for Yoga, but he is approaching fitness.

But when you come to the stage where a man possesses the idea, not is possessed by it, then if that idea is false, he becomes mad, but if it be true there is the man who is fit for Yoga.

Now what is the science of Yoga? It is known very widely in theory in Eastern lands, practised by the great Mystics of Christendom, with rules the same in essence although differing very much in detail. It is a discipline. The word means union, and the union is union with God. The discipline imposed, if a man wants to go far, is rigid, strict, austere, and unless he is very much possessed by the determination to gain knowledge, he will not be likely to persevere to a point that will give him real satisfaction. Many, however, have trodden that path, and, if you will forgive for a moment a personal allusion, I have followed it for forty years. That enables one to know a good deal more, but a vast unknown still lies ahead. Still, even what I have done has enabled me to test anything that I shall say to you in my lectures now and on the next two Sundays, so that in speaking to you I am speaking of what I know, just as I should say with regard to my study of various branches of science, when I was younger, that I had learned a good many things in those different sciences of which I was quite sure because I had tried experiments which demonstrated them. And many other things I accepted for the time, on the authority of experts who had gone much further than I had gone, and had proved those and asserted them to be true, as probably true, knowing the kind of path they had travelled; I was therefore willing to act upon their knowledge, knowing that it was accurate as far as I was able to judge. The same kind of discrimination as is used in all research must be exercised, if you are going to deal with the spiritual science of Yoga, and to prove its truth for yourself.

(*To be continued*)

THE BUDDHIST AND HIS BEGGING BOWL

By M. R. St. JOHN

(2GB Broadcast)

THE experience that I have had of Buddhism was obtained by twenty-six years' residence in Burma, where the teachings of Gautama Buddha are said to have been retained in purer form than in any other country, not excepting Tibet.

Although Buddhism has more followers than any other religion in the world, it is by some regarded more as a philosophy of life than as what is generally understood by the term religion; possibly because there is no ritual or ceremonial connected with its observation. Sir Edwin Arnold's masterpiece *The Light of Asia* is a valuable definition of that great philosophy which the Lord Buddha taught.

The strongest feature of Buddhism in Burma is the priesthood, or more correctly the monks. These reside in monasteries scattered all over the country and are truly the teachers, guides and counsellors of the people. The education of the young, in my time, was entirely in their hands. They own nothing and are given their one garment (the yellow robe), a large fan, sandals and a begging bowl; the monastery having been built by the more wealthy of the community or,

as sometimes happens, by one well-to-do man. Their daily food is contributed by everybody; the monks in a line go out with their bowls, waiting silently outside in the street for a short space of time before every house.

Every boy has to spend two or three years of his life in a monastery and lead the life of a monk; after that period he may choose to remain a monk for a term of years, or for the rest of his life, or can return to civil life after his usual period, as the majority do.

All Buddhists maintain that man, that is the real spiritual man, is an immortal eternal being. According to Buddhism, every man is his own maker: he has no one to blame but himself for his imperfections, no one to thank but himself for his virtues. He therefore creates his own destiny. He cannot make himself perfect all of a sudden; he takes time to grow to perfection, like all things valuable in the sight of God. The Buddhist attitude is that you might as well expect to raise a gum tree in a night as to make a righteous man in a day; for be it remembered a single life on earth is but a day in the greater life.

Now we come to the Buddhist tenet which differentiates it from all other faiths and philosophies. The reason, says Buddhism, why human beings are unhappy is that they are alive. Earth-life and sorrow are inseparable, they are actually one and the same thing.

Therefore, in Burma, although the Burmese are the happiest and jolliest people it has ever been my privilege to meet, they have one aim, that being liberation from the fetters of the physical body, or life on earth. They want to complete their education in this earth-life as soon as possible and attain liberation, when they shall go out no more, as our Christian Scripture states; but this can only be when they have reached perfection, in other words, have attained to the measure of the stature of the fulness of Christ, as is also

stated in our Scripture. In short, the just man made perfect, the great object being Nirvana or Bliss.

The ethics inculcated in Buddhism in no wise differ from those associated with Christianity: Be honourable, just, kind, compassionate, truthful, and averse to wrong; this is the beginning of the road. Do good to others, not in order that they may do good to you, but because by doing so, you do good to your own soul. Charity and the giving of alms is placed very high in the scale of duties.

How shall we attain to the great peace? By good deeds and good thoughts; surely this is the reason why the followers of Buddhism are so happy in this faith which they love and exalt.

So long as the brethren shall exercise themselves
in mental activity, search after truth,
energy, joy, peace, earnest contemplation
and equanimity of mind,—
so long may the brethren be expected
not to decline, but to prosper.

Buddhist Verse

ANNIE BESANT AND C. W. LEADBEATER, OUR LEADERS

AN APPRECIATION AND A RETROSPECT

By W. H. KIRBY, M.A. (Oxon.)

After the recent passing over of our President, Dr. Annie Besant, her co-worker and contemporary, Bishop C. W. Leadbeater, has followed her to the Elysian fields. The Theosophical Society has suffered a double loss in its leadership, of the first importance. It has also suffered in its first-hand touch with the direct traditions of its Founders.

Dr. Annie Besant and Bishop C. W. Leadbeater were the direct continuation of the original fundamental ideas which inspired the Founders of the Theosophical Society: Colonel H. S. Olcott and Madame H. P. Blavatsky, amidst every kind of obstacle and opposition, to create the foundation, continuation and solidity of the Society; which, from small beginnings, became a world-wide organization based entirely on the necessity of a great Brotherhood of peoples and a great fraternity of philosophies and religions; also a great and sincere search for the Truth.

This word "Truth" is, and must be, always relative to the individual. One goes to the well of Truth with a cup or with a bucket, but one can only gather so much of the nourishing water of Truth as is the capacity of the vessel to contain it. Hence, of course, the differences in comprehension and capacity of retention and digestion.

Dr. Annie Besant and Bishop C. W. Leadbeater, each in a different way, spent their lives and energies in distributing to all, and explaining to all, such as each one was able to receive and absorb at the fount of knowledge and tradition that came from the mission and inspiration of the Founders of the Theosophical Society.

Some tended towards the mystical, some to the phenomenal and psychological, some to the dubitative and critical tendencies of St. Thomas and his finger and wish to touch, some to the various and inevitable ramifications that grew up later—natural streamlets of logical processes of development in the irrigation of the many and extended fruitful fields developing from the quite crystal original source.

And now that these two great leaders have gone, it is seemly that every part and every nation of this world-wide Society should adhere most closely and strictly to what our departed leaders with life-long devotion and service, faithfulness and inspired guidance, strove to build up in the centres of Adyar and Benares for the welfare of the ideas and ideals of the Theosophical Society. Let each by all means follow his stream of Life, but also recollect that his personal rivulet is not the stream and still less the Source!

All this in general terms. The rest must be, perforce, entirely personal—but it will be first hand, for I knew very well one of the Founders, Colonel H. S. Olcott, to whom I acted as Secretary when for six weeks the Colonel was in Genoa with a broken leg in hospital. One day when I visited him, in the few hours I had then at my disposal, he said to me: "My dear Kirby, do go through this package of letters from Ceylon, India and Adyar, I am afraid you will find much of it as a smell from a cess-pool, they are always quarrelling, as usual, when I am not there, and I have hard times before me." This was in October, 1906, twenty-eight years ago. (I have it engraved on a stick I gave him here to

help him on board and which I received back from Adyar, by his personal wish, at the time of his death, soon after his arrival in India.) I learnt much from him, by word of mouth, of the beginnings, Headquarters and the developments of the Theosophical Society, a great deal about H. P. B. and the earlier days in America and the experiences, hopes and disappointments, adventures and foundations of the Society which had concretized finally in our Adyar Headquarters.

I and my wife had become members of the Theosophical Society in June (I speak from memory), 1902, when first we knew Mr. C. Jinarājadāsa, who was then studying in Milan, and Mrs. Cooper-Oakley, who was living in Rome and often visited us. From each of these, respectively, we had—besides from the books—learnt a great deal of the Theosophical Society and its Founders. And little by little Rome and Genoa and other centres in Italy grew up.

I came to know C. W. Leadbeater in Trieste, I think in 1906, when also Mrs. Besant was there; and being a friend of Mr. C. Jinarājadāsa, who had spent some months with us, I came to know very well the Leadbeater ideas. Later on I knew C. W. L. still more closely as he visited us here, if I remember aright, in 1906-7, and stayed in our house.

Even then, in Italy, the growth of original Sections or Branches of the Theosophical Society in Rome, Genoa, and elsewhere, produced frictions owing to inevitable human nature. Little nobodies fired with the first sparks of spiritual perception at once flared out into the ambitions of temporal ascendency and aspired to be Cardinals and Popes before they had even appreciated the Light of the altar—but this is a habit as old as the world in aspirational societies. Besides we have always with us those unfortunates who *must* talk and who, failing to understand their own travailed ideas, *must* fly into print or hot air.

In 1909, October-November, my wife and I, after an illness of mine, arrived in Adyar and took Besant Gardens, a new building, where we also found our friends the Ruspolis from Italy with whom we were well acquainted and who had preceded us by a couple of months.

Our previous acquaintance with Dr. Besant and Bishop Leadbeater—(these titles came later and I prefer to call them plainly as we knew them) A. B. and C. W. L.—led us at once into their surroundings and circle of friends. On the Terrace every evening we gathered, mere wasps, the honey from the beehive of instruction. We were not drones. We worked and, if we did not produce exactly honey, we helped the promotion of cells.

C. W. L. introduced us, in November, 1909, to his two delightful pupils, Krishna and Nitya, charming small boys both of them, learning to write neatly, in their preceptor's own school-masterish habitual script that nobody ever lost who was ever under him as a pupil—meticulous and precise in that as in the tying up of parcels a special method prevailed of neatness with the string and with the folding of the paper and the making of the address, and the exact weighing and the exact and correct postage. We got to know at once the more immediate of his satellites, Clarke, Cooper, Indian friends and many others; as we got to know Mrs. Besant's special intimates, Miss Willson, Miss Bright, Miss Arundale, Mrs. Van Hook and her son Hubert and others. Often from Benares came Dr. G. S. Arundale and the two Telangs and several others from the College, too many to enumerate, and the Adyar Headquarters grew and we were a large family party, including all the group of Indian helpers, intent on what A. B and C. W. L. required to develop or get done for the good of, not only the Headquarters, but of the development of all Branches in all countries. Mrs. Russak was there and with her artistic gifts helped us all in

many directions. We had concerts and lectures and talks and walks and sports and a lovely place and a lovely climate, and the prosperity of sitting down firmly on all local squabbles and crushing them, and attending to the good of the Society's very unselfish and highly desirable aims: The promotion of goodwill, tolerance, the effort to understand all modes and manners, national and international, of human self-expression in aspiration or belief.

At the top of all this were two figures: one A. B., the mystical, the other C. W. L., the practical and interpretative. The first was seer and soothsayer, in her gift of oratory, uplifting and inspirational. The other was far-seeing, explanatory, analytical and synthetical—a perfect combination for the enquiring mind of whatsoever person or nationality he or she was, for those who had the privilege to be there among them and close to them in those happy years. The autumns and winters of between 1909 and 1914 we thus passed there together.

The Theosophical Society then grew in power and substance—new ideas, new lands, new buildings grew up. The lovely estate of Adyar grew in buildings, improvements, extension, administration. My old friend, Mr. A. Schwarz, was an admirable Treasurer and Accountant. In each department a suitable administrator, Indian or European or American, was appointed. The gardens and agricultural matters were developed by Mr. Huidekoper. Farms, cows, milk and garden produce were properly developed by voluntary competent persons, and from all over the world came the response of the periphery to the centre in Adyar. Nobody was chary of money or of financial help. From all sides—East or West—people gave and helped generously and unstintingly the one centre, and the T. P. S. flourished. Most of all A. B. and C. W. L., according to their means, contributed privately, even secretly, but abundantly, to patch up and make sound all deficits in all enterprises or directions.

I may say here, in parenthesis, that I despise *in toto* those miserable grumblers who would now, so tardily and out of time and place and knowledge, criticize these generous and whole-hearted leaders who, alas, are no longer with us.

It is with regret of the greatest kind that I look back upon those happy and harmonious days before 1914—when we left Adyar, after which the Great War came on—when I have to witness now the many quite futile divergencies, tendencies, disruptions and discrepancies that have arisen since—often through personal vanity and self-importance—in a great Society that had, and I believe still has, so much of the original wide spirit on which it bases itself. Only let it stick to its tenets, its universality, its non-dogmatic position, its perfect soundness as a world-wide philosophy of mutual give and take and of Universal Brotherhood in charity and goodwill and kindness. Why on earth should we quarrel with religions, with politics, with social differences, with all the hundred and one tendencies of individuals and peoples? We, as the Theosophical Society, were created to try to *understand* the differences of human natures and trends and *not* to criticize them and become puffed up vanities ourselves! And so we have political and regional divisions; Masonic and ceremonial tendencies and diversions; religions and neo-Church rites and improvements or contrasts; esoteric and exoteric distinctions; national and international barriers; in short a quantity of Arctic and Antarctic Poles both as cold as ice, in antithesis to each other, both in groupings and in individuals. The result is that one has forgotten that the earth is round and that Adyar is warm and kindly, near the Equator, and that the Theosophical Society is the natural and God-given centre for peace and harmony, goodwill and welcome to all who sincerely wish to promote the motto and origin and traditions of the Founders and their devoted followers, A. B. and C. W. L.

Krishnaji, who has been with us all and has done all to help, in his own ways, whom I have known from boy to man and followed in all his various transitions of expression, grew up under C. W. L., A. B., G. S. Arundale and the Benares group—whose soul is rooted in our thoughts and beliefs. Jinarājadāsa (Rāja to me), from Ceylon, as a lad became the pupil of C. W. L., and then the very eminent Vice-President of the Theosophical Society, the devoted attendant and comforter of A. B. in her decline, her substitute and inspirer of hundreds of thousands all over the world, gifted speaker, painstaking compiler and recorder of our archives and traditions, the poet and artist in all that can touch the heart, and self-taught linguist that spreads the essence and seed of inspirational truth to those in search of it. Heavens alive! are we to forget all this and seek out the new Jack and his bean-stalk? G. S. Arundale—another of those most close to C. W. L. and A. B., Principal of Benares University, scholar, teacher of students, the writer, author, orator, nephew of Francesca Arundale (who has also honoured me here more than once with her visits), colleague, friend and co-operator with our Founders, Colonel Olcott and Madame Blavatsky. Are we to forget G. S. Arundale's direct traditions and ties to the Theosophical Society and its origins, his devoted and selfless services to hundreds who, growing up, have become splendid fellows in the Theosophical Society and out of the Theosophical Society? Do we not owe all this to A. B. and to C. W. L. *and*, more important, cannot we all as one man and in gratitude to A. B. and C. W. L. perpetuate, centre and concentrate upon the work they did before the War to make Adyar a living centre—a *real* centre—with no diversions or divisions—of the Theosophical Society by upholding it, and by upholding THE THEOSOPHIST morally and materially, and making our centre prosperous as its world-wide exponent?

———

P.S.—I was just about to post the above when I received a very kind, and to me precious, letter from C. W. L., dated 13th February, 1934, at Fremantle, Australia, and written on S.S. "Mooltan," "approaching Fremantle," signed by him in his well-known and perfectly sturdy and steady handwriting. The whole tone of the letter is entirely, as usual, full of energy, hopeful, serene and optimistic. He concludes:

"However, I go wherever the Theosophical work seems for the moment to require me, and if I am able to return in health and safety from this final journey, I should expect to be able to settle down quietly at Adyar. I shall be eighty-seven in a few days, so I suppose one might reasonably expect to be able to retire from the more active work—which, indeed, I can no longer do satisfactorily. I can still write articles, and even deliver quiet talks; but anything like physical-plane activity is rather beyond me. Anyhow you may be sure that I do not forget the old times, and the part that you and Mrs. Kirby bore in them.

"With all heartiest good wishes,

"I am ever yours affectionately

"C. W. LEADBEATER"

This letter, arriving to me shortly after his death in Perth, only reminded me—an old man myself—of how much I owe to this great friend and great gentleman, than whom in my long experience of men and matters there has never been one more pure, simple, loyal and faithful to the Cause he embraced and to the precepts he upheld and endeavoured to spread throughout the world. He says he was hoping to return to Adyar—the Centre—to end his days.

Once again I venture to say: Let us try to make of Adyar the real spiritual and material centre of all our Theosophical efforts, for the continuation of Their work.

W. H. K.

BISHOP LEADBEATER

CREMATION AND REQUIEM SERVICES

By J. L. DAVIDGE

ONE can hardly imagine a more ideal funeral service than that of Bishop Leadbeater, either the cremation service at the Ryde Crematorium on Saturday, March 17, or the requiem at St. Alban's on Sunday morning, March 18. Both services were set in environments which delighted Bishop Leadbeater while he was in the flesh—the one his own cathedral church, which he had built up over a period of nearly twenty years; the other the crematorium situated on a thickly wooded mountain top—an architectural delight with a chaste marble interior, while the view across country through the classic arches of the cloisters was surely never surpassed by the vales of ancient Greece.

Here the embalmed body of Bishop Leadbeater was brought in a casket which headed the procession from the Manor, Mosman, his official residence for about fourteen years. There were quite three hundred people assembled in the crematorium church, and in the grounds, while the choir from St. Alban's filled the gallery. "I am the Resurrection and the Life," recited Bishop Tweedie, as the stately procession of the clergy filed into the sanctuary to the strains of Handel's "Dead March," played by Mr. Edgar Maddocks,

St. Alban's organist. The casket was placed on the catafalque, the people sang "Te Deum," and Bishop Tweedie, having pronounced the Absolution, committed the body to the "purifying flames". It was a dignified and joyous service, and worthy of a great man.

Bishop Tweedie was assisted by the Rev. L. W. Burt (vicar of St. Alban's) and the Rev. Harold Morton.

A picturesque figure was Krishnamurti, who remained outside the church throughout the service. Mr. Rajagopal was present also, and in the same party were Mr. John Mackay, Miss Sinclair (Melbourne) and Miss Doris Gowland. Others in the congregation were Madame van der Hell and Miss Heather Kellett (private secretary), who travelled with Bishop Leadbeater to Australia; Miss Clara Codd (General Secretary of the Theosophical Society in Australia), Mr. F. W. Torrington (Treasurer of the Liberal Catholic Church Trust) and Mrs. Torrington, Miss V. K. Maddox (who succeeds Bishop Leadbeater as Administrator-General of the Co-Masonic Order in Australia), Mrs. Kollerstrom, Mr. and Mrs. M. R. St. John and Mr. Ian Davidson.

At the Requiem Eucharist in the Church of St. Alban on March 18, before a very large congregation, Bishop Tweedie eulogized the late Presiding Bishop. As in the crematorium church, many of us felt that this St. Alban's Service also was vivid with his spiritual presence. "Te Deum" preceded the celebration of the Holy Eucharist, and the most exquisite unaccompanied music was sung by Mr. Maddocks' choir, the whole service being broadcasted by Station 2GB.

In his eulogy Bishop Tweedie spoke of Bishop Leadbeater's greatness, and said that if canonization were possible in the Liberal Catholic Church as in the Roman Church, surely the late Bishop would be worthy of that honour, for he "lived a truly saintly Christ-like life, a man of stainless purity; his name, his teachings, the marvellous example of

his life, will be handed on throughout time for a thousand years". He spoke of the Bishop's capacity for work even up to three days before his death; and said, "Carry on" were his last words.

He mentioned the deep gratitude that all who had been near him felt toward him, and prophesied that he would return quickly to continue his helpfulness. He said we would recognize him by the marks, that he "will again be a lover of his brother-man; he will be, as before, a helper; he will be a teacher of Wisdom far beyond that of his fellows, not in any particular sect of any religion," but serving humanity as a master-worker.

CHARLES WEBSTER LEADBEATER

He was our rock of abiding strength,
Our pillar of granite firmly set
To break the assault, the opposing wrench,
And counter the force of resistance met.

He was our talisman clear inscribed
With the glyph of the ages' subtle lore,
The seal upon which our souls relied
To value the treasures of hidden store.

He was our counsellor, priest and seer,
Our vision supernal, our mystical sight
That banished the shadows of sloth and fear,
And illumined the way to the Sons of Light.

ANNIE C. McQUEEN

IN MEMORIAM

C. W. LEADBEATER

(*Written at Dublin Bay*)

BY F. H. ALDHOUSE

THE Liffy heard the sea's insistent call,
And flowing from afar,
I saw it join the tide at evenfall
Under the Vesper star.

Beneath the leafy shade of Lucan's trees,
Past Dublin's smoke and grime,
Onward it went and did not stay for these
'Mid every change of time.

You heard the ancient call of mystery
Spreading your spirit's wings
To seek beyond this life's despondency
The *Hidden Side of Things*.

Prophet and prelate! now your work is done;
You find your visions true,
And you await another morning's sun,
For new days dawn for you.

"HE LIVES! HE LIVES! HE LIVES!"

AN ACCOUNT OF BISHOP LEADBEATER'S LAST DAYS IN PERTH, W. AUSTRALIA

By HEATHER KELLETT

THEOSOPHISTS all over the world will be anxious to hear something of the last days of Bishop Leadbeater's life, and on my shoulders, as his secretary during that time, falls the privilege and responsibility of recording the last events of a very eventful life, and of paying what small tribute I can to the memory of one who has been the inspiration and spiritual guide to hundreds of people. For all who knew the Bishop, his physical passing is a very poignant loss; but for those of us who knew him as "Brother," his place can never be filled, and he will always live in our memories as the ideal teacher, the most inspiring example of a clean and saintly life, and the most wonderful friend. We have his own assurance that he will always be with us, whether his physical body lives or not, and we cannot doubt that some day we shall know him again and have the inestimable privilege once more of drinking from the fountain of his infinitely wider knowledge.

The Bishop left Adyar on January 31st for a three months' visit to "The Manor," his home in Sydney. With only two

exceptions, he has celebrated the Easter Service at his Cathedral Church in Sydney each year since its foundation in 1916, and he very much wanted to carry on that tradition this year, since he thought it would probably be his last visit to Australia. But as he has said so often, it is of little use to make plans in this Theosophical world. It certainly proved so in his case. He first became ill on board the S. S. " Mooltan " travelling between Colombo and Fremantle, and the ship's doctor advised us to land at Fremantle and take the Bishop to hospital for a few weeks. His chief trouble was a very weak and worn-out heart, with complications which developed as a result of that. In spite of his illness, however, he insisted on working all the time on board ship ; he prepared several articles, and answered a great deal of correspondence.

We reached Fremantle on February 13th, and he was taken to a private hospital in an attractive part of the Perth suburbs, where he had very kind and careful attention. I think that all who knew the Bishop owe a debt of gratitude to the nurse who tended him during those sixteen days ; she could not have nursed one of her own family with more care and gentle patience than she gave to C. W. L.

The Bishop completed his 87th year four days after we reached Perth ; he received many telegrams of greeting, but was unable to reply to them personally. On February 18th the Rev. Harold Morton arrived in Perth from Sydney ; he had worked as the Bishop's secretary for many years in Sydney, and C. W. L. had a great deal of confidence in Harold's ability to " see things through ".

During the first ten days there were slight fluctuations up and down, but no permanent improvement in the Bishop's health. He was impatient to continue his journey to Sydney, or at least to " get on with the work ". He himself dictated a message to be read to the Perth group of the Esoteric

School, and notes of an article to be published in the magazine of the School. His thought was always for the various movements and the work that must be done in all of them. When we saw him the day before he passed away he spoke enthusiastically of the necessity of "upholding the old flag," and carrying the Society through the present difficulties to a new and a bigger phase of its life. As we left him that evening, he said, with a characteristic wave of his hand: "Well, if I do not see you again in this body, carry on!" Those were the last words he spoke to us; the following morning he was very much weaker, and though he looked up at us when we entered his room, he made no attempt to speak to us. His doctor told us then that the end was near, and he expected him to pass away during the following night. There was no change in his condition during the early part of the day—he did not fully recover consciousness, but seemed to be in no pain or discomfort. Shortly after four o'clock in the afternoon a severe hemorrhage occurred which lasted for about ten minutes; he passed away at 4.15 p.m.

His body was dressed in an alb and a white stole, and in the evening a number of his friends called at the hospital and looked for the last time at that serene, majestic face, and the wonderfully delicate hands as they lay folded on his breast, half covered by the fine lace of the alb. We stood in silence, as each felt a presence more than physical, and renewed his determination to carry out the Bishop's last adjuration.

The body was sent to Sydney for cremation, but on March 4th a Requiem Eucharist was held in his memory at the Liberal Catholic Church in Perth; the coffin was placed in the sanctuary, with his white vestments draped round it. The Rev. H. Morton celebrated and preached the sermon, during which he stressed the three main points of the Bishop's

teaching to young people: that life should be useful, reasonable and happy. On March 18th there was a similar service at St. Alban's Church in Sydney, conducted by the Regionary Bishop for Australia, the Rt. Rev. D. M. Tweedie.

The cremation took place on St. Patrick's Day, March 17th, at a new crematorium built in one of the most beautiful parts of Sydney, away from all human habitation, with a quiet dignified background of gum trees; a great improvement on the more usual graveyard. The body was taken in procession from the Manor to the crematorium, followed by the members of his household and other friends. The members of the clergy processed into the Chapel to the sonorous tones of the Dead March from Saul; the pall-bearers came last and carried the coffin to the catafalque. At the appropriate moment in the service when the body was "consigned to the purifying flames," a small door was raised, the coffin slid back out of sight, and the door was lowered again. It was a simple, dignified service, and no one who attended it could doubt that the Bishop followed the example set by Madame Blavatsky and Dr. Besant, and attended his own cremation.

And so we have lost from our midst, for a while, the second of the two who stood as pillars at the entrance to the temple of Theosophy. No other two people can take their place; but perhaps together we can support the structure which they have left in our hands. The greatest tribute we can pay to the memory of those two leaders, Dr. Besant and Bishop Leadbeater, is to remember the Bishop's last words, and to keep ever present in our minds a determination to CARRY ON!

HERO, SAINT AND SAGE

By A. J. HAMERSTER

When I join the ranks of those paying tribute to the greatness of our "Brother," C. W. Leadbeater, it is surely not because I myself can in any way contribute anything that might enhance the treasured memory of his person in our hearts. It is only he himself that could do so, and therefore in the following personal recollections I shall principally let him speak for himself.

Though an ardent student of Theosophy since 1901, I actually met Bishop Leadbeater only very late in life, in fact not before a full quarter of a century had gone by. It was eight years ago, when returning from a journey through the inlands of the Isle of Celebes, that at the port of Macassar, where the boat from Australia touched on her way to Java, I saw him for the first time in my life. I made the voyage back to Java on the same ship, and from that time dates the correspondence which he was so kind to grant me till last year, when I came out to Adyar.

Now it so occurred that on his 84th birthday, while staying at Geneva, I had to deliver a lecture on his life and work. Afterwards Mlle. Serge Brisy tried to persuade me to let her have the sketch for publication in the Annual of the Round Table, of which order he was the Chief Knight. Never prone to rush into print, I excused myself for the time, saying

that I would only give her the permission for publication, if I could obtain the same from Bishop Leadbeater himself, and if he would also consent to correct any errors of fact, and generally to improve my feeble effort.

Contrary to my expectations, our Brother in his great kindness not only wrote to me a gracious letter about the article, but he also enriched the original manuscript with notes, corrections and suggestions, which, after I had incorporated them as far as I could, gave to the sketch a certain semi-authentic character that emboldened me to let it be published. And so it appeared in the *Round Table Annual* for 1932.[1]

This by way of introduction. I will now give an extract from that letter, as well as some of the notes and corrections on the original article. I do this in order to show our Brother's humbleness of spirit as illustrative of his true greatness. Has it not been said by the Christ that the humble are " the greatest in the Kingdom of Heaven "! (Matt. XVIII, 4.)

The letter is dated April 15th, 1931, and its second part runs as follows: " I have looked over your far too laudatory sketch of my life; the events are much as you have stated them, and I can have no objection to their publication by the Round Table if it is desired. To me the whole tone of the article naturally appears exaggerated; I did these things which you describe, but I did them because they came natural to me, because I could have done no otherwise, and they do not seem to me worthy of any special notice or consideration. Events happened so; what else could I have done? What would you have done yourself, under similar circumstances? Of course I could not write about it at all as you have done; but I suppose that what you say represents your point of view, which you have, equally of course, a perfect right to express. But I think, if I were you, I should avoid all

[1] Unfortunately however with an amazing number of misprints. The worst I may be allowed to correct here. On page 9, line 9 from the bottom, instead of " the second c entury," read " the second quarter of the 19th century ".

extravagant expressions; they tend to provoke ridicule, and Theosophy has many bitter and unscrupulous enemies, who are always ready to blaspheme. From a purely literary point of view, as an old editor, I think the article would be more effective if it were considerably abbreviated—cut down, say, to half its present length; but you probably know better than I what your public will appreciate. I think the final paragraph would be injudicious; the responsibility is too awful, the future too uncertain and—some things are too sacred for public discussion."

I tried my best of course to conform to all the wishes expressed by our Brother, but I did not succeed in cutting down the sketch to half its length, but only to a little less than two-thirds. But what I specially want to draw your attention to is the beautiful sentiment that all the great things in his life, his daring as a boy, his moral heroism in later life, and especially the continuous sacrifice of his whole life to the Theosophical Movement, that of these things he could write in all simplicity: *They came natural to me.* "Grow as the flower grows, unconsciously," says *Light on the Path.* The flower's unconsciousness of its beauty constitutes its true loveliness.

Averse to all praise, our Brother first of all objected to the title I had given to the article, namely "Hero, Saint and Sage," because I had viewed his life and work from the three aspects of Strength of character, moral Beauty and inner Wisdom. On the margin however he placed the note: "I think this heading altogether too extravagant! One does not apply such titles to a man until after his death." The sketch was therefore published under the simple heading of "C. W. Leadbeater". But now that he is no longer among the living here on earth, I would fain restore the old title to its proper place at the head of this article.

In my opening sentence I had called Bishop Leadbeater "one of the great leaders of the Theosophical Movement".

The marginal remark he made to this was: "*Not* a *leader*, but a student who tries to smoothe the way for his fellow-students."

In another place I spoke of him as "the greatest living occultist of this century," but to that also he objected in the margin: "*No*; the [late] President is far greater."

I had written that by constantly striving after the improvement of his clairvoyant faculties "he has become that perfectly reliable and trustworthy guide in occult matters, that he is to day". The margin here bears the note: "There is *no* perfection in these matters, only steady progress."

From some remarks of the late President in THE THEOSOPHIST on the well-known incident of a letter which, in the house of his parents, fell from the table and moved along the floor to the feet of the famous novelist, Lord Bulwer Lytton, without any visible cause to propel it, I had gathered that "his parents were apparently in contact with occult lines of thought". This was corrected by the note: "Hardly that; my father was sceptical as to such phenomena, and this experiment was intended to convince him."

Finally, I had said that "he became the teacher of Krishnaji as a youth". He simply changed the words "the teacher" into "one of the helpers".

Teacher or helper, leader or student, perfection or steady progress—are these "pairs" really opposites, or is not the one the condition of the other? Does not steady progress lead to perfection, studentship promise leadership, and will not the helper one day become the "Teacher of Gods and men," however "awful the responsibility" of such a future!

LETTER FROM COLONEL OLCOTT TO MR. H—X—[1]

Colombo, Ceylon,
30th September, 1881.

DEAR MR. X.,

The enclosed card, to the *Spiritualist*, I had written and put under cover to . . . as early as the 27th instant—post-dating, so as to correspond with the P. and O. mail-day—and meant it to go straight to London by this post. But on the night of that day I was awakened from sleep by my Chohan (or Guru, the Brother whose immediate pupil I am) and ordered to send it *via* Simla, so that you might read it. He said that it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and, next to seeing them yourself, would as soon take my word as any other man's to the fact. I have to ask the favor, therefore, of your sending the letter on by the next succeeding post, re-addressed to . . .

I can well understand the difficulty of your position—far better I think than H. P. B., who, womanlike, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy

[1] This interesting letter appeared in *Hints on Esoteric Theosophy*, long out of print.—ED.

you. And so going back, I know that as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time ; but for months I was being gradually led out of my spiritualistic Fool's Paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences with mediums and circles. I had a hundred questions to ask and difficulties to be solved. It was not until a full year had passed by, that I had dug out of the bedrock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me. But now it was all made clear. I had got just as much as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellow-men appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that, I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their psychical powers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the

saddest thing of all" to see me giving up the world and everything that makes the happiness of those living in the world; and yet, after all these years, not only not made an adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a Brother, you will cease to wonder; or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could ever have succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from, the Brothers; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavorable external conditions, I have for long neither seen them nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret a certain Magyar philosopher, who had begun to give me a course of instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win him back and the others also, for I have so determined; and *whatever a man really* WILLS, *that he has*. No power in the universe, but one, can prevent our

seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF!

Throughout my studies I have tried to obtain my proofs in a valid form. I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others.

Let me give you one instance:

One evening, at New York, after bidding H. P. B. good-night, I sat in my bedroom, finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it *had* been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humor towards me, I asked him a favor. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion or *māyā* conjured up by H. P. B. He laughed, unwound the embroidered Indian cotton *fehta* he wore on his head, flung it to me, and—was gone. That cloth I still possess, and it bears in one corner the initials of my Chohan in thread-work.

This at least was no hallucination, and so of several other instances I might relate.

This same Brother once visited me in the flesh at Bombay, coming in full daylight, and on horse-back. He had me called by a servant into the front room of H. P. B.'s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H. P. B. was also to blame, he *telegraphed* to her to come; that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and, seeing him, dropped on her knees and paid him reverence.

My voice and his had been heard by those in the other bungalow, but only H. P. B. and I, and the servant, *saw* him.

Another time, two, if not three, persons, sitting in the verandah of my bungalow in the Girgaum compound, saw a Hindu gentleman ride in, dismount under H. P. B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones; but what proof is there of it to offer even to a friend like yourself? There are many Hindus and many horses.

You will find in an old number of the *N. Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels, witnessed by the eight or ten persons present, was the apparition of a Brother who passed by the window and returned. The room was on the second storey of the house, and there was no balcony to walk on.

But this, it may be said, was all an illusion; that is the trouble of the whole matter; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

Feeling this, while obeying my Chohan, as I try to do in little as well as great things, and sending you these writings, I do so in the hope, though by no means in the certainty, that your present reliance on my veracity will survive their perusal.

I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I witnessed in connexion with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when especially authorized to speak about any particular things; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.

You may possibly glean, if not from personal observation, at any rate from the printed record of my American services of one kind or another, that I am not the sort of man to give up everything, come out as I did, and keep working on as I have done, without having obtained a superabundance of good proofs of the truth of the cause in which I am embarked. And you may possibly say to yourself: "Why should not I, who am more capable of doing good to this cause than a dozen Olcotts, be also favored with proofs?" The answer you must seek from another quarter; but if my experience is worth anything, I should say that that answer would be in substance that, however great a man may be at this side of the Himālayas, he begins his relationship with the Brothers on exactly the same terms as the humblest Chelā who ever tried to scale their Parnassus; he must "win his way".

If you only knew how often, within my time even, a deaf ear has been turned to the importunities, both of influential outsiders professing readiness to do everything in the way of personal exertion and liberal gifts, and of our own Fellows, who pretended to be ready to sacrifice the world if the Brothers would only come to them and teach them, you would perhaps be less surprised at their failure to visit you.

Events have always proved their wisdom, and so it will be in your case, I fancy; for, if you do see them, as I hope and trust you may, it will be because you have earned the right to *command* their presence.

The phenomena they have done have all had a purpose, and good has eventually come even from those which brought down upon us for the moment the greatest contumely. As for my mistakes of judgment and H. P. B.'s occasional tomfooleries, that is a different affair, and the debits are charged to our respective accounts.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame it is all that is required.

I do not know whether or not there is any significance in the fact of my Chohan's visiting me on the night of the 27th, but you may. He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H. P. B., to whom for many years he has been at once a father and a devoted guardian. How I do hope you may see him! You would confess, I am sure, that he was the finest possible type of *man*.

I have also personally known . . . since 1875. He is of quite a different, a gentler, type, yet the bosom friend of the other. They live near each other, with a small Buddhist Temple about midway between their houses.

In New York, I had . . .'s portrait, my Chohan's; that of another Brother, a Southern Indian Prince; and a colored sketch on China silk of the landscape near . . .'s and my Chohan's residences with a glimpse of the latter's house and of part of the little temple. But the portraits of . . . and the Prince disappeared from the frames one night just before I left for India.

I had still another picture, that remarkable portrait of a Yogi about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Damodar

and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin.

You and I will never see Jesus in the flesh, but if you should ever meet . . ., or one or two others whom I might mention, I think you will say that they are near enough our ideal "to satisfy one's longing for the tree of humanity to put forth such a flower".

I am ordered to say that you may use this letter as your judgment may dictate, after noting carefully its contents. With sincere regards and best wishes,

Yours,

H. S. OLCOTT

DIM as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is Reason to the soul; and as on high
These rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
Was lent not to assure our doubtful way,
But guide us upward to a better day.

DRYDEN

THE MASTERS AND THE SIXTH RACE

BY KATE FEELY

(*Continued from p. 55*)

LEARNING these things it immediately becomes evident that the Maha-Chohan must be actively and intimately concerned with Sixth Race work. Does not the preparation for and emergence of a new Root-Race require "currents of cosmic Creative Energy," and is it not He who receives, controls and directs these currents? Does not the birth and development of a Root-Race also mark a significant period in the evolution of humanity on our globe and is He not the "Lord of Evolution"? Are we not witnessing to-day the "starting of evolutionary movements, the introduction of new thoughts of a dynamic character," which He controls? Do we assume too much when we see around us innumerable evidences of His effort for the Sixth Race in "the course of civilization and . . . the changes that take place in it"? May we not now discover Him directing the minds of men so that the different forms of culture and civilization shall be unfolded according to the cyclic plan? Beholding the universal evidences of change and transition and transformation in civilization and culture do we not see everywhere the work of that mighty "Hand"?

Furthermore, does not all this evidence of His interest in the Sixth Race give us a new vision of the close relationship

existing between the Maha-Chohan and other Masters engaged in the same effort? As we recognize the influence exerted upon children by the culture into which they are born and realize the importance of the family, the status of women and motherhood and of relations between the sexes in the evolution of civilization, do we not become more aware of the harmony and close co-operation that must exist between the Departments of the World-Mother and the Maha-Chohan and between the great Heads of these Departments? Knowing too how education and religion colour the culture of a race and are in turn deeply influenced by the other phases of racial civilization, we must deduce that there exists the greatest co-ordination and most intimate relationship between the Lord Maitreya, the Maha-Chohan and the Master K. H. As we also recognize the interrelation between cosmic Creative Energy, the construction, progress and control of civilizations and cultures and the building and development of a new race-type and the leadership and government of a new Root-Race, we see an equally close communion between the Maha-Chohan, the Vaivasvata Manu and the Master Morya. And of course there is, in addition to these, the intimate and long-sustained relationship between the Maha-Chohan and His Assistants who head five of the Rays. These also are actively interested in the Sixth Race as we shall see.

But let us turn for a moment to consider the vitally important activity of the Maha-Chohan in Sixth Race work. Let us recall that "He controls the course of civilization and inspires the changes that take place in it," that "even the evolution of individuals is in His care" and that "it is He who supervises the different steps to be taken in the evolution of the individual from its very beginning at individualization up to Adeptship". Dr. Van der Leeuw further tells us that "the Maha-Chohan is . . . interested in all who try to achieve the goal of evolution," and that

"our creative effort, inspiration, enthusiasm, idealism, aspirations and strivings for purification are fostered by Him". This opens up to us at least three great opportunities for service which are directly associated with His section of Sixth Race work. First, if we can sense the direction of His influence in the present trends of civilization; if we can see His purpose and objective in the sometimes small beginnings of evolutionary movements and in the introduction of new and dynamic ideas, we can offer ourselves for service along these lines and thus add our effort to the working out of His plan. Second, we can, whenever possible, help other individuals in their efforts to unfold their spiritual potentialities. And third, we may render Him valuable service by freeing ourselves from personal limitations. In aiding others and liberating ourselves let it be emphasized that we shall be very truly serving Him and the Sixth Race which He assists. Is not the evolution of *all* individuals His care? And do we not prepare ourselves for greater service to Him and helpfulness to those for whom He labours as we cast off the shell of self? If desire be deep and abiding it is difficult to see how the aspirant can fail to contact the life and effort of the Maha-Chohan, for through Him comes all the Creative Energy used in *all* the Departments of the Brotherhood, and so near is He to those who seek and serve that Dr. Van der Leeuw has said: "Truly He *is* our Paraclete (Helper); on Him we can call without fear that no response might come; once we have recognized the reality of the work of the Holy Spirit and His embodiment in the Maha-Chohan, we know that even the smallest effort on our part calls forth a response entirely beyond our merits."

The Vaivasvata Manu is also inevitably a mighty Figure in the Sixth Race plan, for it is He who, as Head of the Fifth Race, is working out the development of its new Sub-Race and deciding the details of its evolution always of course, in closest

co-operation with the Chohan Morya who will perform a similar service for the Sixth Root-Race which is to spring from this newest Fifth Race branch. We shall gain a wider recognition of His great service to humanity if we are able to realize something of His tireless labours on behalf of those future children of His Brother Morya who shall be known as the Sixth Root-Race. We can only imagine with what patience, wisdom and skill the Vaivasvata Manu is moulding His Fifth Sub-Race so that it shall show those potentialities desired by the Master Morya for further development in the Sixth Root-Race. We can, at best, but very partially visualize the love with which He co-ordinates His effort to the future Manu's plan and only feebly realize the power which enables Him to make this mighty effort while at the same time He directs His Departmental activities as Leader, Ruler and Guardian of those millions who are members of the five other branches of His Fifth Race. As we try to understand more completely all that this implies, we perceive that this Sixth Race work of the Vaivasvata Manu meets that of the World-Mother at many points. How significant to both and to the Master Morya are the children of to-day! How important are the understanding and opportunities we extend to them. We see the Maha-Chohan closely associated with these Three in evolutionary effort for the Sixth Race. And along the line of government and rulership we behold the Vaivasvata Manu, the Master Morya, the great European Adept, the Master Ragoczy, whose experience has made Him an authority on governmental, political and international affairs, and the mighty Lord of the Cultural World, known to us as the Venetian Master, all working tirelessly to create world conditions favourable for the Sixth Race.

Surely with the evidences we possess of Their interest and labours we may safely say that in child welfare, government, international relations, national political situations, public health,

social reforms and the peace movement, we can, if we choose, work along lines that are near to the heart of the Vaivasvata Manu and those other Great Ones we have mentioned as associated with Him in this Sixth Race work. If we are active and helpful along any or all of these lines, shall we not be doing Their work and may we not, many of us, know the reward of greater service for Him who is indeed Father of all members of His Fifth Race?

Let us next consider the Departments of the Ray Chohans and endeavour to identify Their individual contributions to Sixth Race work. As far as we can, let us also try to trace some of the connections and associations which They create between Themselves in order to further this Sixth Race project. Readers are already doubtless familiar with the Sixth Race positions to be taken by the Heads of the first two Rays. Leaders of the Theosophical Society have already written of Their place and work in a manner which does far greater justice to Them and Their effort than anything the present writer might say. Furthermore, we have already brought out earlier in this article the fact that the great First Ray Head, the Chohan Morya, will, as Manu of the Sixth Root-Race, be Father, Leader and Ruler of that Race, responsible for both its physical form and government. And we have already shown also that His mighty Brother, the Chohan K. H., Head of the Second Ray, will be the Bodhisattva of the Race, its spiritual Head and Teacher. In addition, we have noted Their relations with other Masters in Sixth Race work and will mention these further in discussing the Chohans of the remaining five Rays. So in order to avoid needless duplication we will not attempt further discussion of the assistance of these two Ray Heads to Sixth Race work. That Theirs is a primary contribution is unmistakable.

The Heads of all of the remaining Rays are closely associated with and under the jurisdiction of the Maha-Chohan

because, by the common characteristic of their Rays, namely, Creative Activity, They are distributors of that Creative Energy which He directs and controls. We have studied and analyzed the powerful impetus given to Sixth Race work by the Maha-Chohan. We will now take up the more detailed description of that contribution as it is shown in the assistance of His Associates, the great Chohans of the five Rays under His leadership.

It would be difficult to over-emphasize the importance of the Third Ray to Sixth Race work. Let us first recall some of the characteristics of this Ray. It is the Ray of the higher mind, of abstract thought. It is on the plane of the higher mind that the Divine Mind may be contacted and the Archetypal World entered. The great Chohan whom we call the Venetian is Head of this Ray of Creative Evolution and it is His work of creative thought in the higher world which governs evolution in the lower. He is also the Lord of the Cultural World, and from the archetypal level He controls, directs and encourages those cultural beginnings which manifest themselves periodically on this globe. His influence pervades our entire civilization and modifies and directs all our cultural life. From this short and incomplete summing up a particularly close association between the Venetian Chohan and His Chief, the Maha-Chohan, is at once apparent.

Let us now trace the Third Ray influence and the Venetian Chohan's part in Sixth Race work. Dr. Van der Leeuw has said that understanding the relativity of things, and the interrelations between all things, and the realization of the Reality behind all appearances, were typical of this Ray. The ability to grasp instantly a situation is characteristic of this Ray, as are also tact and tolerance. How closely these seem to be allied to what we sometimes call the Sixth Race sense, intuition, whose home-land is certainly

that plane of the higher mind which is the province of the Third Ray.

Moreover we know that the Sixth Race is to be original, inventive and creative, and Those who are charged with the development of this Race and the unfoldment of its capacities must therefore receive the welcome assistance of Him whose special sphere of labour is that of creative thought. Further, we know that for this Race and with it there will evolve a new civilization and a new culture, and in the Venetian Chohan we behold the Lord of the Cultural World and the Director of the evolution of civilizations. Thus we see the Maha-Chohan, His Third Ray Head, the Venetian Master, and the future Sixth Race Manu, now the Master Morya, co-operating in the closest possible manner in Their endeavour to further in every way the creation and development of the Sixth Race.

The Venetian Master's Department is of the greatest importance to those individuals who desire to labour for this future Race, for under His Ray work they are afforded wide opportunities for helpfulness. Meditation would seem to afford many opportunities as His realm is that of abstract thought, the world of the archetype. Any effort which creates conditions favourable for the development of a Sixth Race culture, any exertion which promotes the emergence of a type of civilization suited to Sixth Race needs, is in harmony with His Ray work. Let us not consider these too vague and general to have a practical application to our lives. There exist considerable data, available to Theosophists and students, descriptive of the future Sixth Race type. Knowing these characteristics we can deduce with some confidence certain phases of the culture and civilization harmonious with the Sixth Root-Race. We know, for example, that the members of the Race will be intuitive. We therefore logically deduce that this must mean great changes in our present educational

methods—a shift of emphasis from the comparatively external method of "pouring in" or "stuffing" to the more internalized process of unfoldment. The education of a people stamps its impress upon the culture and civilization of that race and vice versa. Hence we have in this one field an opportunity for Sixth Race service which associates the doer with the great Head of the Third Ray and also His Brother, so dear to all Theosophists, the Chohan Koot Hoomi.

We know further that the new Race will be humanitarian, altruistic, inventive, independent, impersonal, co-operative rather than competitive, understanding, and brotherly in the sense of helpfulness without interference. We note the association of many of these characteristics with the plane of abstract, impersonal thought and also realize how they would permeate and colour the whole culture and civilization developed by a Race possessing them. And inevitably the question arises, are we to-day fostering and encouraging these characteristics in ourselves and in others? Are those of us who desire to be born in the Sixth Race living an impersonal life? Are we detached and dispassionate? Are we free from mass thought and public opinion? Is our emphasis upon co-operation or competition—upon sharing or possessiveness? Are we brotherly to the extent that we have replaced interference with tolerance and judgment with sympathy? Does our daily life show a disinterested altruism and humanitarianism? Do we think in terms of others more often than of self? If so we are helping to prepare a ground-work upon which a culture and civilization coloured by these characteristics may arise. Meditation will disclose to the seeker many additional avenues for service connecting the Sixth Race project with the Department of the mighty Venetian.

Ernest Wood, in his book *The Seven Rays*, has shown that the First and Seventh Rays have Will dominant, the Second and Sixth Love, the Third and Fifth Thought. This

leaves the Fourth Ray unclassified. This Fourth Ray, of which the Chohan Serapis is the Head, is known as the Ray of Beauty, and many of us seem to have associated it rather exclusively with the idea of artistic endeavour. Its scope, however, is really very much wider than this, and as we study some of its further implications we shall see why it stands alone. Arithmetically it marks the balance-point of the Seven Rays, three of them grouping themselves on either side of the Fourth. This is a point of some significance, for we find that this Ray really does mark the meeting-place or balance-point in consciousness between the inner and outer worlds. It is, therefore, to be associated with the *Antahkarana*, which may be termed the bridge on which consciousness passes from the three lower worlds to the higher. In practice this means that the Master Serapis, who as Head of the Fourth Ray under the supervision of the Maha-Chohan would be associated with the control and direction of Creative Energy, is engaged with the direction of Creative Force from the inner planes to the outer phenomenal worlds. His work is within the province of neither but vitally affects both. To summarize, we have the Fourth Ray characterized by Beauty, including artistic endeavour; Harmony; Balance; the meeting-place between the inner and outer worlds of consciousness.

We see the great Head of this Ray directing the Creative Forces from the planes of spirit to the planes of manifestation. We see Him Director of "the place where heaven and earth meet and in their meeting beget immortal creations of art," as Dr. Van der Leeuw has so happily described the Fourth Ray province.

(*To be concluded*)

THE LAST PILGRIMAGE OF THE RABBI

FROM A GERMAN VERSION OF MARTIN BÜBER

By V. N. SHARMA

RABBI ISRAEL is a sage. His life's work is to serve God. During the day he serves the creatures round him. Messengers from the heavenly worlds as well as from the earth come to him telling him about sufferings and pains of humanity. The Rabbi receives them all and says that his blessings will be with each and every one of them as long as he lives on earth. He gives his compassion to all and makes them happy. By the touch of his hand the wounds and sorrows of suffering humanity disappear. Such is the nature of the Rabbi.

Evening after evening, he shakes himself free from the shackles of the body and roams in higher regions. His companion—the body—may rest in peace but he cannot; he must go out into life beyond time and space which bind his body. He rises high and stands on great summits of bliss. The earth has no hold on him now and he moves on those heights balanced and conscious. He reaches the highest worlds and the heavens receive his liberated soul.

This Nirvana, this heaven, is a fathomless, limitless ocean of supreme bliss. Here there is only one Path and only one Eternity. Every night he enters this Nirvana

and treads the Path of Eternity. But a night comes when he sees a wall, a huge wall, rising up in his Path of Eternity, his Path of Pilgrimage. The Path disappears and he sees nothing but darkness on all sides. Though he is beyond time and space, he has to stop his flight to higher regions. Obstacles arise on all sides. Even the gleam of that light coming from the stars is put out by a dark hand. Where is he? Can he not go forward? How can he? The wall arising in front of him stretches itself to endless heights. A vast form coming from the wall appears before him. It is terrible and full of darkness. Though his eyes are frightened the Rabbi's heart knows the image well. It is the image of the earth which he left that evening. He knows that he will return to that earth again and enter into his body waiting for him in his bed. Is there no way to transcend the darkness before him? Yes, there is a way. Do not be frightened but have patience, Rabbi! Somebody is calling him from the other side of the wall. The Voice is clear and distinct coming from beyond, breaking all darkness, as if it were a huge veil on his Path. The Rabbi remains calm and silent, and the Voice speaks: "O Soul, longing soul, O soul, who desires power and dreams, O soul, who wants to fulfil himself, O soul, who desires patience and immortality and all secret glories, listen to me! This is the boundary. See here the altar of the earth. No one enters here unless he gives up everything he has. The name of this world is 'God's Choice' (Nirvana). In this region all things are one. Noble soul, silent and mighty soul, you are about to enter Nirvana. You have to make your final decision. Give up your physical body and then alone I can open the gates. He who enters this world shall never return. Make your choice to enter or to go back to earth."

The Voice speaks no more. The Rabbi looks in that direction. There is nothing but darkness and the silent wall

stretching into endless heights. But the Rabbi has not lost his courage. He lifts up his head and looks around. Silence and quietude on all sides. He has to make his final decision and he is ready for it. He wants to answer to that Voice: "I enter into . . ." He cannot finish his sentence, something interrupts him suddenly. He looks up and sees a new form coming up and standing before him. It is a voice from earth and he knows it well. He looks down and sees the speaker.

Just when he is about to make his final decision, whether or not to enter into that heavenly region, he sees a woman bending down to look at the bed where lies her husband. No one knows what her thoughts are at that moment. She cries aloud "Israel" and beats her forehead. That cry of the woman enters into the new region and stands before the Rabbi. How quickly it reaches this world! It is faster than the flight of the stars and the heavenly angels. Just when the Rabbi begins to tell the Guardian of Nirvana his final decision, this cry comes and stands before him. It has taken the Rabbi many nights to reach this gate of heaven but the cry of the woman soars up in a moment. It touches him at the very moment when he is about to reply; the Rabbi stops abruptly. He turns to embrace the messenger from the earth and follows him back to his old world.

How can he enter Nirvana if there are voices still calling him from the earth? As long as there is suffering and pain how can he enjoy Nirvana? His work is with his people and he must give his love and illumination to all. This is his work and it settles his final decision.

Such is the last pilgrimage of the Rabbi to Heaven.

THE GARMENT OF LIGHT

By O. HARCOURT

IT is frequently stated that the Jewish religion contains no belief in the life after death, and as a proof of the statement the fact is brought forward that the doctrine has no support from the Old Testament. Those who hold this view have forgotten that the esoteric doctrine of Israel is not contained in the Old Testament, but in the Kabbalah, that ancient collection of writings in which is to be found the secret tradition of the Jews. In these writings there is much of great interest about the wonderful garment which will be worn by the purified soul after the death of the body. In the Books of Enoch also the resurrection of a spiritual body is definitely taught, a body that shall be as solid to the risen spirit as the physical body is to dwellers on earth, and which is called the Garment of Light and the Vesture of the Holy Spirit.

In the *Book of Adam and Eve*, one of the oldest of these writings, there is the following passage:

> The Deliverer touched Adam, saying: Arise! Shake off thy foul body of dust which the Star Angels have given thee. Come and put on the Garment of Light.

According to the Israelite tradition, the soul of man when being prepared in the Heaven-world to be incarnated in a physical body—the foul body of dust—is given a garment called the Sheath. This is the aura of man, called by the mystics the Sphere of Sensation. In it are reflected not only

the forces of the Divine Powers, but the inner life of man and all things in the material Universe.

The Higher Self of man, called by the Theosophists the Ego, finds in the colours of the human aura a means of self-expression. Goethe—greatest of modern occultists—says that colours are caused by the sufferings of light. They are light in limitation, seeking to escape from the bondage of matter. They bear witness to the existence of enormously powerful forces behind the veil, the nature of which is unknown to all but initiates.

The Light powers of man's Higher Self, seeking to manifest during incarnation, are limited by the desires, emotions and passions of his physical make-up, and thus the colours of his aura are more or less brilliant according to his spiritual development.

In the *Zohar*, the most important and illuminating of the Books of the Kabbalah, we are told that the beauty of a flower—its shape, colour and so forth—is due to the Sun incarnate within it seeking to burst the bonds of matter. Beauty, when present in the human aura, is due to the same cause. Power and clarity of intellect produce symmetrical forms within the aura, trained and refined emotions express themselves in rare and lovely colours.

But when the soul of purified and regenerated man is ready to ascend to the Heaven-world at the death of the physical body, it receives a new garment called the Vesture, that Garment of Light which Adam was called upon by the Deliverer to assume. All departed spirits, says the *Zohar*, wear this Light Garment in the upper regions in order that they may be able to endure the brilliance which streams from the Heavenly Garment of the Lord of Light Himself, and also that they may manifest the Higher Self within.

At the Transfiguration, when Our Lord appeared to His disciples in a magnificent Vesture of Light, the Sun of His

Spirit burst the bonds of matter and showed itself in all its glory, in accordance with His wish to vouchsafe to His followers a vision of the spiritual body of Man made Perfect. Such a vesture, says Apuleius, is only worn by those whom the Israelites called the Souls of Fire, who dedicate themselves during earth life to the service of divine ends.

The Gnostics believed that five words in their secret language appeared upon the Heavenly Vesture of Our Lord at this time, which were—ZAMA ZZA PAX AMA ZAI (The Glorious Robe of My Strength).

That these words were five in number is a reference to that Eternal Symbol so highly reverenced by the Jews, the Pentagram or five-pointed star that rose at the birth of the Christ, and which represents the victory of Spirit over matter. By some these five words are said to mean the five virtues which are necessary to the soul in order to gain the Heavenly Vesture. Others explain that they refer to the five mystic powers of the twice-born.

In that obscure and little known book of the Christian Kabbalah called the *Pistis Sophia*, we are told that the Christ, when about to incarnate in the physical body, travelled downward through the planes on His way to this earth, and that He shed some of His Divine Power on each plane through which He passed, thus preparing Himself to endure the suffering which the low vibrations of this world would entail upon Him. It is the same with us, we are also suffering the bonds of earth. Our Higher Self is imprisoned in the body, awaiting the time when we shall wear the Garment of Light, radiant and beautiful according to the degree of spirituality to which we attain during our sojourn in the body of dust. For this three things are necessary:

1. Love, expressed towards God, Man and the Universe.
2. Willingness to sacrifice self.
3. Purity of mind and body.

The higher worlds of being are metaphysical regions of both consciousness and matter. By entering into the silence of deep meditation we can develop within ourselves states of consciousness that will link us with the spiritual planes. The true home of regenerate man is the plane of Radiation—the Region of Light.

SACRED HEART

A FAITHFUL priest his mass did say
At sacred altar every day.
Devotion deep his words expressed,
And rev'rence tinctured each behest.
Faith blessed the incense, poured the wine,
The sacred wafer did enshrine.
And lo! unseen the blessing shone
To give the world its benison.

But love another altar lit,
In that priest's heart, and hallowed it;
And blessed the incense, poured the wine,
The sacred wafer did enshrine.
The Angel brethren ever stayed,
To tend the Love that from it rayed.
The cherub and the seraphim
Delighted to encircle him,
And blessed the Lord, the Three-in-One,
Who from that heart gave benison.

H. E. T.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from p. 30*)

THE text informs us that Universal Mind (sometimes called the Third Logos, or Creator) at first was not, for there were no Ah-hi (Dhyān-Chohans, or celestial beings) to contain it. As H.P.B. comments, a noumenon can become a phenomenon only through an appropriate basis or vehicle. Strictly, it cannot become a phenomenon at all; we might better say that phenomena arise which (imperfectly) represent it. Strictly, again, no vehicle can exist but what the "creation" produces; so we come to the logical conclusion that the vehicles and phenomena are not something different from the noumenon, but are the residua after an obscuration or partial inhibition—due to something which we must call "will," because that is the name we give to the same operation in our own minds. The great Indian Teacher, Shankarāchārya, alludes to it as Tamas or darkness, as well as primal positive ignorance.

Universal Mind did not exist, because there were no Ah-hi. In other words, the individualizing, separate I-making Ahaṁkāra, the cause of which is lost in the mystery of the First Logos, was not in operation. The fiat had not gone

forth. It is idle to speculate on the nature of that fiat, for it belongs to Nirvāna and can be expected to be known only therein; therefore, for the practical purposes of those who would "attain" Nirvāna, it is sufficient to recognize the faultiness or ignorant nature of external things and the mind, and through perfect or pure action (*i.e.*, not fooled by any externals) to penetrate to reality.

The spiritual beings are described as a great host, all with their respective limitations, and even one within the other. The whole world is nothing but the expression of the activities of all these beings, operating through their minds, and the aggregate of the minds so operating in one collective system is called the Universal Mind. The effect (*i.e.*, the world) of that cause (*i.e.*, the mind) is the karma of all those beings, neither more nor less, and all the beings are essentially Dhyān Chohans or Monads. Let us not imagine that because these are a host or hierarchy, with relatively more and less limited activity and responsibilities, they are responsible to one another, or should look up to or down upon one another.

Let us have no illusions about the nature of the created world. It is the product of limitations or mistakes, and the whole object of every incarnated being is to penetrate the sham or overcome the bondage of that world, not to find its ideal or goal *anywhere* within it. It stands up before him with great power, dignity and glamour, and makes him think that he is dependent upon it, or subordinate to it, as whole or in part; but it is in every part constituted of what is death (*i.e.*, inhibition) for him, and he must at last learn to put that death under himself. Thus, although each one takes up position and power according to his own karma, and therefore in the worldly valuation superior or inferior, above or subordinate, to others, it is only *externally* that this relativity exists, and within his own natural or karmic

limitations each one has to find himself, by making full use of his own powers.

Further on in *The Secret Doctrine* (p. i 280 ff. 2nd edition; p. i 300 ff. 3rd edition) Madame Blavatsky treats of these beings at greater length. The Creator or Demiurgos is no personal Deity, but only the aggregate of the Dhyān Chohan and the other forces; therefore:

> Neither the collective Host (Demiurgos), nor any of the working Powers individually, are proper subjects for divine honours or worship . . . The ever unknowable and incognisable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

The reason for no lower worship comes a few pages earlier:

> The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings . . . who . . . are neither 'ministering' nor 'protecting' Angels; nor are they 'Harbingers of the Most High' . . . To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. But, by . . . arriving . . . at the full knowledge of the *non-separateness* of his higher Self from the One absolute Self, man can, even during his terrestrial life, become as 'One of Us'.

As it is put by Shankarāchārya in his Commentary on the Brahma Sūtras, the One cannot be *ruler*, since if it were it would be guilty of human-like limitations in assigning beings to such different conditions and fortunes, and if, however, it assigned conditions according to merit and demerit of the beings concerned (*i.e.*, according to karma, in Theosophical terminology) it would be simply an obeyer rather than a ruler. The great appeal made by Theosophy to thinking people in the last century was that it declared man

free from the attentions of any capricious beings, and from chance, and showed him that his future circumstances will be what he makes, and the tendency to bring the idea of *rulership* of hierarchies and the idea of a "plan" made by somebody else and to be communicated externally to those who are fortunate enough to possess a disposition towards obedience to their superiors cuts away the very ground of Theosophy, as must be clear to readers of *The Secret Doctrine*.

In all this, H. P. B. makes the terms "divine" and "universal" interchangeable. Every portion of the divine is divine. The relation between all the parts is *within*, and there is no need to import the conceptions of human organization and rulership through externals, where karma reigns supreme—karma, which implies its counterpart, freedom, at every moment, since without freedom karma cannot be made.

The portion of Stanza I which we are now studying implies that mind is the creator of the world. H. P. B. makes this very clear:

> Every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind.

This is true, she says, with regard to the whole Kosmos as much as any one man. Mind is the builder, the supporter and the destroyer of forms. It is the basis of all *things*. This conception is the reverse of materialism, or of the popular idea of the firm ground of the world of forms. It is mind that is firm, stable, the rock-like foundation; the superstructure is evanescent—"Everything is fluid to thought". This *reverse of materialism* (which I have very fully explained, with numerous examples, in *Natural Theosophy*) is the Theosophical outlook. Even circumstances, or karmas, do not affect us at all, except through *our* reaction to them.

This vision of the Universal Mind, the aggregate of all the Monads who are moving together in karmic expression

—travelling in one omnibus, as it were—should help in the realization that everywhere is life, that it is life which is the big thing and the world which is the small thing, not the reverse, as is popularly supposed.

The practical value of these stanzas which begin by showing what comes first, *i.e.*, what is beyond mind; what comes second, *i.e.*, mind; and what comes third, *i.e.*, things, is valuable as showing us where to set the basis of our valuations and therefore of our happiness. This is the creative or form-making order (symbolically: father, son, mother). The recreative or spiritual process begins with interest in *things* and thoughts and feelings with regard to things (the child man at the mother's knee, living for sensations, however refined); continues with interest in the *lives* which are associated with those things (the young manhood of a man, the brotherhood or Christ condition, the life of sacrifice), and thirdly, interest in the One (the full manhood, in which one will is recognized in all wills, and therefore peace, unity with the Father).

HARMONY is the law of life, discord its shadow, whence springs suffering, the teacher, the awakener of consciousness.

H.P.B. in *Lucifer*

WAGNER AND BUDDHISM

IT is much easier to understand Wagner when we realise that he had studied Buddhism and Sufi mysticism, and was aware of inner worlds of consciousness which are more insistently emphasised in those systems than they are in the Christian. How deeply he was able to retreat into the heart of things is indicated in one of his letters, wherein he speaks of "some indescribable inner sense," which is at its keenest when he neither sees nor hears distinctly, and "shows its function as creative calm. I can call it by no other name, merely I know that this calm of mine works from within to without—with it I am at the world's centre".

Now the "heart of the universe," Dr. Besant says, "is Nirvana, whence all its life-currents proceed." There is the beatific vision for which all mystics have longed, the supreme goal for which they have striven. One must be awake in Nirvana to experience it. None may know Nirvana but those who have reached it, an incommunicable, unfathomable sea of bliss and power, we are told by those few who have had experience of it. Wagner writes of it: "It is the bliss of quitting life, . . . of last redemption into the wondrous realm from which we wander farthest when we strive to enter it by fiercest force. Shall we call it Death? Or is it not night's wonder world, whence—as the story says—an ivy and a vine spring up in close embrace o'er Tristan and Isolde's grave?"

In a letter of Wagner's to Frau Wesendonck we find that Wagner had in mind Nirvana when composing "Tristan"; writing from Paris he says: "Everything is foreign to me, and I often turn with longing to the land of Nirvana. But Nirvana quickly changes into Tristan. You know the Buddhist cosmogony." And so he goes on. The amazing music of "Tristan" conceivably came from some super-realm of inspiration, from which he brought down the extraordinary power and beauty of music with which he has clothed the story. "The Tristan drama is, and remains," he says, "a marvel to me. I am more and more unable to understand how I could produce such a thing." Remember that Wagner's first conception of Parsifal was that of the Buddha himself, which he changed to a Christian ideal to suit the orthodox predilections of the western world. "You know how I involuntarily became a Buddhist," Wagner says in one of his letters, and another he signs, "Your grateful Buddhist."

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THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 36*)

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

22. (The Perceptible), though destroyed with reference to one who has accomplished his object, is yet undestroyed, from its being common to others.

Matter is said to be destroyed with reference to the Yogi who has achieved his object by attaining Liberation. He remains in a state quite oblivious of Matter and its activities. To him Matter has practically ceased to exist, though it continues to exist for those who have not attained Liberation. In fact, Matter is something which is "created" or something "willed out into being" and as such it has no existence independent of the consciousness which "creates" it. What we know as "Matter" is the *Samkalpa*, the Will, of the Iśvara of our System. Apart from His Will it has no substantiality. If, even for a moment, He withdrew His attention, it would disappear and the Atomic Planes, *Mahābhūtams*, alone would remain. The Atomic Planes are "reality" to our Ishwara, but they themselves are but "the creation" of a mightier Iśvara. If He turned His attention

away from them the whole stellar universe would vanish into the "bubbles in Koilon". And these "bubbles" themselves would collapse if the Supreme Iśvara ceased to think of them. Still "Koilon" would persist. What may be this invisible, hypothetical "Koilon"? It must have inertia, it must be compressible, it must be elastic, it must possess all the qualities of Matter. Otherwise, no "bubbles" could be created in it. The vicious circle is complete, and it seems almost certain that creation is not possible without Matter or Inertia as we cannot think of any motion or change without Inertia. But the fundamental error lies in considering "Creation" as "manipulation". Creation is not manipulation. It is not a mechanical process at all. Creation is a spontaneous act of consciousness. The whole secret of Creation is (said to be) contained in the sentence; "God said: 'Let there be Light'; and there was Light". But, there seems to be a drawback here. Why should God choose a particular point of time to voice forth His Will? The only logical solution to all these puzzling problems is to think that "there is a Consciousness in which everything exists everywhere always," which leaves no room for any further question. This Consciousness Absolute is God, Truth, the Eternal. "The end of existence, the fulfilment of the Individual is," as Śrī Kṛṣṇamūrti says, "to realize in himself the totality without object or subject—which is pure Life." And this is what Yoga aims at.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

23. The conjunction (of the Perceiver and the Perceptible) is the condition of gaining its own and its Lord's powers.

The conjunction of Spirit and Matter makes the unfolding of the powers of the Self and the Not-Self possible. The evolution of Individual Consciousness and that of the

atoms and molecules forming its vehicles proceed *pari passu*. The indispensable condition of evolution is the bond between Life and Matter, the two poles of one Being. The evolutionary process arising out of the conjunction of the Unity of Life and the Multiplicity of Matter ever tends towards Individualization of Life and Organization of Matter. The universe thus becomes an ever-harmonized organic existence of countless series of ever-evolving organisms, each organism, mighty or small, itself constituted of smaller organisms entering in its turn into the constitution of an organism much mightier than itself. "Hētu" is a logical term connoting the "Cause" as well as the "condition" of the happening of an event.

तस्य हेतुरविद्या ॥ २४ ॥

24. Its cause is Ignorance.

Ignorance necessitates evolution or gaining of wisdom. Ignorance is want of wisdom or experience. Evolution is the expansion of the Individual Consciousness from Unconsciousness to Universal Consciousness. Ignorance is the necessary antecedent to Self-acquired Wisdom.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २५ ॥

25. The annihilation of the conjunction, (resulting) from the annihilation of that [Ignorance], is the removal (of Pain) —that, the Isolation of (Individual) Consciousness.

So far as the Individual Self is concerned, the nexus is that which exists between him and his vehicles. When he has learned all that could be learned through them, generally his connection with them is broken. This is said to be his Isolation [*Kaivalyam*] from his vehicles. But he finds himself clothed in "higher" vehicles belonging to the next higher kingdom. Thus an animal may be considered to have attained Isolation or Liberation from the animal

kingdom when he enters the human kingdom, and a man is said to be liberated when he enters Superhuman Evolution, clad in vehicles appropriate to it.

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

26. The unfailing vision of discrimination is the means of removing (Pain).

The discrimination between the Ephemeral and the Eternal and the consequent cessation of craving for the fleeting pleasures of life would put an end to Pain and bring lasting happiness to the Yogi.

तस्य सप्तधा प्रान्तभूमौ प्रज्ञा ॥ २७ ॥

27. His consciousness, at the final stage, is sevenwise.

At the final stage of his attainment, the consciousness of the Yogi becomes free from (1) the desire for knowledge, (2) the desire to renounce, (3) the desire to attain positions, (4) the desire to perform rites, (5) anguish, (6) fear and (7) doubt. This aphorism also suggests the possibility of the Yogi's entering any of the seven lines of Superhuman Evolution opening out before him as he completes his human evolution.

योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥

28. From following the practice of "the limbs" of Yoga, when impurities are worn out, the Light of Wisdom (dawns) out of the far-reaching Vision of Discrimination.

"The limbs" of Yoga are its accessories which are eight in number. And they are:

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावंगानि ॥२९॥

29. Control, Discipline, Posture, Regulation of Breath, Withdrawal (of the Senses), Attention, Concentration and Composure are the eight "limbs" of Yoga.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

30. Harmlessness, Truth, Non-stealing, Continence and Non-grasping (constitute) Control.

Non-grasping is the absence of the sense of possession.

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

31. These, when not prevailed upon by social position, place, time and convention, (constitute) "the Great Universal Vow".

Jāti means birth, race, lineage, rank, caste, tribe, class, etc. The virtues mentioned in aphorism 30 should be practised irrespective of social position, place, time and convention.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

32. Purity, Contentment, Effort, Self-study and Placing (the Mind) on the Lord are the Disciplines.

The last three are the Yogic Disciplines already mentioned in aphorism II, 1.

एतेषां यमनियमानां वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

33. When the opposites of these Controls and Disciplines trouble, meditation on (the consequences of) the opposites.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदु-मध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

34. The opposites are harmfulness, etc., done, caused to be done or gloated over; prompted by greed, anger or delusion; mild, moderate or excessive; ripening into unending misery and ignorance—thus the pondering on (the consequences of) the opposites.

This pondering on the consequences of vices has the same effect on the would-be Yogi as the post-mortem astral experiences on a vicious man.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

35. When established in Harmlessness, abandonment of hatred in his proximity.

The cat caresses the mouse in his presence. This is brought about by "forced vibrations".

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

36. When established in Truth, reliability of fruitfulness of Action.

The thoughts, words and deeds of such a one are never in vain. They at once bear fruit.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

37. When established in Non-stealing, approach of all gems.

Uncovetousness commands all the wealth of the world.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

38. When established in Continence, gain of Vigour.

The triple-stream of vital force that flows down from the "Splenic" to the "Root-Cakra"—the dark purple, the dark red and the orange-coloured confluence of Prāṇa-atoms—spends itself in the exercise of sexual functions and in keeping up the blood-heat in the ordinary man. When the Yogi conserves this energy it passes up, purified, through the spinal channels of "Suṣumnā," "Idā" and "Pingalā," coloured violet-blue, crimson and yellow to the brain and flowing through "the Coronal Cakra" at the top of the head strengthens the powers of Will, Love and Intellect of the Yogin to a great extent. Without the conservation of this energy Yoga is not possible of achievement.

(To be continued)

THE NEW UNDERSTANDING OF THE CHILD[1]

By C. JINARĀJADĀSA

WHAT do I mean by a new conception of the child? In order to explain, let me point out what is our ordinary conception. Most of us, in our relation to the child, are still influenced by Solomon's dictum: "Spare the rod and spoil the child." We know two facts about the child: first, his weakness and helplessness. We can crush him, and he cannot resist us, for we are stronger than he. But there is also the second fact: he has a will, a character, which sometimes challenges our will, and we are helpless to make him accept our point of view. We cannot reason with him, and we cannot pacify him; but we can make him obey us, by using force. Perhaps we are ashamed when we, the strong, punish him, the weak. But we know no other way. What we decide as right for him must be accepted by him as right; that is our law for the child. Hence the need we find of corporal punishment in the home and in the school.

This conception of the child is prevalent in the East also, with the single exception of Japan. In that land, by immemorial tradition, no hand is ever raised against the child, however naughty he may be. But even in India, the

[1] A radio address broadcasted from Holland to all Europe from Huizen (301 metres), on February 20, 1934.

land of much wisdom, the brutal conception of the child still prevails. When talking of children, they quote you a Samskrit verse from a sage—how wise he was or not you can judge for yourself—to the effect that up to twelve years you are to treat the child as a playmate and as a toy, adorning him with lovely clothes and showering on him caresses; but from then you are to treat him as a servant, beating him when he does not do his work to your satisfaction. Then, when he attains his majority, which is at eighteen years in India, you are to make him your friend. But will your son after you have been stern with him and crushed him, ever look upon you as his friend, when he is released from your domination? Of course not; he regards you as one alien to him, if not as an enemy. That is why, in India, there is such a lack of sympathy between youth and the elders.

The new conception of the child is the result of discoveries along several lines. The earliest discovery concerning the child is that associated with the name of Pestalozzi. In his doctrine we have two illuminating principles, first that love must surround the child if his faculties are to be drawn out, and second, that action is essential in every step in learning. The idea of the school as a place where the children are to be crammed with knowledge, whether they like the process or not, is replaced by that of a Kindergarten or Children's Garden, where the children are happily occupied in organized play. Through work that is play, thus guided by an affectionate teacher, the children open out their natures and grow in capacity in a natural manner.

Then we have the remarkable discovery associated with the name of Maria Montessori. Her doctrine is that the individuality of the child must not be moulded by the teacher, and that the child should be allowed to experiment for himself, and learn by his successes and failures. No one to-day doubts that the Montessori method is an advance in

the right direction. It is the testimony of teachers in many countries, including India, that when the child has been first in a Montessori school, and then joins the ordinary State school, he is about one year and a half in advance in growth, in capacity than the child who has not had the Montessori training.

The third series of contributions to the discovery of new knowledge concerning the child is from the Theosophists. Their discoveries bring us back to Plato and his doctrine of "reminiscence". The Theosophists hold that the child's consciousness is not a "clean slate," a *tabula rasa*; on the other hand, the child brings with him a character already formed by having lived many times before on earth. It follows that all sorts of faculties exist at the back of the child's brain, if one may so put it. It is therefore the duty of the teacher to gain the co-operation of the soul of the child, and in this manner awaken swiftly the faculties which are dormant in the child's character.

This is of course Plato's doctrine of reminiscence. But the Theosophists are at one with Plato in another manner also. It is in their insistence that beauty must surround the child all the time—in the home, in the school, in the parks, in the streets—for through an appeal to beauty, the soul's nature is swiftly awakened, so that it can reveal its attributes even through the child brain. The Theosophists are carrying out Plato's doctrine in another manner; it lies in their assertion that the child comes to earth from a heavenly realm, where as a soul he had been living after the end of his last life on earth. When the soul comes back to earth again as the child, the memories of his heavenly sojourn are not completely forgotten. Therefore, so long as the child's nature is not warped by cruelty, or by the deprivation of health and happiness, the child is not far removed from his spiritual self. If we are to proceed in the right direction in educating

the child, we must prolong by happiness as long as possible the heavenly atmosphere which surrounds every child when born.

This is of course what Wordsworth, one of England's great poets, sang in his famous Ode on "Intimations of Immortality".

> Our birth is but a sleep and a forgetting,
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar.
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.

Every teacher who is a Theosophist is always conscious of these "trailing clouds of glory" which surrounds the child.

But there are other discoveries also. One significant discovery comes to us from the psycho-analysts. They show us how the genius is akin to the child, in some ways. Both the child and the genius have the capacity of retiring swiftly into a world of their own creation, which is more real to them than the world in which we live. Now, we know what great inspiration the genius brings back to us from his world of phantasy; I think that in a similar manner the child too brings back to us something wonderful.

Only a few weeks ago, in a conversation with me, Madame Montessori alluded to this in an exquisitely beautiful phrase when she called the child *un piccolo Messia*—a little Messiah. For she told me how she had noted that her best teachers had begun to change under the influence of the child. This change was not merely the change from the orthodox teacher to the Montessori teacher; it was far more fundamental. The child seemed to have a message not only to the teacher, but to Life in general. The teacher changed not only towards the child, but also towards all the life

around her. In some mysterious way the child had been to her "a little Messiah".

But in what way was the child that? I hope Madame Montessori herself will soon give us a treatise on this new development of her teaching. But even as she used the words *un piccolo Messia*, I seemed at once to see its signification. I will explain it as well as I can, but the explanation is mine and not hers. I have no right to commit Madame Montessori to my explanation.

In the Montessori method, the teacher has to approach the child with a free mind; she must more or less throw overboard her old ideas about children and their education. She must now watch the child, without any preconceived notions. Above all, she must not attempt to guide the child, much less to coerce it. The child must be allowed to expand his faculties, according to the inner direction of his ego.

In an ideal teacher, this process of putting temporarily to sleep the critical mind with its pre-established theories, allows a new faculty to awaken. It is the Intuition. This new faculty of cognition, awakened by the child in the teacher, does not necessarily contradict the mind. But often it goes far in advance of the mind. The judgments of the intuition are more true, because they take into account many hidden factors in a problem—whether of the child or in a series of events—which are not revealed to the mind.

The teacher therefore becomes intuitive, that is to say, more gentle, more artistic, more friendly to all—particularly to animals and birds, plants and trees—more swift in judgment, more self-reliant. The lesson learnt from the child of leaving him alone begins to be applied by the teacher unconsciously to Life itself. She begins to watch all Life more detachedly, not imposing on Life her theories or her reactions. From that moment, Life teaches her

directly many things which are not catalogued in philosophies.

This is why the child is in very truth "a little Messiah". Yet was it not prophesied by the prophet Isaiah that, when the great Day of our Reconstruction is come, and the lion will lie down with the lamb, it will be a little child who will lead us?

It is to me strange that one of the most significant teachings which Christ gave has been so little taken into account by His followers. Speaking of children, He taught: "Of such is the Kingdom of Heaven." This has been usually taken to mean that we must all be simple-minded as children—a teaching which we consider impossible of application in our world of competition. Yet surely His teachings are always applicable everywhere; would He otherwise have spoken? We find that He loved to gather children round Him; was it because He saw something of Himself reflected in them? Was it because they reminded Him of the wonders of the realm which He had left to descend to earth?

I can give my testimony, and it is that, in watching children, I find some of the most exquisite manifestations in the realm of Art. The child reveals Nature at work, not yet handicapped by the will of man. To use Schopenhauer's well-known phrase, the child is "the World as Idea," and not "the World as Will". There is a curve of beauty in a child's movements, in his ringing tones, and exquisitely so when he is at rest. I know also that when my heart is full of trouble, the face of a little child will be as a rift in the clouds through which a ray of sunshine comes. The complexity of the problem of my self is then nearer solution, because the child has evoked in me an artistic response to Life, even to my own suffering. I see more deeply into the problem of my self, because my intuition has been awakened by the child.

The world has yet to discover the wonderful mystery enshrined in the child. His contribution to Life is not a little, if he reminds us all the time of that Heaven which is to be our abode later. And it may be that, for some of us, in understanding children, we shall begin to feel the creative genius hidden in our deepest self.

If only we were to order our national life so that the children are happy, are constantly surrounded with love and beauty, I believe that then the money spent on them by the Nation for these purposes will mean a saving in the end. For we shall have fewer criminals; the expense now incurred in maintaining prisons and law-courts will be a fraction of what it is to-day. All the national and international problems which now confuse us, and make us ready to quarrel, will be more quickly solved, because we shall have become more intuitive. With our awakened intuition we shall understand our opponents better, and so will see more swiftly what is best for both sides.

If only men would look at the child with new eyes! It is to draw their attention to what they will then see, that I have addressed you to-day.

A CHILD'S PRAYER

MAKE me, dear Lord, polite and kind
To every one, I pray;
And may I ask you, how you find
Yourself, dear Lord, to-day?

EDNA ST. VINCENT MILLAY

THE MASTERS AS I KNOW THEM

By GURDIAL MALLIK

As I look round I find that a vast majority of people have limited horizons so far as their love for their fellow-creatures is concerned. It is bounded either by country or creed, class or caste. And it being the nature of true love to be whole or universal or not at all, I feel that it is inevitable that there must be some Beings, whose love embraces the entire universe. Such Beings are They who are called Masters. They are, in short, the citizens of the " world ".

Secondly, there is such lack of understanding between man and man that the heart cries out for those who have the gift of perfect understanding. And the questioning heart itself vouchsafes the answer : " There are Persons of Perfect Understanding." And these I know as Masters.

Thirdly, every one is striving in his own way, upward and onward. Surely the wheel of evolution must have come full circle in the case of some of those who have been striving since the beginning of time.

Fourthly, every imperfection of the individual carries with it the hint of perfection. And those in whom this perfection resides are the Masters.

Fifthly, many people have their reserves in their relationship with others, particularly in matters of sharing their possessions with others. There must be then some who share their all with every one. These I recognize as the Masters.

Sixthly, there is so much of ugliness all round, ugliness in dress, in demeanour, in diet, in decorations. Some there ought to be who embody the Beautiful. Those who do are the Masters.

THEOSOPHISTS AND NATIONAL FESTIVALS

By ALEX ELMORE

THE International Youth Bureau of the International Centre of St. Michael, Huizen, Holland, have thought of a new scheme which might prove of interest and use to Lodges of the Society in every country.

The Bureau is organizing a series of National Weeks to be held in the Centre at the rate of two or three in the year. During each week a country will be taken and all the different branches of the work will take on the National colour of that country. Special events are being organized to bring the many-sided activities of the Nation's life to the fore. The first country to be taken will be Holland, as the experiment will be easier with the country we live in.

The week will be organized as follows:

1. There will be an exhibition along broad lines depicting the history, art, commerce, education, politics and the social side of the Nation. The chief exhibit will probably be a large relief map of Holland placed in the centre of the building. There will be different models and drawings placed on this map to indicate the several historical, commercial and other centres of the Nation. This exhibition will not be dry or over-serious, but will be a brief sketch of the Nation as she was, is and what she is likely to be. There will be an endeavour to be as exact as possible in the data gathered, but the

presentation will be made as "easy to swallow" as possible.

2. The Lodge of the Theosophical Society will arrange a public lecture by the General Secretary of Holland. There will be a display of Theosophical literature published in Dutch; a portrait gallery of the prominent members and officers of the National Society both past and present, with short comments on their lives and work for the Society; an exhibit of historical interest with regard to the visits of the leaders of the Theosophical Society and the outcome of those visits; in fact, everything to make the Theosophical Society a living entity with a noble past, a useful present and a splendid future.

3. The Liberal Catholic Church. Special services will be arranged in Dutch (at St. Michael's the services are otherwise in English). The National Anthem will be sung as part of the preliminaries to such services. A Dutch priests' meeting will be organized and priests will come from the whole country to meet their Bishop who will preside at the meetings. Special collects will be said for the Queen and her Ministers and family. There are plenty of ideas for the Church in such a week.

4. Co-Masonry. A meeting will be held where members from other Dutch Lodges will be especially invited. A talk will be given by the representative of the Supreme Council for Holland or some high-placed Brother. A survey of the work in Holland and the place of the movement in the National life will be talked about, and a special thought of loyalty and trust will be sent to the Queen.

5. The Round Table. An open meeting with a talk and the Flower Ceremony is contemplated, inviting Tables from the whole land to participate. Children

will invite their friends to " come and have a look ". A great and useful work can be done by the Round Table children during the whole week. They will be called upon to help in every way they can. Use the young people and let them do the work.

6. Music. A special department has been set up. A member of the Theosophical Society in the Centre is very well connected in the musical world of Holland. It will be her duty to organize a concert of representative Dutch music, given of course by Dutch artists. A survey of the history and development of music in the Nation will be part of the evening. A very important event in our week, as music can give the soul of a Nation as very little else can.

7. The Saint Michael Players, a dramatic group, is producing a Dutch play, in Dutch, about the Dutch and expressing the spirit of the Dutch. National folk-dances are being studied and will be performed during the week. A travel film is being hired and a film evening or afternoon will be arranged by the Players' committee.

8. Boy Scouts and Girl Guides are holding a field-day. Competitions, displays, a march past the flag and an inspection by one of the Commissaries are all part of the programme. A National colour will be given to the whole thing, and a stirring talk must be given to the boys and girls about the place which their Nation takes in the great fraternity of Nations. The St. Michael Troops are expected to play the perfect hosts on this occasion and will let the world see what Theosophical youth is worth.

9. Youth Movement. The whole organization of this week comes from the youth. Each movement will arrange its own part of the week, but the Youth Movement will synchronize the whole thing into a whole. Special young people's meetings will be held, and one whole day

is booked entirely for them. Delegates are being invited to meet here, the St. Michael group acting as hosts. These delegates will be from the different Youth Movements in the country and are being invited to meet one another on common ground and on no account will there be argument. We wish to stress the common cause of Youth and not the different methods by which youth is struggling to further that cause. A big work—but vastly interesting.

The festivals of other countries will follow in due course. Advantage will be taken of important visitors, or big National events, in deciding the particular country to be taken on any particular week. The idea behind the whole thing is to make Theosophy an active reality in the consciousness of the Nation, and to create a right attitude in our own Theosophical circles towards our own Nation and so towards our brother Nations. There is yet another aspect of the idea. The Society can by this method broaden out and explore other activities and become the focal point of harmonious work and progressive action. It would be a gratifying sight to see this idea taken up by the National Societies, improved upon and adapted to their own particular needs. Then perhaps we can have a great World Week in the future, when all Nations will come together and will let their true nature be seen before the sight of all.

EVERY Nation is like an organ in the common body of Humanity, and we want the perfect development of Nationality—the life of the organ—in order to be ready for the higher life, the life of Humanity as a whole.

ANNIE BESANT

REFORMERS AND HUMAN NATURE

BY A. P. WARRINGTON

IN U. S. America there is a well-known publicist, Mr. Lincoln Steffens, who for years has advocated many important reforms, some of which eventually were brought about. To him, no less than to the rest of us, the 1929 crash and the ensuing world depression brought the shock that shook us all to our foundations and caused us searchingly to examine our minds, our motives and our ideals for a surer foundation upon which to rebuild our toppling structures, and to do so with a more exact orientation toward the deeper truths of life.

Recently Mr. Steffens was asked, by an interviewer, what had happened to the "reform" for which he had laboured during a large part of his long life, and his answer is so clearly tinged with the sort of wisdom that is so greatly needed in these days of significant and fateful readjustments, that it were well that the readers of THE THEOSOPHIST should have their attention called to it.

According to Mr. Thomas F. Woodlock, writing in *The Wall Street Journal*, Mr. Steffens' epigrammatic reply to his interviewer's inquiry was: "The trouble with us reformers is that we won." And proceeding, our sage reformer developed his theme thus:

> Since the start of the muck-raking movement we have put over the anti-trust laws, prohibition, the referendum and recall, the direct

primary, the regulation of public utilities and the direct election of United States senators. We have gone a long way in establishing the commission form of government and the city manager system. We have drawn the lines against the power monopoly and driven ahead in the public ownership fight. We made the war and we made the peace. Make no mistake about it—under President Wilson's leadership it was the liberals who made war and peace. So summing it all up, we won. There's no doubt about that. But with all this fighting, with all these victories, we did not change, affect, or improve any single essential. In fact we fought over almost everything but the essentials. Instead of trying to find out why men behave in certain ways, we tried to make them behave our way. We knew nothing and discovered nothing about motivations of conduct . . . The reformer won't let life go its own way. He makes rigid molds out of words—virtue, democracy, justice, liberty—and tries to pour this stuff into them. Laws are to him instruments for making other men behave according to his ideas. When he starts multiplying laws, the worst thing that can happen to him is to win. And, to repeat, that's what happened to us. We won.

Those who are fond of quoting Krishnaji and showing how that which he advocates is likewise voiced in many avenues of public life, will not fail to note such expressions as *essentials of life*; *why men behave*; *motivations of conduct*; *rigid moulds of words*; *multiplying laws*. Mr. Woodlock proceeds:

DIDN'T BELIEVE IN LIFE

His interviewer wanted to know what he meant by the "essentials" overlooked by the reformers. "I mean," said Mr. Steffens, "that somebody should have taken us aside and quietly whispered in our ear some of the economic facts of life. That's one thing. Another thing is the one great essential involved in attitudes. We didn't believe enough in life. We laid heavy hands upon it. We made condemnations which bred hatred and bigotry. Believing in life means believing in each other. That's an essential we overlooked. How futile all our frantic little reform appears in the light of what happened in the last few years with five great empires toppled over, the gigantic experiment going on in Russia, the ruthless examination to which capitalists themselves are now subjecting our system of life! Sometimes I think everybody has been thinking except the reformers."

Here again one hears the echoes of Krishnaji's teaching in such expressions as: *facts of life*; *attitudes, the essential*; *didn't believe enough in life*; *bred hatred and bigotry*; *believing in life means believing in each other* (the overlooked essential);

futility of our frantic little reforms. *The Wall Street Journal's* writer continues with remarks which, perhaps, a few years ago one would hardly have expected to see in this prominent journal of finance and business:

Epigram is always stimulating but seldom completely informative; nevertheless, in saying that "we don't believe enough in life," Mr. Steffens permits us to infer that what he meant was that our reformers were blind and deaf to those elemental traits which we sum up in the phrase "human nature". If this inference is correct, much can be said for the truth of his dictum. The versatile Mr. Wells has been a reformer all his life and has thus far declined to confess defeat. Some twenty-five years ago he was "converted" to Socialism and, as is his custom, wrote a book, *New Worlds for Old*, in defence of his new faith. Unlike most writers on Socialism in those days, he faced the facts squarely in one respect. He saw, and honestly said that "Socialism" was against "human nature"; he called it even our "fallen human nature" and the "Ishmael of the Universe" at war with everything in the universe including itself, but he said that a changing social system would change "human nature" and that "Good Will" would finally triumph. (This book appeared in 1908 just in time to get out of the way of the World War.) Mr. Wells is perhaps the sole example of a "reformer" who saw "human nature" as it was and is, and remained a "reformer". Is that what Mr. Steffens meant by the dictum that "reformers" did not "believe in life"?

Envy in Guise of Righteousness

If so he is right, and when he says that "we made condemnations which bred hatred and bigotry," he is equally right. Somebody said that everybody is busy nowadays examining everybody else's conscience and pronouncing definite judgments upon everybody else's motives, and that the time would be better spent upon one's own conscience and one's own motives. One need not be much of an expert in psychology to know that it is no easy matter to determine one's own motives for any action—that is to call each of its constituents by their right names.

It is easy to mistake envy and jealousy for a "sense of justice," hatred of the "top dog" for sympathy with the "under dog," and hatred of certain individual human beings for a "love of humanity". If the "wrath of man worketh not the justice of God," is it likely that envy, jealousy and hatred will do any better? (Needless to say our "reformers" are no worse than the rest of us in this respect, but are they any better?) Anyhow, it is very certain that we have plenty of "hatred and bigotry" around us to-day—there is no doubt about that.

As for the "economic facts of life" one must suppose that Mr. Steffens means by this the system by which the world gets

its living, with all its crudities, inequalities and inefficiencies, together with the infinite variety of human capacities in which the one and only common denominator is what Mr. Wells has called our "fallen human nature". Here again an inference is suggested, and that is the apparent supposition by the "reformer" that there is a "solution" for all the troubles that attend the working of that system, and that that "solution" can be found by working inward from without—that is, by laws designed to bind the "other fellow". If this writer might be permitted to express opinion on this point, he would say (with all diffidence) that "reform" must work from within outwards, and that the first postulate in seeking a "solution" is to recognize that there is no complete "solution" for our economic (or other) ills, short of discovering a motive sufficiently strong to impel an individual to surrender, wholly or partly, to others his will and his possessions for the common good of all.

Short of that we can expect no more than occasional "gains" and occasional "losses" with perhaps some "gain" on balance for some time. The first chapter of "Ecclesiastes" is worth reading on this point—especially by "business schools" and "economists". Nor should we forget what Horace had to say about nature and the pitchfork.

And finally we find in the closing remarks the spirit of Krishnaji's claim that the individual problem is the world problem; that there will be no general solution until the individual finds his right motive in his surrender to the principle of the common good. And so these publicists have thus reflected potently the principles, not alone of the teachings of Krishnaji but of the First Object of our Society, which in these times invites our consideration and service even more than the other two Objects, and more than either of them ever did before.

THE fundamentally ignorant man is easily led, and the wise man still more easily; but not even the Almighty Himself can exercise any influence on the smatterer.

From *The Wise Sayings of Bhartrihari*

KRISHNAMURTI'S PHILOSOPHY

BY. J. L. DAVIDGE

(*Editor, 2GB's "Advance Australia News Service"*)

KRISHNAMURTI is a delightful person to meet, he has a personal magnetism that would disarm his worst enemy, if one could imagine him having an enemy. He has a magnificent head, fine features and perfect manners. One notices about him a complete absence of desire to impress; anything in the nature of praise seems to embarrass him. With gentleness and kindliness—of which he is the personification—he combines unusual gifts of intellectual power and spiritual perception. He is indeed the prophet of a new era. I met him again, after an interval of ten years at Mosman, in the home of Mr. and Mrs. John Mackay, with whom he is staying.

Putting his philosophy in a nutshell Krishnamurti said: "Man is more and more conquering Nature, but is not understanding his relationship with men. And what prevents the understanding of his relationship with other men is the various superstitions and social bondages and economic exploitations in the world."

"That means a radical change in the social order," I ventured.

"It means we have to change the whole sociological system," he answered.

"Perhaps you will do that?"

"How can I do it?" he replied. "I form nuclei everywhere of people who actually think along these lines, who are keen and see how their fellow-men are being exploited, and not those who are concerned with getting salvation for themselves."

"You make it a matter of individual responsibility," I interposed.

"Responsibility," Krishnamurti differentiated; "you cannot separate the individual from the community. I cannot live by myself."

Does Krishnamurti offer a solution of the economic problem? He answers: "You cannot solve your economic difficulties by a miracle. You have built up a system, based on competition and selfishness. Now you must aim, not at the substitution of one system

for another, but at a complete reorientation of your minds and hearts. It is of the utmost importance that you go to the root of the problem. In the field of thinking and feeling you must not depend on any other for guidance; you must be integrally alone, whereas in work you must plan together collectively for your living. There lies the remedy. You can find freedom by the expression of individuality in its rightful place, and in the realization of that truth you will solve your social and economic problems.

"In the economic world the worst form of disease is nationalism. You are all planning for national security. But in order to supply the needs of existence, you must work and plan together; that is, you must get rid of this idea of nationality, flags and frontiers. You must concern yourself with the whole race of man, not with a particular class or race. It is a matter of maintaining the integrity of your own thought and feeling, and then there will be the spontaneity of true co-operation in the world of action, in the collective work for the benefit of all.

"Religiously," Krishnamurti went on, with a fine gesture of his beautiful hands, "there is the same conflict. Truth cannot be realized through any organized form of thought, or spiritual authority. These things are to me the utter denial of truth. Truth cannot be realized through a system, a religion, or another person—no one can save man except himself, and this is his greatness, that in himself, in his own fullness of action, lies the realization of truth. Truth is not a matter of belief but of understanding; it is belief that is preventing men from living in the Eternal, from understanding that which is eternal."

I asked Krishnamurti why he had lost faith in the churches. "Organized religion is a form of exploitation," he replied. "To the vast multitude the idea of God is an escape from the world. Most of the religions of the world offer this God, or Truth, as a goal to be attained, so leaders and teachers arrive to help us to find this goal, and they become exploiters of the human intellect, as they know—they must know—that a living Reality cannot be realized through another, but must be understood through one's own experience. I believe there is a living, immanent reality, call it what you will, God, Truth, Immortality, and one can know that Reality within himself."

Krishnamurti is not concerned about the hereafter. He says there is immortality, and there is eternity, because he has realized it. But it cannot be grasped by a mind in limitation. "So," he says, "do not concern yourself with that, but rather with the present in which you live, with the conflict, with the cruelty, the suffering of everyday incidents. Live with intensity in the present, for in the present alone is eternity. Immortality is not in a distant future, and the concern for your individual destiny is but vain effort. In the present alone is the fullness of understanding, which is supreme intelligence."

AUTHENTIC BIOGRAPHICAL NOTES ON BISHOP LEADBEATER

By J. L. DAVIDGE

(*Editor, "Advance Australia News Service"*)

Bishop Charles Webster Leadbeater was born in Northumberland, England, on February 17th, 1847. All his progenitors were named Charles after the Emperor Charlemagne, from whom he traced his descent through a family of French origin named Le Battre. He spent his boyhood in South America in the days of paddle-wheel steamers, his father being a leading director of a railway in course of construction in that country. Of scholarly attainments, C. W. Leadbeater was successively student at Oxford, ordained clergyman of the Church of England, eminent Theosophist, and Bishop of the Liberal Catholic Church, besides being a member of the Royal Asiatic Society. In his long life of 87 years he had kept ahead of modern thought and acquired an enormous range of knowledge. His attention to exact detail is offset by a deep philosophical conception of the unity of life.

Bishop Leadbeater's life falls easily into three phases, his early manhood as a priest, his middle age as Theosophical investigator, and his maturity in Sydney as head of the Liberal Catholic Church, with which the majority of Theosophists have no association. This Church attracted him because it combines the Catholic sacramental system with a modern teaching. He took Orders in the Church of England in 1878 and worked as priest till 1884; he worked in several well-known London churches, and on one occasion preached in St. Paul's at a Gregorian commemoration. While still a curate at Liphook, Hants, where his uncle, Rev. W. W. Capes, was rector, Mr. Leadbeater was attracted to Theosophical teaching by the writings of A. P. Sinnett, a journalist who afterwards became Vice-President of the Theosophical Society. Mr. Sinnett proposed him as a member and he was received by Madame H. P. Blavatsky into the London Lodge at the same meeting as Sir William Crookes.

Resigning his post in the Church, Mr. Leadbeater journeyed in 1884 to India with Madame Blavatsky, and for thirty years he lived in residence at Adyar, Madras, the Society's International Headquarters on the Adyar River. For some years he worked with Colonel Olcott, the Society's first President, founding Buddhist schools throughout Ceylon, and at this time wrote his *Smaller Buddhist Catechism*, which has become a classic in all Buddhist countries.

A most important section of his life was his association for forty years with Dr. Annie Besant, who succeeded Colonel Olcott as President of the Theosophical Society. While collaborating with her he developed psychic faculties which gave him ability to investigate inner worlds and states of consciousness which are closed to most people, his clairvoyant researches being embodied in such works as *Man Visible and Invisible*, *The Christian Creed*, and in collaboration with Dr. Besant, *Thought Forms*, *Man: Whence, How and Whither*, and *Occult Chemistry*, the latter describing from direct vision the constitution of the chemical elements.

In 1914 Bishop Leadbeater came to Sydney and made his home at the Manor, Mosman, most of the time, except for occasional visits to Adyar. In 1916 he entered the Old Catholic Church, which was spreading through the British Dominions, and was immediately consecrated Bishop. He was elected Presiding Bishop in 1922, the Church of St. Alban, Sydney, being his episcopal seat. The name "Old Catholic" was meantime changed to "Liberal Catholic" as incorporating the modernist doctrine with the historic heritage of the Christian Church. Recognizing the subtle influences working in the ritual of the Church, he explored this field and published his researches in a unique book entitled *The Science of the Sacraments*. In Freemasonry also he discovered a definite technique on the inner side, which is described in *The Hidden Life in Freemasonry*. For some years he was Administrator-General in Australia of the Co-Masonic Order.

In his prime Bishop Leadbeater was a man of magnificent physique, well over six feet, and well-proportioned. He has a massive head, a classic profile, and a beard that has never been cut. Until the frustration of old age fell upon him he was an indefatigable worker. The lover of humanity is revealed in all his work. He had the manners of a grand seigneur, an inexhaustible fund of travel stories and occult lore from all quarters of the globe, and resources of kindliness and gentleness which gave him the heart to love his enemies and those who despitefully used him.

THE eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.

H. P. B.

NOTES OF THE ADYAR MEMORIAL MEETING

ON THE PASSING OF BISHOP LEADBEATER

MR. WARRINGTON

(*The President,* pro tem. *in the Chair*)

I FEEL that in the passing of Bishop Leadbeater I have lost a great friend. And so have we all. Indeed, so has the whole incarnated world. Bishop Leadbeater was a friend in so many ways. I think his most ideal attitude as a friend was shown towards Dr. Besant. It was not at all that he always thought as she thought; it was not that they always agreed in their opinions; but no matter what conclusions she came to, he was always with her heartily in carrying them out. He played the game splendidly with her, and showed his loyal friendship throughout his whole life. That was one of his most striking characteristics—his greatness as a friend.

He was also a great worker. I have rarely seen a person who had such a passion for work. I have often wondered what appearance he gave on the higher planes in the working out of that special characteristic of being perpetually at work, never allowing any waste moments in his life. Because he had so much energy and so much love for work, he did not always appreciate the limitations of some of those who worked with him. But his driving power was shown in the ultimate failure of his body to do what the inner man wished it to do, and the result was naturally a life of invalidism in his latter days.

Of course we know that he was a great occultist—perhaps the greatest that the world has known. When we go back and read the records of the past, we do not find, so far as my knowledge goes, anyone who had such peculiar qualities of greatness in occultism. The most essential element was his precise observation of things, and his precise evaluation of the things that he had observed in relation to other things of which he had knowledge; and then his precise and

accurate way of calling to his aid the exact words to describe what he had seen and what he had understood from what he had seen. In other words, the scientific method was shown in the results of his investigation of the finer things, such as we have in the scientific world to-day.

In the past, occult activities have proceeded from above downwards, and have seemed to be filled with imagery and suggestion more than the accurate statement of facts that Bishop Leadbeater has made—a unique contribution to the world of occultism.

Some day we shall understand better the greatness of his many splendid qualities. We are too close to him at present; but when we shall look back, or when those look upon him even now who have not been so near, I think the perspective will be a more just one, for he was really, to sum it up shortly, a great man in all his characteristics: great in his prejudices and peculiarities as he was great in his finer qualities. And I think we find this in all men of stature.

I remember that years ago there was a warm admirer of his who finally turned against him in one of the most critical points of his career; but that person who had fought him vigorously and relentlessly never ceased calling him "the Great Man". A dispassionate reading of Bishop Leadbeater's books, giving to them an evaluation that a future historian will be apt to do in his longer perspective, will be good for us and good for the world.

MR. H. FREI

(Recording Secretary, Theosophical Society)

I think this is a very sad meeting in many ways. We all know that we have lost a great friend, and it is very sad indeed to think that we shall never see him again in this life. When I received Miss Kellett's telegram yesterday evening it certainly came as a great shock to me, although I knew all the time that Bishop Leadbeater was already far from well when he left Adyar and that he was definitely weaker by the time we reached Colombo. In fact just before we arrived at that port we seriously considered whether it would not be advisable to abandon the trip to Australia altogether and return to Adyar. In a way I was therefore prepared for anything and yet, in spite of it, when the news came through it came as a real shock. But, on the other hand, we must really rejoice that he was able to relinquish his body before he was forced to spend most of his time in bed. One of the last things he said to me, before I finally left him at Colombo, was: "Well, I suppose the time will presently come when I shall have to spend most of my time lying on my bed, and I rather dread that." So from that point of view I think we should be glad that he was released before that stage was reached.

I first met C. W. L. in 1905, when he came to Ceylon on his trip round the world with Fritz Kunz and Basil Hodgson Smith; and then again on various occasions when I came over to Adyar for our Annual Conventions, but I only really came in close touch with him and got to know him better when I finally left Colombo in 1927 and went down to Sydney. On the first day after my arrival I was invited to visit the Manor, which was Bishop Leadbeater's home, and where there was a whole colony of friends staying with him. I was received by the Bishop himself out in the garden. He made me feel at home straight away; he personally showed me all over that large house from the chapel right up to the top floor, pointing out to me the various peculiarities of the place and telling me the whole history of it. When I went back to my hotel in the evening I wrote in my diary that the wonderful reception felt like an invitation to " come out of your world into Ours ". It has been my great privilege to be near him most of the time since then. As his private secretary I travelled with him during the last five years through the Dutch East Indies, Siam, Cambodia and the Straits to India, then back again to Australia, then to Europe and finally back here to India. Always he gave me the impression that he was living in a different world, different even from that in which most Theosophists live. He travelled all over the world, yet was never of it, but always apart from it.

There is another point which struck me very forcibly in my work under him, and that was his great love for young people. Of course we know that he considered it his mission in life, among other things of course, to pick out young people and train them in order to bring them nearer to the Master. It often took him some time to choose a person, but when he had once done so he poured all his tremendous love on him. No mother's love for her first-born child could be greater than his was for a young person who had definitely come under his care. He took an infinite amount of trouble. Nobody could wish for a more loyal friend. While our late revered President was greatest on a platform with thousands of people in front of her, he was greatest with just a small group of carefully chosen people around him, preferably young people.

I am sure very many young people all over the world will remember " Brother," as he was affectionately called by those who came into more intimate contact with him, with love and affection to the end of their days.

MR. SRI RAM

(Dr. Besant's Private Secretary latterly)

On such an occasion as this one always feels that any words which one utters are too feeble and inadequate. I will, however, express just a few sentiments uppermost in my mind to-day.

We have all sustained a very great and irreparable loss. I use these adjectives very carefully, so that I mean exactly what I say, without the slightest exaggeration. All members of the Theosophical Society, and thousands of other people outside its bounds, owe our Brother, Bishop Leadbeater, a great and imperishable debt, which can never be repaid; gratitude for the vast body of knowledge which he has given to the world, by his own investigations and by his contact with the Elder Brethren, the great Masters of Wisdom; for his demonstration of the fact that there are powers in man which he can unfold for the greater good of mankind and for the living of a fuller and more useful life; for the work which our Brother has done for the Theosophical Society from its earliest days, by lecturing and writing and also by helping very many of the young people to become future leaders of the Society; for the example of a beautiful life lived with the utmost consecration to the Masters, who are behind the Theosophical Society, and to the work of the Society itself; and for the life and influence for which he has been a channel for so very many years. Anyone who has come into close and real contact with him must surely have felt that he has been in the presence of a strong and beautiful influence by which his life has been for a time at any rate made just a little better. That has been my impression after every visit to our friend and brother.

And now we have lost within a very few months our beloved President, Dr. Besant, and also the next greatest occultist in the Society, her closest colleague and comrade, Bishop Leadbeater. It therefore behoves us all to carry on the work which has fallen into our hands with greater loyalty than ever to those great spiritual Powers who stand behind the Society, and with greater disinterestedness in the service of the world for which the Society was founded. I personally feel that there is no one in the Society who is the equal of either our President, Dr. Besant, or our beloved leader, who has just departed, Bishop Leadbeater; but, nevertheless, if we value the message of Theosophy and realize that the Society has a great mission to perform, we must go on with the work according to the best light we can command, and with utter loyalty to the Masters, hoping that by our amenability to Their guidance and our own efforts to live a life dedicated to the spiritual interests of humanity we shall ever take the right course and thus help to bring the mission of our Society to an ultimately successful end.

MR. M. SUBRAMANIA IYER

(*Manager, T. P. H.*)

Our dear Brother C. W. Leadbeater took Theosophy to Burma in 1884, when he accompanied the President-Founder, by organizing three Lodges in Rangoon. I joined the Society there in 1896 and ever since have been in close touch with him. His manual *The Astral Plane* opened my eyes to the statement in the *Gita* of the "Seers of the essence of things".

He came to Burma in 1905 with Basil and Fritz and spent a month in visiting Lodges. He came again with our President and Krishnaji in 1911 and travelled for two months in Burma. Once again he visited us in 1914 on his way to Australia. On all these occasions and for several years in Adyar I enjoyed close contact with him. The purity of his ideals and his commonsense standpoint were both so powerful that no student who followed him closely could ever forget them. I have several letters and instructions which I can produce showing the highest ideals in life which he would put before his students.

One other thing which specially attracted me in his life was his love for those who were his enemies. He would call no one his enemy. His love for them was unbounded love. He would never say a word against another. He is a typical example of the lesson of the living Buddha—that hatred ceaseth not by hatred but by love.

Mrs. Paula Balfour-Clarke

The chief thing I feel to-day is that we have not really lost him; the loss of the body must mean, in the light of all he taught us, the freedom from limitation. The one thing we should keep in mind is that there is a release of power and not a loss. I feel we have hitherto rather been as chickens under a mother's wing, but now we cannot depend anymore on his physical existence. If, therefore, we concentrate on making our physical existence absolutely true and bright, with no weak moments of forgetting, we shall be doing what he would wish us to do towards the carrying on of his work.

Mr. Sitarama Shastri

(*Superintendent, Vasanta Press*)

For nearly 40 years I have been reading his literature and studying his Answers to Questions. My knowledge has been mostly built up from the answers given by our beloved Brother.

Though I owe my spiritual allegiance to Dr. Besant, I always have had from our Rev. Brother a really brotherly treatment when I approached him with questions on meditation and the very many subtle ways of procedure in rendering help to those who are in need of help, but quite unknown to them.

In fact he was the only one to whom I could go for advice and instruction in spiritual matters because he has been very sympathetic and ready to advise.

As a printer I always have had the proofs back very quickly and with fastidiously clean corrections. At present I can say only this much.

I once asked him what was the secret of his lucidity. He said he would read his sentences first, then think over carefully what possible wrong construction could be put on them by people of various temperaments, and then eliminate the doubtful words.

DR. SRINIVASAMURTI

(*The Late Bishop's Physician*)

I have been thinking what Bishop Leadbeater himself would like us to do here at this moment; and a story that he has often told us comes to my mind. It would appear that when H. P. B. passed over and her body was taken to the crematorium, there were numbers of mourners with long faces all round. Seeing there was so much grief about her passing over, even among her own pupils, she seems to have exclaimed: "Is this the way to behave after all these years of my teaching to you on these matters?" I feel certain that our great Brother would feel that he had lived and taught in vain if we put on long faces and made his work on the other side more difficult. I think that, if I say that Bishop Leadbeater was the trusted friend and loyal colleague of our great President-Mother, I would have probably said all that need be said. One was our *great Mother*, and the other, our *great Brother*; and in that relationship I would like to think of them throughout the ages. The best way to show them our reverence and gratitude for all they have given to us and to the world will be to so order our future work and life as to be worthy of their association with us. There is also the fact that even if they had done nothing except to discover Krishnaji, even then we would have had great cause to be grateful to them.

MRS. RUKMINI ARUNDALE

It is not possible for us to realize what we have missed in the passing away of Bishop Leadbeater. In our devotion both to him and to our great President, Dr. Besant, the best that we can do is to be as radiantly happy as we can and continue the work for which they gave their lives. Before Bishop Leadbeater left Adyar I once asked him what we could do without him if he were to pass away, for having already missed the presence of Dr. Besant I could not conceive of the time when we would have to do without him as well.

His answer was: "Our Society will go on because it is the Society of the Masters and it does not depend on one or two individuals, however great the individuals may be. But nevertheless I will do my best to be as near to everybody as the President has been."

I am sure he will be near to us, for with such great personalities as Dr. Besant and Bishop Leadbeater it is possible for them to

surround us with their presence so vividly that we hardly realize their absence. C. W. L. himself was such a marvellously happy person, and I am sure he would not want any of us to be anything but happy.

It is very easy for all of us to be lost in admiration of such a vivid personality, for whether you agree with him or not no one can pass him by and consider him ordinary. His greatest gift to us was his unique and fearless devotion to the Masters and the courage to work for Them against all opposition. For the Masters he would work without taking any notice of ridicule. In Sydney especially, where the newspapers regularly attacked him, he showed complete indifference, as it did not matter to him what other people said as long as he worked happily and impersonally for the Right. Nor did he care for praise. It is because of this wonderful impersonality combined with the capacity for deep affection which he gave without reserve to all his friends, especially the young ones, that he was able to achieve the great radiance of youth which marked him out to the last days of his life.

Our gratitude can best be shown only by a greater determination to work and to live for the Society as he and Dr. Besant worked and lived. And let us hope that we can show to a certain extent at least the same beauty of living and devotion to an ideal, so that some day we may become like them, great friends and great examples to those around us.

Dr. Arundale

We need lose nothing by his departure. We have everything to gain. What is his position? He is moving rapidly and splendidly onwards to the supreme moment in his human existence. He would feel a sense of tremendous release, and it has been said a tremendous access of power. From his standpoint it can be naught but an occasion for tremendous rejoicing, and if I contact him at all I contact a radiant delight and inexpressible happiness. He has gained everything through this release from a physical existence which was becoming irksome, burdensome and troublesome. We have no cause for regret or sorrow, except in that there is a physical separation which we must needs feel. It is hard that the physical comradeship should have been broken; he has left a gap and a great void, but you and I must step into that gap, fill it splendidly. It is a great occasion for us, a great opportunity for us. Just as he is on the threshold of his magnificence, you and I are on the threshold of one much smaller but suited to our degree. Each of us can determine to step into that gap and try and fill it. We know ourselves sufficiently well to realize that there is no single individual within the Society to-day who can fill the gap, but there are many of us and what we lack in quality we can perhaps contribute in quantity.

Each member of the Theosophical Society can determine to take the great opportunity to serve the Theosophical Society as they have never served it before. They can give themselves more than ever before; and if they will all do that, there is a future before the Society brighter even than that which it has so far reached. We can rise to heights greater still. We can by the weight of our numbers, and through an increase in our determination and devotion, make Theosophy a living force in our lives to a greater degree, and serve the Theosophical Society with all our hearts and minds and every ounce of our being. They are beckoning to us to do that; that is what they expect. And I venture to hope, to imagine, that the Elder Brethren have considered it safe for Their work—for this is Their work—to take our two great and splendid powers away from us so far as the physical plane is concerned, knowing that we will make good, knowing that whatever we have not done so far we will try to do in the future.

I feel confident, whole-heartedly confident, as to the future of the Society. One by one the older Leaders leave us and the Society goes on, only it now depends upon thousands, and the future splendour of the Society will be determined by the number of people who love it beyond everything else and who have no other stronger desire than to serve it. I know well how our beloved elder Brother expects us to carry on. We are carrying on in a period of transition, waiting for the time when both of them will return and themselves carry on their own work. If we can leave behind us, when our time comes to pass on, a Theosophical Society worthy of their guidance when they return, we shall truly show to them and to Those behind them our gratitude, and then in due course will come to us those great opportunities which they themselves are now about to receive.

LAST WORDS

THE very last words uttered by Bishop Leadbeater were:

CARRY ON!

In almost the last letter he wrote appear the words:

UPHOLD THE GRAND OLD FLAG OF THEOSOPHY.

Let these words echo down the Theosophical corridors of time.



THE BUDDHIST TEMPLE AT ADYAR
with reflection in the lotus tank

OUR COVER AND FRONTISPIECE

The Buddhist Temple situated on the Adyar Compound is a combination of two styles, both contemporaneous, though one is at Buddha Gaya and the other in Nepal. The base of the Shrine, with its rounded arches and pillars, is taken from Buddha Gaya, whilst the terraces and the dome are from a Buddhist temple in Nepal.

The Master K. H. expressed a desire that there should be a Buddhist Shrine at Adyar and wrote a letter to Colonel Olcott enclosing Rs. 150 and a plan for the Sanctuary. The Shrine was erected under the supervision of Mr. Jinarājadāsa and cost Rs. 5,000. The figure of the Buddha within the shrine and shown on the Cover is one of the most beautiful known.

THE ARHAT

The serenity that the Arhat increasingly acquires puts a new face on the common planes of our existence. He enjoys in them a liberty that others do not know; he has found that work is play. Having reached the vale of bliss, he has discovered that life not only there but on all planes is pure delight. He not only sees and loves the advancing life behind the perishing forms, but feels and rejoices in the Divine Will behind the changing life. The rest eternal that he enjoys is not idleness, but the utter internal peace of one who knows that all is well, that the Divine Will is present even in what may to others seem the obstructions to progress, as well as in the apparent progress itself. A philosopher once caught a glimpse of this idea when he said: "Be serene; for if you fail through no fault of your own, the failure is a success better than you knew, since the Divine Will is being done." The Arhat knows something of the peace that passes understanding, because he is beginning to dwell in the Eternal. This is, Madame Blavatsky says, "the region of the full spiritual consciousness, beyond which there is no longer danger for him who has reached it."

C. W. L. in *Talks on the Path of Occultism*



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VALMIKI DAY CELEBRATION OF THE SAMSKṚTA ACADEMY

TO THE CHAIRMAN,

I deeply regret that a call to address a Scout gathering over which His Excellency the Governor presides prevents me from attending the Valmiki Day Celebration of the Samskṛta Academy under the Adyar Banyan Tree. The Theosophical Society is honoured to be the host for such a celebration.

Ever since I came to India, now over thirty years ago, the greatest language in the world has had in me a most reverent worshipper, perforce in the outer court. By the alchemical power of its music, by the penetrating rhythm of its words and phrases, by its wondrous forthshowing of the Eternal even within the limitations of time, Samskṛt is an ever-living witness to the Real amidst the unreal, and a mighty messenger of Light to the darkness in which we so largely live and move and have our lower being.

The most glorious philosophy lies enshrined in Samskṛt, the most splendid literature, the most sacred Truth. The world's Greatest have Themselves been devotees at the shrine of Samskṛt. Samskṛt is the Eternal Language, and shall endure when other languages have ceased to be, for she is the Mother-Language of the world, and conveys to men the wisdom of the Gods.

In my heart I know Samskṛt, though, alas, not in my mind nor in any power of utterance. In lives gone by I must have known Samskṛt as I do not know her now. In lives to come I shall know her again, rejoice in her, achieve through her. I yearn for her, and when I hear her uttered as I have so often heard her uttered by my elder brother and friend, Mahāmahōpādhyāya Pandit Adityarām Bhattachārya, I am transported into my higher self, and the troubles and sorrows of life fall away ashamed. You will thus realize how happy I should have been had I been able to offer my own poor homage on this great occasion, both to Samskṛt and to the towering Valmiki Himself. These words must take my place. But they come from the heart and from the self of me that is for ever passing through the gateways of death into fuller Being.

Adyar GEORGE S. ARUNDALE

March 24th, 1934

CORRESPONDENCE

Memorial to Dr. Besant

In accordance with the Editor's expressed willingness to publish suggestions regarding the form of the proposed memorial, may I suggest a scheme which would combine a personal memorial with what one might call a functional memorial?

The idea involves the erection of a small Institute where India as a living nation would be watched over by a voluntary staff, much as is done in some of the International Offices working under the League of Nations at Geneva. Information and statistics would be extracted in handy form from the latest works of reference, good maps would be available, and the dry statistics would be supplemented as well as kept up to date by correspondents in all parts of India.

In the vestibule of this little Indian Institute ("to serve the land she loved") would be the marble statue of Dr. Besant.

Through local Theosophical Lodges such an office might accumulate information, valuable not only to Theosophical students, but to outside organizations and individuals. I leave the scope of the Institute to others, but obviously it would exist to serve India by handing out information on India and its peoples.

Scotland C. NELSON STEWART

Germany

May I add a small contribution to the articles on the actual happenings in Germany?

The time, when it will be possible to revolutionize a nation's government, without causing suffering and loss to some of its nationals is yet to come, and it does not require the membership of the Theosophical Society to disapprove of excesses committed by the new

ruling party, whether by Bolshevists, Fascists, Hitlerists, or by any future "ists".

It certainly is our duty to alleviate the suffering so caused when and where we can, but it seems to me that nothing much can be attained on the negative side of the problems. It would be more useful if we could discuss in these columns what BENEFITS these "isms" have brought and are bringing to their respective countries and to the world in general.

Surely amongst our members there are Russians, Italians and Germans quite capable and willing to give unbiassed and constructive articles on the positive results already arrived at.

And, is it not also our duty to strengthen where we can, by thoughts of well-wishing and positive help, those national leaders, who, whatever their faults may be, are trying to improve conditions in their country, the final outcome of which improvements we are totally unable to judge?

Switzerland H. J. NEERVOORT VAN DE POLL

(I think it should be clear to our readers that we have tried to show both sides of the case.—ED.)

Soviet Russia

I was very sorry to read a statement in the April issue of THE THEOSOPHIST concerning the actual situation of Soviet Russia. I wonder how such childish ideas still prevail even among thoughtful persons and chiefly in such an enlightened lady as Dr. Anna Kamensky. Last year I tried to sketch briefly the economic conditions of Soviet Russia in the *Review of Reviews*, London. But, despite all evidence, Dr. Kamensky points out to the "heart-rending misery and methods of violence" subsisting in Russia. I do not know where Dr. Kamensky discovered such things. In statistics, books and letters, maybe. But of course such statistics and books must be from any old capitalist propaganda stock —and they are many!

I do not hold in doubt the sincerity of Dr. Kamensky. I simply deplore the incapacity of the detractors of the Russian regime. Journalists like Jerome Davis, Anna Strong, Walter Lippmann, Henry Barbusse, and others, are true admirers of Soviet Russia and have published authoritative articles on the subject. Bernard Shaw has proved to Europe what Russia really is. And Communism alone can lead the Nations to peace—that peace which the world is dreaming about but has not passed beyond the League of Nations.

Portuguese India R. S. FONTES

Science (?) contra Occultism

One of the glaring discrepancies between modern scientific conclusions, so-called, based on fact, and assertions of ancient occult science, came recently under my notice. In "mid-Pacific," some 2,000 miles west of Chili, to which country it politically belongs since 1888, lies Easter Island, so named because it was discovered on Easter Day, 1722, by a Dutch navigator, Roggeveen. It is famous because of its cyclopean statues, hewn from the rock of the volcano Rana Roraku, which dominates the island. Some of these gigantic stone images are more than 20 yards high, weighing over 60 tons. H. P. B. tells us that they date from a time when the island formed "part of a Continent (Lemuria) buried under the seas near to four million years ago" (*The Secret Doctrine*, Vol. I, p. 473). Towards the end of 1932, however, Professor G. Rahm visited the island from Valparaiso, and is now publishing the result of his investigations in *Die Umschau*, a German weekly for science and technology, giving as his opinion—said to be based on evidence of the erosion of the stone—that the statues are not older than four centuries! Is it any wonder that he cannot account for the amazing fact that the aboriginal inhabitants now found on the island, or their forefathers of a few centuries back, should have been able to transport the colossal statues from the foot of the mountain, and to erect them in their places, spread all over the island?

Adyar

A. J. HAMERSTER

The Affliction of Bihar Theosophists

With reference to your remark published in THE THEOSOPHIST for March under the head, "On the Watch-Tower—Bihar Relief," I wish to state that the houses of four members of the T.S. in this place have been totally or partially destroyed and they are homeless at present, and those of some other members have been more or less cracked. It is not possible to say without local enquiry whether our members at other "places in the North" have been sufferers or not. Therefore the information supplied to you on the subject is not correct.

India

RAMASHRAY PRASAD

About Theosophical Books

I have been studying Theosophy now for some time and feel that it contains a message and guide to humanity of paramount importance.

Considering the vast mass of literature on the subject, by many able authors who have collected together much information, I have so far found many questions and minor points cropping up that should, I think, never have occurred.

With this idea in mind I sought the aid of members of the local Theosophical Society, but, after some lengthy discussions, I have come to the conclusion that there is a general lack of knowledge among its members in this area, and further, that this is due to the way in which the subject is generally presented to the reader. There is apparently an absence of co-ordination among the various authors.

In some cases valuable proofs are shortly presented to the reader in the form of what I call "half-truths". If the authors had spent a little extra time, occurrences of this nature could have been entirely eliminated.

Theosophy really is a highly technical subject and as such should have a definite nomenclature for all the terms employed, with their meaning clearly expressed in the light of Theosophy, thus removing at once any chance of ambiguity. Then our present store of knowledge could be clearly restated and the many outstanding questions connected therewith could be settled, or where necessary amplified by careful study, meditation and discussion.

The average Englishman of to-day will not tolerate anything that does not appeal to his sense of reason, and this is why the Church has been rapidly waning for the past fifty years. Therefore it is all the more urgent that Theosophists should spare no effort to perfect the work of those noble people who have handed on the fruit of their labours for Truth, and so keep in step with the march of the times.

England STANLEY GREAVES

Brotherhood

We prate too much of brotherhood and practise it too little! I think that there is reform due in the Theosophical Society, in this matter. I think far too many people joined the Society with far too vague ideas about any of its principles. It is a terrible shame that among its members there are some who make all sorts of scurrilous attacks on their fellows. I am ashamed of it! That there are people in the world not belonging to a Society one of whose specific aims is brotherhood, who will abuse us and insinuate all sorts of vile things, is more natural, for they do not understand. But that some of our fellows actually descend to that level, without the excuse of misunderstanding, whatever their motives, is very painful indeed, and it gives us to think. Why did they join the Society and solemnly undertake to try and follow the ideals contained in its principles and rules? There can only be two explanations. Either they did not understand what they undertook, or their self-control is miserably insufficient for philosophers, and they are unworthy of that name.

It is the first kind I want to deal with here. I think it is high time that a certain test be imposed on all who purpose joining the Theosophical Society. I would like them to mount a platform to face

their new brothers and explain precisely what they understand of the aims of the Theosophical Society and, after having done this to the satisfaction of those present, swear a sacred oath to uphold these aims with all the strength of their hearts and minds.

When they fail to keep this resolution, when they do unbrotherly acts, let their fault be pointed out to them by some friend or official, and on their persisting in that fault let them be suspended from the membership of the Society. It is certainly necessary that some action be taken in this matter, for the world ever holds the individual member responsible for the sincerity of the aims of the Society to which he has the high privilege to belong. Let each realize thoroughly this great responsibility. They have in their hands the honour of our revered Masters and the honour of the Theosophical Society, which They have founded. When a fellow member errs in the way of unbrotherliness and attacks anyone within its precincts for whatever motive, the world will say: "What are these Theosophists? They pretend to be brothers and have high-sounding ideals, but when it comes to practice, why they are no better than we are, and maybe a little worse." They will hold the Theosophical Society in contempt, that Society which our Masters founded for the helping of mankind; and they will hold these august Beings in contempt! We must never allow that, under any circumstances. Rather let the individual be suspended. Any difficulty can be settled by amicable brotherly discussion, if we sufficiently control our personalities.

That is what is the trouble: our personalities! Our petty little vanities, our ambitions, our habits of seeing only one point of view (most unphilosophical), these are the errors which prevent brotherhood. They must be limited, if not eradicated! We must never allow personalities to interfere in the work of the Theosophical Society! It is too important!

Each of us may have his own views on any matter under the sun, but we have absolutely no right to force this opinion on anybody else. Freedom is the essential quality of Brotherhood. Freedom of thought, and of action, as long as these do not harm anybody or the Theosophical Society. But in the case that one of our fellows fails to keep to the mark, we must not allow ourselves to make either public or private recriminations. One of his friends might point out *kindly* the error of his ways. But, the matter discussed must be of such a nature that the man is actually doing harm to persons or the Theosophical Society. In other words, let us each mind strictly our own business. Where it concerns the Theosophical Society it is the business of each one of us, and we may interfere in a *brotherly* way. Animosity of any sort and emotionalism must be strenuously avoided. Anybody has the right to his opinions, but if these interfere with the work of the Theosophical Society let him leave it.

We will now touch on another matter. According to the principles of our Society there is perfect freedom of belief and religion.

Thus any position a person holds in any organization of a religious or semi-religious nature outside the T.S. may make no difference to his rights and status as a member of the Society. Any infringement of this freedom would constitute an unbrotherly act. And such a person, if persisting in such acts, is unworthy to be a member of the Theosophical Society and should be suspended. There is freedom of thought and action, but no freedom of recrimination, either public or otherwise. As I have said before, reform is necessary because otherwise the organization of the Theosophical Society will collapse like a pricked balloon. The rules and principles must be lived up to in the letter and the spirit, otherwise they have no meaning. That is why I advocate that every candidate should understand these rules and principles thoroughly before he joins, and that he shall swear to observe them. Thus will there be no excuse in future for spiteful attacks on the part of members.

Let us control our personalities for the sake of our beloved Masters, and for the sake of humanity. Let us try to understand each other so that we may live peacefully and harmoniously side by side, working strenuously to realize our ideals. Let us talk less of brotherhood, but let us realize deeply in our hearts its meaning and let us live accordingly. Then, only, can we be a little worthy of the name Theosophist, then only can we draw nearer to those Great Ones, who are the embodiment of our ideals.

Dutch East Indies H. VAN GELDER

A CORRECTION

MAY I trouble you once more with a slight correction? The sentence "to permit the little golden intimations of beauty and holiness to flash up and transform us" (p. 710, March THEOSOPHIST) should have had inverted commas, as it was a quotation. I regret the oversight when sending you the MS.

JOSEPHINE RANSOM

REVIEWS

The Death of Materialism, by Whately Carington. (George Allen & Unwin. Price 10s.)

Materialism has dominated Occidental thought for a long time. But to-day we hear voices of protest against it multiplying rapidly. Physiologists, biologists, palæontologists, physicists, philosophers of the plant life and astronomers are all beginning to realize and openly assert that there is something more than the mere mechanism that we see, that behind phenomena is Life. To a student of Theosophy every step taken in this direction brings hope and encouragement.

The author has divided his subject into three parts. He has devoted considerable space to a general discussion of the basis of materialism and what he calls "mechanistic biology," which, as I understand it, is not much different from Behaviourism as it is known in the U. S. A. Behaviourism, till recently, did offer a strong challenge to the introspectionist or to subjective psychology, and its contribution to the understanding of human behaviour and conscious life has been by no means negligible. The author makes no mention of this approach when he is discussing the mechanistic biology of Professor Hogben. Hogben writes in one place: "The only intelligible significance of the word Life in scientific discussion is to denote collectively the properties of living things." Compare this statement with that of Professor John B. Watson of John Hopkins, the prophet of Behaviourism: "Man is an assembled organic machine ready to run." There is not much difference between the two. The treatment of this part of the subject in the book under review is rather perfunctory and inadequate.

An effort is made in the second part to analyze the contributions of the scientists and to show that the antithesis between consciousness and matter is a verbal fiction. The last part is devoted to the elucidation of the author's views about certain "paragnostic"

phenomena selected from psychological and psychic realms. The presence of these phenomena implies the existence of a Universal Consciousness of which the individual personalities are localized expressions. Taking telepathy as an illustration, he writes: "Telepathy comes about, not by transmission of ideas but by community of consciousness; not by transference of a thought, but by identity of the thinkers." Identity is not oneness. It implies duality, therefore a process in time and space. All exchange of thought involves a laborious communication, as the author himself writes on page 237. It may be through the medium of speech or writing, or telepathy which is only a different form of communication. It would be more correct to say that thought travels and finds lodgment in a sympathetic mind. This would substantiate the author's thesis about the Universal Consciousness.

Going through the book, one misses recent discussion of the subject. The author has, however, thrown a brave and spirited challenge to the upholders of materialism from certain points of view.

K. L. M.

From Intellect to Intuition, by Alice A. Bailey. (John M. Watkins, London. Price 4s. 6d.)

Mrs. Bailey is a deep student and a writer of considerable repute. Her writings reveal a scholarly mind. She is always in touch with the thought currents of the world. The book under review shows the next stage of advancement in human thought, which is a conscious effort at cultivating intuition through the process of meditation. Excessive intellectualism is the curse of our age, and anyone who can point to a way out of it is a friend of humanity.

There are ten chapters in the book and the subjects discussed are the purpose of education, the nature of the soul, the objectives in meditation, stages in meditation, intuition and illumination, the universality of meditation, the practice of meditation, need for care in meditation. Throughout, the author has used the comparative method of presentation. She has put the teachings of both the Eastern and the Western occultists, mystics and scientists together. She writes convincingly. The book has a preface from the pen of the well-known writer, Zona Gale, and there is a good bibliography at the end, which could, perhaps, have been slightly enlarged for the benefit of the novice in the field.

K. L. M.

The Tantrik Doctrine of Immaculate Conception, by Elizabeth Sharpe. (Rider & Co., London. Price 4s. 6d.)

The authoress claims that the contents of the book have been "culled from the most ancient occultism of India, the Shakta-Kaula: never before written in a book, but handed down from the teacher to pupil". This is rather an extravagant claim. Scholars of Samskrit literature will be able to pick out several verses which have appeared in other treatises. For instance, verse 2 is from the second chapter of the Code of Manu.

Shakti-worship in India is well known. It is worship of the creative function of the Cosmic Being. To render that into Immaculate Conception, with all the connotations that are current in the Christian kingdom, is doing violence to language. Nor can we agree with the writer's view that the ritualists in India do not understand the significance of their rituals. A casual acquaintance with Sir John Woodroff's writings gives a different impression.

The book is divided into three parts. The first contains some portions from Lalita Sahasranama, the second is Gaudapada's Devi Sutras, the third is the Ananda Stotra of the Kaula Archana Deepika. The translations seem to have been done very well and the authoress has imparted a touch of poetry to her work.

K. L. M.

Indian Prisoners: A case for enquiry and an opportunity for progress, by Alexander G. Horace. (The Howard League for Penal Reform, London. Price 2d.)

The pamphlet contains a foreword by Cicely M. Craven, the Secretary of the League. The League sent out a deputation to enquire into the grievances of the political prisoners and this pamphlet may be said to contain the results of their findings. If the things mentioned—flogging of prisoners, dirty cells full of vermin and lice, poor lighting arrangements, bad latrines, insufficient water, sand in food, corruption in jails, brutality of officers, etc.—are actually true, the Indian prisons can only be described as legalized engines of vengeance. Every civilized Government in the world treats its political prisoners fairly. In India, these detenues are herded together with the common criminals. The invidious distinction between A, B, and C classes further aggravates the situation. The author recommends the appointment of a committee of international penologists to review the situation on the spot. This is exactly what the Government cannot do if they and the Provincial Legislatures are averse

even to local committee enquiries. The situation seems to grow from bad to worse. Only the other day, the Government of India had to refer to the Secretary of State for India for orders on an I.C.S. officer who had entered the cells of political prisoners with an open bayonet. Unless some strong and deterrent action is taken, the Indian penal system must continue in its present manner and perhaps grow worse.

K. L. M.

Mainsprings of Life, by Rajadharmapravina Diwan Bahadur K. S. Chandrasekhara Aiyar. (Theosophical Publishing House, Adyar. Price As. 6.)

The pamphlet under review consists of three lectures delivered by the author at the South Indian Theosophical Conference, held at Adyar, during the Easter holidays. The mainsprings of life, according to the author, are the urge for self-expression, the longing for happiness, and the quest for reality.

Expression must be of the Self, not of the self, which is often self-gratification. Man should live creatively, the ideals of the Good, the Beautiful and the True should evoke his inner response. Control and development of the physical, emotional and mental bodies; the proper use of leisure; a taste for hobbies that afford sufficient relaxation; music, gardening, or cultivation of some art—these are the factors that make for harmonious expression of the Self. Happiness comes out of mental adjustment. It is born of the mastery of circumstance, not of circumstances. Powers, not possessions, admit us into the brotherhood of those that are always happy. Man must learn to control and change the current of his thought at will. Humour and laughter are indications of inward, bubbling joy. Serenity and silence are among the primary conditions of happiness. Happiness is a condition of mind, not a location in time and space. The third mainspring is the quest for reality. Herein, the author discusses the problem of appearance and reality from the Vedantic point of view, occasionally referring to the contributions of Occidental writers. Reality is the goal of the philosopher as well as of the mystic. The former tries to reach it through his mental processes, the latter through vision. The self and the not-self are both impregnated with the great Life. The quest for this Life, which is the Reality, is never-ending. Results of attainment of the Real are many. Man is never again lost in the mazes of appearances, he becomes a part of a greater whole; life assumes a new zest, the scale of values is profoundly altered.

This is the substance of the lecturer's point of view. He handles deep problems of life lightly, luring the reader to share the spirit of search with him. There is evidence of thoroughness in the gathering of his material. But everything said bears the stamp of the author's own thinking. Theosophy is a living philosophy of life, and every endeavour at interpreting it in terms of the times should be welcome. It is in this light that this book should be read.

One word with regard to the mechanics of the book. The author has given the names of authors in foot-notes. The titles of the books used and the pages from which excerpts are taken should also have been indicated, to help the reader and invite him to pursue the subject further.

K. L. M.

The Voice of the Silence, by H. P. B. (The Pocket Library.) (David Mackay Co., Philadelphia. Art Craft Binding. Price $ 0·75.)

This is a faithful reproduction, word for word, line for line, and page for page, of the first edition (1889) of H. P. B.'s exquisite mystical poem. The book being one of the most treasured jewels of Theosophic literature, it is needless to say here anything more concerning its value as a guide for the life spiritual. I will make use only of this opportunity to say something about the most important differences between this first edition and the later editions published by the Theosophical Publishing Society.

The first point concerns the verse near the end of Fragment II:

> He, who becomes Pratyeka-Buddha (38), makes his obeisance but to his Self,

with the accompanying note:

> (38). Pratyeka-Buddhas are those Bodhisattvas who strive after and often reach the Dharmakāya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvāna and disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka-Buddha" is a synonym of spiritual selfishness.

Both verse and note have been omitted from the later editions, for reasons explained by Annie Besant in the following footnote on p. 416 of Volume III of *The Secret Doctrine* (1897):

> The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish is found in the exoteric books, though it is hard to see how it can have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.

The last word may refer to *The Voice of the Silence*, as well as to *The Theosophical Glossary* (1892), where the same traditional view of the Northern Buddhists is expounded. As to the meaning of the word Pratyeka, the reader may also be referred to *The Mahatma Letters*, p. 114.

The next point is the change made in the second sentence of the first note to Fragment II, which originally read:

> Bodhidharma called them [the "Heart" and the "Eye" Doctrine] in China—the Tsung-men (esoteric) and Kiau-men (exoteric school).

Whoever is responsible for the change, so that Bodhidharma came to be read as the "Wisdom Religion" mentioned in the second note to the same Fragment, was apparently ignorant of the existence of Bodhidharma, "the great Arhat who flourished in the sixth century" (*The Theosophical Glossary*), who is meant here.

Other minor differences are the substitution of Achārya for Upādhya; Vairāgya for Virāga, etc., however, without change of meaning being thereby involved.

A. J. H.

Light on the Path, by M. C. (The Pocket Library.) (David Mackay Co., Philadelphia. Art Craft Binding. Price $0·75.)

This is another of the priceless jewels of modern Theosophical literature, in a uniform edition with the former. It contains *Light on the Path* proper, with the *Notes*, as they first appeared in 1885, then the *Comments* which were first published in *Lucifer* (1887-1888), followed by the short but illuminative essay on *Karma*, and concluded with *The Three Truths from "The Idyll of the White Lotus"* (1884), the whole preceded by a note from the author, dated February, 1923, informing us that

> the manner in which *Light on the Path* was given to the world and I was enabled to write down the stanzas is told in the tenth chapter of *When the Sun Moves Northward*.

This booklet also is too well known and appreciated for its inspirational spiritual beauty to need any further recommendation here. But I wish to congratulate the publishers, David McKay Company, especially on the choice of these two books to start their "Pocket Library," as well as on the excellent printing, binding and general get-up of the series, trusting that we shall soon have occasion to welcome other accessions to it with the same enthusiasm as these two.

A. J. H.

Training Children in Self-Reliance, by F. G. Pearce. (League of Parents and Teachers, Gwalior.)

In this pamphlet the author advocates vigorously the reform of Indian education from within as against conformity to alien systems. He makes some useful suggestions from his own experience in encouraging self-reliance in pupils. However, his method of "assignments" may not avoid the defects of the Dalton scheme, which seems in practice to degenerate into merely the efficient collection of facts and to deprive the student of that personal contact with the teacher which should be so fruitful. The "clan" system here outlined resembles the "house" system of English Public Schools. In these days we may well be wary of developing competitiveness and group loyalties which are bound to be intense. The mature results of education of this character are evidently that economic anarchy and that nationalism which are destroying the peace of the world we live in to-day.

R. W. C.

A MODERN LITANY

By MARY K. NEFF

God of Beauty, we adore you in your sunsets and sunrises;
God of Vastness, we bow to you in your mountains and your seas;
God of Sweetness, we revere you in your tall trees and your grasses,
In your flowers, ferns and mosses, in your butterflies and bees.
God of Winds, we revel in your low-toned orchestration;
God of Sun, our lives are by your vital rays compassed;
God of Stars, your peace pervades our night of silent darkness;
God of Earth, your lap receives our weary dust at last.
God of Birds, your lightsome joy you give us;
God of Beasts, your loyalty and love;
God of Man, your struggle and completion
Pulls our race e'er on to heights above.
God of the Universe,
Open more ways in us
Better to know you
Forever and aye.

MAGAZINES RECEIVED:

The Advance Australia News Service	January.
Advance India	March.
The American Co-Mason	January-March.
The American Theosophist	January and February.
Asha	December.
The Beacon	February and March.
Le Bibliophile ès Sciences Psychiques	March.
Boletín de la Sociedad Teosófica Espanola	February and March.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	December and January.
Bulletin Théosophique	February.
The Canadian Theosophist	January and February.
Cavalcade	March.
The Christian Theosophist	March.
Health	March.
Kuntur	October-December.
The Howard Journal	Vol. III, No. 4.
The Liberal Catholic	February and March.
Life	April.
The London Forum	February and March.
El Loto Blanco	February.
The Maha-Bodhi	Feb.-March and April.
The Message of Theosophy	Oct.-Dec. and Jan.-March.
The Modern Review	Feb., March and April.
The Non-subscribing Presbyterian	February and March.
Osiris	January-March.
Persatoean-Hidoep	Feb., March and April.
De Pionier	February and March.
The Rajamundry Arts College Magazine	March.
La Revue Theosophique le Lotus Bleu	January and February.
The St. Alban Answer	March.
Stri Dharma	Feb., March and April.
The Student's Chronicle	April-May.
The Temple Artisan	December-January.
Teosofisk Tidskrift	January and March.
Theosofie in Ned.-Indië	Feb. and March-April.
Theosophia	February and March.
Theosophy in Ireland	October-December.
Theosophy in India	Jan.-Feb. and March.
Toronto Theosophical News	February.
Yoga	February.
The Young Builder	Feb., March and April.
The Young Theosophist	February and March.

The 7th Annual Report of the Children's Aid Society (Madras).
The 49th Annual Report of the Bureau of American Ethnology (Washington).

F. L. Ward

THE THEOSOPHIST



THE BANYAN TREE AT ADYAR

June, 1934

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THE THEOSOPHIST

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Founded by H. P. BLAVATSKY and H. S. OLCOTT

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and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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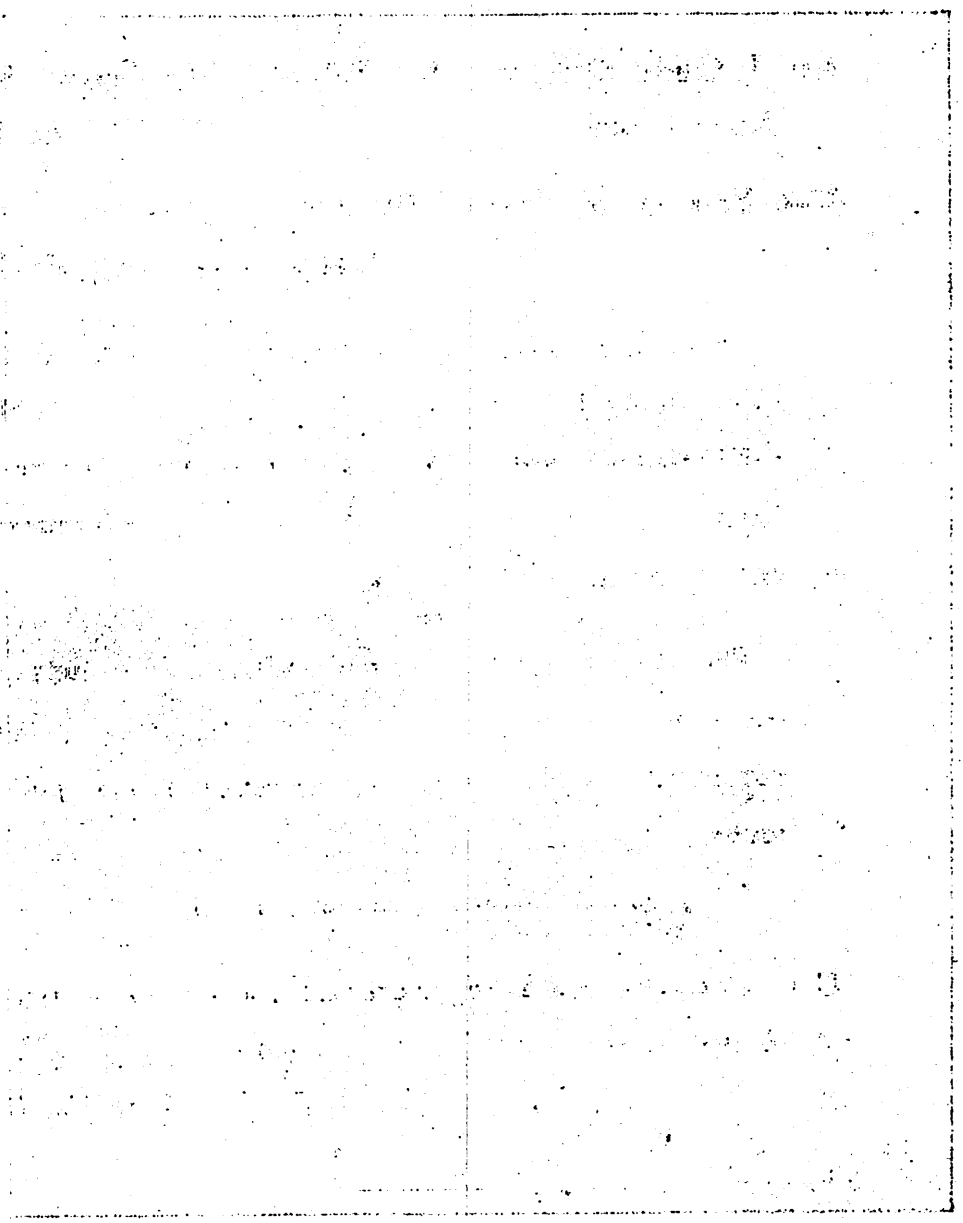
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THE BANYAN TREE AT ADYAR



ON THE WATCH-TOWER

BY A. P. WARRINGTON

The Ideal State.

IN these days of sociological and economic readjustments, it is to be hoped that the Higher Powers may succeed in finding and in being faithfully served by those outer agents who at least realize that no State could possibly be thought of as reasonably ideal whose arrangements were so greatly at fault as to permit any of its citizens helplessly to suffer for the simple necessities of life, or those other necessities equally important—medical and legal service, education and general opportunities for culture and recreation. A peace army into which the citizens were intelligently conscripted for at most two to four hours' work in the day (so we are told by student experts) would justify a State in properly making it its business to provide comprehensively every such necessity for every one of its people, without giving up in principle its greatly cherished capitalistic system operating in a nominally democratic plan of government.

Utopian? Perhaps, but why not? The present system of reckless individualism does not seem to have been a very great success. How could it have been when it was based on the theory of separativeness and self-interest rather than that of unity? Humanity is fundamentally one, and the big

thing lacking to ensure the recognition of its unity in practice is the proper establishment of a system of life such as can reflect the universal principle of human solidarity rather than the law of the jungle.

Such a system to be complete, I would fain believe, ought to be trinocratic. To be democratic, or autocratic, or theocratic, would be incomplete, fragmentary and therefore transitory. But to be all three merged together in a complete trinocracy would be perfection as a form of government. Ask the Masons. It is said they have it—the ancient tradition representing the theocratic, the east the autocratic, and the columns the democratic principles.

The human family may be roughly divided into two parts—the elders or the strong on the one hand, and the younger souls or the weak in evolutionary growth on the other; and from time immemorial the strong have ruthlessly exploited the weak and have kept them under the heel. If any ordinary family were to treat its youngest children in this fashion it would be disgraced and condemned of its peers. One can but hope the time is not far off when any nation will be equally disgraced which does not at least provide for its less fortunate members as humanely and efficiently as the best families do for their infant and growing members.

Evolution through cruel neglect does not seem a very promising outlook, and there are those who feel that there is no reason why such a painful process should be unintelligently tolerated any longer. Now that humanity (which alone is responsible) has somewhat awakened from its age-long spiritual torpor, and its more intelligent members are beginning to look outside their own constricted orbits and to take some heed of the good of the whole, it is thought that the forces making for human unity and universal happiness had better work quickly and take advantage of

the present rare opportunity to improve upon the selfish, muddling processes which, in all common sense, can never be expected to do other than end, as has been done, in unemployment, sickness, starvation, ignorance, despair and a devastating waste of human material among millions of hopeful evolutionary possibilities. To this end the hands of such humane and inspired leaders as President Roosevelt might well be strengthened. The eyes of the whole world are anxiously fixed upon his great human experiment, to say nothing of the eyes of Those in the world above, who hold the spiritual and evolutionary welfare of man as of supreme importance. By spiritual I do not mean mere religiosity, or churchiness; but that spirit which recognizes mankind as the one great family it inherently has ever been in principle and should be in daily practice. As Schopenhauer has truly said: "Despite time, death and destruction we all remain together."

Great will be the day when it is universally realized that *people are more important than property: that man was not made for money but money for man.*

***

"The Theosophist." Since sending out the call for new subscribers some months ago, the subscription list of THE THEOSOPHIST has been increased by three hundred and fifty, for which our grateful thanks! But, before the magazine can be got "out of the woods" we must be able to record a further increase of at least as many more subscribers, and this we hope may be accomplished in the near future. Our present circulation of 1,800 is drawn from Europe 710, America 460, India 420, and the East 210, and is less than 6 per cent of our total membership!

Beginning with the present issue, it is planned to run a series of articles entitled "In the Twilight". These are to be selected reprints of the series that previously appeared in

these pages under the same title two decades or more ago, and consist of stories related by Mrs. Besant (the Vagrant), Mr. Leadbeater (the Shepherd) and others, concerning their remarkable experiences. For some time before he passed, Bishop Leadbeater urged me to consider republishing some of these interesting stories. At the same time I on my part was urging him to let me publish a series of his Questions and Answers of which he had quite a collection awaiting revision. As a result, he recently took some of the latter with him to Australia to be revised on his journey, which alas! became his final one. But it is my hope that when his secretary returns to Adyar this month, she will furnish us with some of this material for THE THEOSOPHIST. It is in such ways that we hope to heighten the interest in this magazine.

***

Adyar Day Fund.

Our warm thanks go to the generous donors among our U. S. America brethren for the Adyar Day offering of one thousand dollars which has just been received. Last year the offering amounted to eight hundred dollars, and Dr. Ernest Stone, the efficient Secretary-Treasurer of the Fund, observes that this year's increase apparently reflects an improved financial condition in his country, and we hope he is right.

But owing to the vagaries of exchange, the thousand dollars of this year yields Rs. 486 less than the eight hundred of last year, with the general price of things practically unchanged; thus showing how childishly insecure the present plan of international exchange is, amounting generally to a sort of gamble, caused by the absence of intelligent regulation.

In looking over the gifts which America has contributed to the Adyar Day Fund since the establishment of the Fund, it appears that the total sum amounts to nearly thirty-nine thousand dollars, or considerably over a lakh of rupees.

Surely our American friends have been splendidly helpful and their generosity is greatly appreciated here.

The success in acquiring these contributions is due in no small measure to the Secretary-Treasurer of the Fund, Dr. Ernest Stone. His interest has been keen and his industry tireless, and we feel that we would like to offer him our special thanks for his successful services.

***

Krishnamurti and the Theosophical Society.

"If Theosophists really thought and were honest they could become an extraordinary body in the world." Such were the words of Krishnaji spoken recently at a closed meeting in New Zealand for Theosophists only.

Theosophists are those who are striving to live and to teach Theosophy; and Theosophy is, in part, the distilled essence of the world's religious and philosophic thought of the past. It is also the expositor of certain facts hitherto kept secret concerning the unknown laws of life. It likewise shows the place of ethics in relationship to those laws.

But the emphasis in ethics changes from age to age according to the needs of successive races, and it is always a great Teacher who comes and shows what that new emphasis is, which then becomes the basic ethic of the new race. In the belief of many, this is what Krishnaji is now doing for the coming race, the elements of which are as yet scattered all over the world. How he is sometimes looked upon is shown by the following comment upon his Easter Monday talk given in Auckland:

> Last night after Krishnaji's wonderful concluding words, when all felt the actual presence of the Teacher, a woman—a complete stranger—turned to me and said: "The Lord is here, the Lord is here!" Every one went away feeling exalted. I stumbled out, dazed and shaken, almost unable to walk. It was beyond words to describe the beauty of his voice, the compelling sweetness, the challenge to our inmost selves to come forth and be strong. If he does this to all countries and races what marvels are taking place in this our life. God be thanked.

May not one, therefore, say briefly that it is the Theosophical Society which searches for and gives out the inner *facts of life*, and it is Krishnaji who *in this age* points out the *way of life?* If this be so, it would seem that the Theosophical Society needs Krishnaji and Krishnaji needs the Society, and the world needs both; the works of each, as it would seem, complementing, paralleling, or accompanying that of the other. The truth of this may possibly be denied by particular partisans of either side. Yet there is a viewpoint from which it may be indisputable. At all events the future will tell.

That Krishnaji is at last becoming feared by officialdom, due possibly to a timid religious instinct, was shown by a significant incident. His broadcast talk from the Auckland Town Hall, which had been specially wired for the purpose, was stopped at the last moment by the authorities. George Bernard Shaw, who was in Auckland at the time, made the following caustic comment on the incident:

> When Krishnamurti becomes known in New Zealand the authorities will be sorry for refusing him permission to broadcast here. The ban is a serious mistake. The Indian is a religious teacher of the greatest distinction. Evidently, through ignorance of his standing, they class him just as an Indian heathen.

When "G. B. S.," who is not given to praise, can seriously say of a man that he "is a religious teacher of the greatest distinction," it is time for lesser folk to audit their personal opinions of such a personage, if they have any.

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White Lotus Day.

May 8th, the Memorial Day of H. P. Blavatsky, was this year observed as usual at Adyar, as of course it was all over the world. Lodges and Centres do well to remember suitably a personage who was such a powerful factor in the reduction of the crystallized viewpoints of a material world to the present more fluidic state. As the result of her titanic work we have to-day a

changing and a more promising world. All honour to her imperishable memory!

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On a Grain of Rice.

Shrimati S. Bhagirathi Ammal, Adyar, has presented to the Adyar Library a wonderful curio of a grain of rice containing the following inscription of 109 letters:

> A happy and prosperous life to Mrs. S. Bhagirathi, member of the District Educational Council, Chingleput District. (Artist) M. Dasulfala, Delhi.

This will be kept in the Adyar Library curiosity showcase with another exhibit of rice-pictures, containing Amitabha Buddha in lying posture and a Japanese Mahatma, brought by Colonel H. S. Olcott from Japan.

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Youth for Age.

We sympathize with the Theosophical Lodge at Ahmedabad in the passing of its Vice-President—one time its President—Mr. Manilal N. Dorshi. Mr. Dorshi is described as having long been one of the pillars of the Lodge,

> and had verily dedicated his saintly life to the cause of Theosophy, which he has spread, from pulpit and press, through his lectures, articles, books and magazines.

I would admonish the Lodge to go out and find a hardy young tree and plant it in the Lodge to do the work of the one that has just been cut down by time and circumstance, to whom be all peace and blessings. How many other Lodges will do this too as their elder members pass on to higher duties?

***

A Call to Youth.

I have just received a letter from my young friend Señorita Maria G. Duany, of Santiago de Cuba, with whom I have been in correspondence since she was perhaps sixteen. She is now about

twenty-two, and is all aflame with zeal for Theosophy and Theosophical work. From her letter I shall here quote:

Ten days ago we had the Convention of the Lodges of our province, and it was a beautiful success . . . The work is constantly growing, and our hands getting fuller and fuller. Four of us have started some free afternoon classes in the Lodge building, where we teach English, stenography, sewing, some grammar, arithmetic and geography. We give no religious teachings of any kind, but of course the basis for moral teaching, and for scientific facts where feasible, is Theosophy. We have over fifty pupils.

Another important thing about this last Convention. Three woman members spoke at it, quite an innovation. One is a lawyer, who spoke beautifully at the theatre on "Reincarnation". Of the two others who spoke at the members' meetings, I was one. Up to now I had spoken only at the Lodge to ten or twelve people, and I had misgivings as to trying it before so many people. But my father convinced me, and thank heavens it came out fairly well. I suffered horribly while awaiting my turn; there was a moment when I thought I just could not do it; but fortunately, when the moment came I had a voice, and could go through with it. Now I know what "a baptism of fire" means!

Another news. The General Council of the Cuban Section of the Theosophical Society has asked my father to edit and publish the Cuban Theosophical Review, the Section's official organ . . . and at his request, I have been appointed Manager of the Review. It will take a load off his shoulders, which already have so much to bear, and he also wants me to train myself for future work.

Miss Duany speaks English as well as her native Spanish, and I am looking forward to a future for her of no little usefulness in the Spanish American Sections. One feels like calling to the youth of other National Societies to come forth in greater numbers and take their places, as this young lady has done, in the great Theosophical work of the future.

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Thanks.

The following cablegrams are acknowledged with thanks:

I. Convention, Ohio Federation, Theosophical Lodges send loving greetings to President Warrington and co-workers at Headquarters with assurance continued local work for Theosophy.

II. Swedish Section sends from happy Convention best wishes for future works.

III. English Convention sends cordial greetings and good wishes.

IN THE TWILIGHT

I

[*Reprinted from "The Theosophist," April, 1909*]

A MIGHTY banyan-tree, spreading level branches far and wide, and roots down-dropping, fixed pillar-wise in earth. Plants of variegated foliage, grouped together here and there, breaking the smooth expanse of sand. A sago-palm, rearing lofty head, with heavy tassels swinging slowly in the sea-breeze of the evening. A blue-black sky above, with heaven's eyes glancing downwards through the leaves, with a brilliance unknown to the dusky twilights of the northern island far away. A crescent moon, gleaming like a silver scimitar in the zenith. A soft pulse beating in the near distance, the pulse of a quiet sea. Close by, a lapping of water against a shelving bank. Sometimes the click of a lizard, the heavy beating of droning wings. Over all, through all, the incomparable magic of the East.

"Oh! a story, a story," cried several voices, and there was a little rustling of expectation, while the large eyes of the Fiddler grew intent and serious.

"Yes, a story," smiled the Vagrant. "The Shepherd and I, once upon a time, went to a séance, at which a very small number of people, much given to such researches, were present, with a powerful medium. Almost immediately after the turning down of the lights, some rather violent physical manifestations began; attempts were made to pull away

chairs from under the sitters, a lady was violently shaken, and so on. Needless to say, we were left undisturbed, but we became alertly attentive, presaging trouble. Presently, there broke into the silence a sound of wailing, indescribably painful, cries, sobs, as of someone in deadly terror, and then the unhappy creature from whom they proceeded was materialized. In ecstasies of fear, she crouched beside a lady who was one of the sitters, pressing up against her, seeking refuge, with piteous moans and strangled whispers: 'Save me! Save me!' The cause of her terror soon appeared on the scene, a huge, dark gorilla-like form, monstrous of shape and menacing of mien, instinct with a cold and cruel malignancy, and with a certain horrid glee—too wicked to be joy—in seeing the agonized writhings of his helpless victim. An auric shield of protection was hastily thrown round the latter, the lady-sitter withdrew, considerably shaken and upset, and the gorilla threw itself furiously on the medium, flinging away his chair and hurling him to the ground; indeed only the protection of the Shepherd rescued him from a catastrophe, while I turned up the light. That night we sought the unhappy woman, and found her still fleeing before her horrible tormentor, who, mouthing and growling, pursued her through the murky gloom of the lowest worlds. Swift action scattered the malignant thought-forces embodied in the frightful creature, and his hunted prey sobbed herself to quietude."

"But what was the cause of it?" asked the Painter.

"She had been a woman of evil life, taking delight in arousing the animal passions of men, and then setting her suitors the one against the other, laughing at their torments, when, tired of them, she flung them off, finding only enjoyment in their pain and their misery. More than one had died because of her, by duel or by his own hand, raving against her treachery and her cruelty. All their anger,

their hatred, their longing to be revenged, had become embodied in this hateful form, bestial because it had grown out of bestial relations."

"But was this the embodiment of any of these people?" queried the Lawyer, puzzled. "For if so, was it right to destroy it?"

"It was only an artificial elemental," said the Shepherd. "You see, all these thoughts of hatred and revenge became aggregated into one horrible form; it was not a normal living creature, which it would have been illegitimate to kill, however objectionable it might have been, but a thought-form, with no life outside the thoughts which made it, and the sooner those were scattered and reduced to their separate being as thoughts related to their generators, mere skandhas, the better for all the parties concerned."

"Is it not rather dangerous to attend séances, if things like this are to be met there?" asked a dubious voice.

"Such very unpleasant entities are not common," said the Shepherd consolingly. "But, you are right; attending séances is dangerous for the great majority of people, and I think it would be well that you should understand these dangers. They are more important for the Westerns among you than for the Indians, who have very wisely kept entirely away from such things, since they have, as a rule, no doubts as to the continuance of life after death."

"Tell us! Tell us!" came in chorus.

The Shepherd settled himself comfortably for a long discourse. "Well, it is this way," he began. "But I ought to say first that in the West, where materialism was triumphant, Spiritualism has done a great work in rescuing millions of men and women from disbelief in immortality. It has many and great dangers, but the good which it has done, in my personal opinion, far outweighs the harm, for it offered the only proofs materialists would accept that a man was

alive after he was called dead; and that is a fact we should never forget, however much we may prefer our own system."

"The fact that it was started by a Lodge of Occultists, who are in relation, to some extent, with the Great Lodge, as a weapon against materialism," said the Vagrant, "implies that it would do more good than harm. You might just mention that."

"Yes. An old Atlantean Lodge, in Mexico, which owes allegiance to the White Lodge, while going along its own lines, was the originator of modern Spiritualism. Seeing that while some could be convinced of immortality by intellectual means, others could only be affected through the senses, these Occultists resolved to help the latter class, which was becoming more and more numerous in the West. Personally, I regard the intellectual proof as the most convincing, but others can feel sure of the survival of their loved and lost only if they can see a tangible form, or hear an audible voice. The majority of people in the West, at the present stage of evolution, cannot grasp Theosophical teachings, and for them the spiritualistic proofs of continued life and progress after death are valuable, especially in cases where materialistic teachings have weakened religious beliefs.

"Well, the greatest danger in attending séances is really that of believing too much. The sceptic goes, finds overwhelming proof of the survival of a dead friend, and is apt to become suddenly credulous, so that such attendance makes for superstition. But that which is more commonly regarded as the greatest danger is that of obsession and haunting. This often begins at a séance. At a séance a person called a "medium" is present, one whose bodies are somewhat loosely linked together; normally, a person who is living in the physical body can neither see nor hear a person whose

lowest vehicle is an astral body, nor can the latter see or hear the other; with the help of the medium's peculiar characteristics, they can be brought into touch. There are three ways—apart from telepathy—in which the 'living' and the 'dead' communicate; first, when you go to sleep, you go into the astral world, and may communicate freely with your friends, but on your return, when you wake, you do not as a rule remember. Then, the 'dead' may appear, drawing material from a medium, and building it into their own bodies, and thus 'materializing,' becoming visible and tangible; or they may speak through the medium, who is in a state of trance, or write through him, awake or entranced wholly or partially. In this case, what is said is much affected by the medium and his limitations, and speech may be ungrammatical and clumsy, though in some cases this is not so. Mediums—though with some marked exceptions—are drawn from the illiterate classes, and they are often reincarnations from undeveloped races or types—Negroes who had been students of Voodoo and Obea, Middle Age witches, and the like."

"Might not the vestal virgins of old temples reincarnate as mediums?" said the Scholar.

"They were people of higher types, as a rule," answered the Shepherd. "But those who were habitually thrown into trances or paroxysms by drugs might thus return."

"Are all uneducated?" asked the Lawyer.

"No, but most of them are, especially those who are paid. Mediums of a higher class generally restrict their work to small and carefully chosen private circles. Next, we must ask: Who, from the other side, are likely to use mediums? Obviously those who are nearest to the earth, not in place, but in density. And these are mostly undesirables, frantically eager to come into touch with the world which they have left, and grasping at every chance. If a man were

bound hand and foot and left in one of the worst slums, he would be more likely to be found by a thief than by a philanthropist. A medium is in that position, and the evil would be almost unmitigated, were it not for the "spirit-guide," who tries to protect the medium and to keep off the worst types. Of course, these unfortunate beings, murderers, suicides, criminals of all sorts, ought to be helped, but the séance is not the place for helping them. The sitters there are begged to be passive, negative, and hence are very easily taken hold of. Moreover, this condition of passivity is physically harmful, for matter is drawn from all of them. I once had a medium on a weighing-machine during some materializations, and on one occasion it showed a loss of weight by the medium amounting to 44 lbs. I have seen a man shrink till he looked a boy, with his clothes hanging loose. Naturally, such conditions are followed by frightful exhaustion, and the unhappy victim often takes to heavy drinking in order to recover. This, again, reacts, and encourages the lowest types of obsessing entities."

"Would not physical matter thus drawn away be returned polluted?" asked the Epistemologist.

"Most certainly, and both the medium and the sitters suffer in this way. Moreover, the low-class entities who throng séances make desperate efforts to seize on the sitters, taking advantage of any weak points."

"What sort of weak points?" queried the Youth.

"Nervous overstrain, or strong passions, such as violent temper, or hysteria. And even if the sitter be too strong to be obsessed, the entity may follow him home, and seize on any weak member of his family. Fortunately, India is almost free from these séances, and even if they come in your way, you should not go to them; the dangers are too great. It is only worth while to face these dangers if you are a materialist, and do not believe that personal life persists on the other side

of death. For you must remember that you cannot protect yourself against these dangers as can the trained student. Moreover, you are very likely to be deceived; unless you have studied Occultism you cannot distinguish whether the entity is what he pretends to be or not; anything you know he can read from your mind, or he may read from the empty shell of a friend who has gone on. Sometimes deception is done with good intent, as when a man in the astral world saved a broken-hearted mother from madness by pretending to be her child, and justified the deception as on a par with promising anything to a delirious patient. I have said nothing as to the harm done to many of the 'dead,' by encouraging them to remain mixed up in earthly matters, when they should be better employed, but reasons enough are given for not going to séances. Thus if we desire information we are driven back upon the writings of the ancient or modern investigators."

FREEDOM FROM MISERY

KNOWLEDGE of the Divine dissolves all bonds, and gives freedom from every kind of misery, including birth and death. The wise, realizing the Effulgent One, through the Yoga of Ātman, gain freedom from all joy and sorrow. Also the knower of Ātman rises above misery. What delusion, what sorrow, can come to him who realizes oneness? He is freed from all bonds whatever on *knowing* the Effulgent.

Jivanmukti-Viveka.

TO THE BANYAN TREE AT ADYAR

By P. M. HARI

O HALOED hermit! who with mystic light
So bright and youthful grows from age to age;
What mortal could thine agelong wisdom gauge,
Or bear the burden of thy years aright?
What hearts hast thou not filled with true delight
And peaceful made? What paladins of Truth
Along life's way, in moods replete with ruth,
Were not refreshed by thy mysterious might?

Had I but read that which the hand of Time
Hath traced upon thy jagged brow and frame,
Or understood the wordless hymns thy tongue
Sings day and night, I feel I would have wrung
The secret rare of Nature's endless game,
And made my life so perfect and sublime!

A TREE

I DO love a good tree. There it stands so strong and sturdy, and yet so beautiful, a type of the very best sort of man. How proudly it lifts its bare head to the winter storms, and with what a full heart it rejoices when the spring has come again! How grand its voice is, too, when it talks with the wind: a thousand æolian harps cannot equal the beauty of the sighing of a great tree in leaf. All day it points to the sunshine and all night to the stars, and thus passionless and yet full of life it endures through the centuries, come storm, come shine, drawing its sustenance from the cool bosom of its mother earth, and as the slow years roll by learning the great mysteries of growth and of decay. And so on and on through generations, outliving individuals, customs, dynasties—all save the landscape it adorns and human nature—till the appointed day when the wind wins the long battle and rejoices over a reclaimed space, or decay puts the last stroke to his fungus-fingered work. Ah, one should always think twice before one cuts down a tree!

H. RIDER HAGGARD in *Allan Quatermain*.

I SAW

BY THE REV. F. H. ALDHOUSE

I WAS sitting in my rooms at No. 24 Trinity College, Dublin; they were top rooms overlooking the two squares, the one which is called "The Wilderness," and the other "Parliament Square" with its noble eighteenth century frontage and lofty campanile.

The windows were open and the scent of hawthorn and lavender filled all my rooms with a delicate and slightly intoxicating perfume. It was the long vacation and I was one of the very few residents. I was studying for a special examination—hence my presence. The clock made it 7 a.m., but as astronomically we are twenty-five minutes earlier in solar time than England and also it was summer time, it was actually 35 minutes past 5 a.m. I mention this as it has reference to what follows.

In the distance I could hear the roar of Dublin rather like the distant murmur of the sea, but the particular "rogh" (known as the "rubricks"—built of red brick) was far enough away to dull all sounds, and my "skip" would not disturb me for another hour when he would prepare my breakfast.

I was beginning my morning study of Bishop Berkeley, the famous Bishop of Cloyne, who believed that mind is the one reality and what we call matter but an illusion

and toy of that reality. I had originally been of the opinion of the great Doctor Samuel Johnson who said: "If the Bishop of Cloyne says there is no matter, 'tis no matter what he says"; but the sturdy old philosopher's prejudices lost their power over me as I read on and on in the nervous but luminous pages of the marvellous prelate so far before his own age and even ours. Surely if this most convincing Divine was right, anything which existed in thought was reality.

I remembered man's dreams. A scattered ruin is all that remains of Troy, but Homer's poem is as alive as when it was written. Tara is a green heap, but the glory of ancient Eire is reborn, or rather it never passed, for we have sight that can see it again after all these years in story, poem and music. Generations of men have crawled this earth, as undistinguished as and less beautiful than insects, and have sunk into the soil unwept, unhonoured and unsung, and undeserving of it. But the centors, fauns, fays and trolls live forever by whatever name they are called in a world of beauty beyond time and change.

As I thought of these things I remembered that dawn and twilight were the times that the mystic doors between our world and Moy Mell (the plain of honey, *i.e.*, Fairyland) swung open. I had stopped my reading for a moment to rest my eyes, and walking to my window looking into Parliament Square, I threw it open. What was this? As I looked I saw a garden of many-hued flowers! The campanile and Parliament Square were opaque as glass, and as ice dissolves they melted before my amazed eyes into nothingness. I saw a garden, the white and red hawthorn trees were still there stretching out to woods on every side. The Liffy flowed, a sky-blue stream, the dirty and polluted river of contemporary Dublin was gone. As I contemplated the magic change, an imperious

call of trumpets made me look at where the chapel used to stand and was now a floral mount, crowned with two seats or rather thrones of red granite overlaid with armoral tokens of gold, silver and a metal which I have been told is orichalcum—now unknown.

As I looked, what had first appeared as shadows took on form and colour. I saw the King and Queen of Elfland, Finvara and Maeve seated, surrounded by their court. I should like to describe their Fairy Majesties if I possessed the words, for I have an undying memory of them. They were indeed the most vivid personalities I have ever beheld. But I am unable. I will merely say they were not beautiful but Beauty itself, not radiant but living Light. Grace, royalty, every quality which we ascribe to kingship was theirs and more, far more, than I have phrases to inscribe.

Their court consisted of beings beautiful as the dawn in which their court was held. Faces which had never been contorted by man's mean emotions, eyes which gazed in perfect truth and frankness and which knew not the weakness of tears nor the glance of envy or cruelty. I knew for a moment what reality was. I knew our world was but a distorted shadow of that reality, a shadow world where shades mop and mow. A mirage where all true proportions are caricatured. As I beheld that sight, Moy Mell itself, I knew for a few moments "that joy which is more ancient than the hills". Then the striking of a clock on my mantelpiece caused me to start and look back in my room. When I looked out again all that loveliness and light were gone. I heard once more the roar of the great grimy, restless city of Dublin.

I should soon attend chapel on the mount where the sovereigns of the Sidi had held their court beautiful. The old sad world closed in on me. Still the vision splendid has been mine.

The Bishop of Cloyne is right. Mind alone is real, and some day I shall recover the sight which is the greatest and truest experience of my heart.

Drab, dreary streets of Dublin town!
Behind your sordidness there lies
A land unseen of mortal eyes,
On which a cloudless sun looks down.

There is no sorrow, death or care,
But laughter, life and merriment;
All hearts know, love, and are content
In changeless beauty radiant there.

I THINK I could turn and live with animals, they are so placid and self-contained,
I stand and look at them long and long.

They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

WALT WHITMAN

LIFE! MORE LIFE![1]

By C. JINARĀJADĀSA

As Goethe lay dying, a ray of sunlight penetrated into the little room where he lay, and he then said: "Licht! Mehr Licht!"—Light! More Light! These last words expressed his whole life of aspiration.

Basing himself upon these words, the lecturer states his theme as "Life! More Life!" since these words represent the present cry of the world. On all sides men demand more life for themselves. Analyzing what each means by "life," the lecturer states that it means the craving of man to contact a larger world than that in which he lives. This larger world is usually thought of as the world without the individual, created by the movement of men and events. Alas, usually, men think that they can create a larger world for themselves if they have wealth.

There are two exceptions to the usual notion that the larger world is always created by events without. To the saint everywhere, the larger world is that created by his heart and by his mind. The Sannyasi in India renounces the world, gives up his possessions, rank, and even his name, to find the larger world of God. Similarly, too, the philosopher finds the larger world in a world of ideas.

[1] Report of a lecture delivered on March 31, 1934, at the Theosophical Congress, Barcelona, Spain.

Nevertheless, the usual conception of men, that the larger world which they need is here, in this world, is not completely false. For in this world of ours, such as we contact with our senses, God works. The life of this world is His life. Man's craving for a larger world here below is at bottom a spiritual craving.

The craving for "more life" is being intensified to-day by a rapid increase in sensations. On all sides of us, newspapers, books, advertisements, cinemas tell us of a larger world of sensations and happiness. Therefore men seek eagerly "how to get rich quick," by investments, by taking tickets in lotteries. Civilization to-day means a "speeding up" in the pace of living, and we all desire therefore "more life" to experience.

But this gospel of "speeding up" is negated by two facts:

(1) Not all men can enjoy "more life," since "the race is to the swift". Competition allows wealth only to the few. The majority are disqualified from the start of the race, because they have not the strength to capture the price.

(2) Even when success is gained, and the door opens to "more life," failure is inevitable, because man's body wears away. A second sensation is not so keen as the first. All things change slowly: first, man's own capacity to enjoy "more life," then those around him. Little by little, the shadow of weariness falls upon the man who has come to "more life".

Yet there is "more life" for all. This stage is reached when man produces change *voluntarily*. When the individual changes his nature purposely, "more life" enters into him. There is a *Science of Producing Change*.

What is the process? The lecturer takes the analogy of the changes produced in commerce in the token called "money". With the savages the token is cowrie shells. Heaps of them are required as the value of a small object.

Then copper is introduced, and a small coin equals a heap of shells. But even copper is cumbrous; 200 copper coins which make 20 pesetas, or 240 which make one pound, are too cumbrous to handle; silver steps in to produce a change in the token value. Then comes gold, and one piece of gold serves as value for twenty or more pieces of silver. Then finally a piece of paper appears, of no intrinsic value, and as a bank-note changes the gold itself, as a token.

In a similar fashion, man has to learn to transmute fleeting sensations into permanent emotions, passing thoughts into permanent ideals, and finally the ideals themselves into embodiments of his truest self. True life is always a transmutation, and "Life! More Life!" comes only by a purposeful transmutation.

We have to work so that all men have the opportunities to transmute life to "more life". We must, first of all, remove their discomforts. We have to organize civilization so that there is for all, to possess without struggle, water, heat, food, clothing, room and leisure. The second part of our work is to organize education so that men understand the principles which underlie "more life".

These principles are:

(1) Every action well done produces "more life". A song well sung, a line well drawn, brings "more life" to the individual.

(2) Every vice transformed into a virtue means "more life".

(3) Every act of sacrifice means "more life". Along this method of education men have to be taught to accept *with anticipation* two events which they now hold as evils—old age and death. Both in reality are occasions for transmuting life to "more life".

We Theosophists have to teach these principles to the world. But we shall do so only as we ourselves realize them.

We must possess a more perfect character if we are to lead others.

For this we require :

(1) More creation. We must transmute the events of our lives in terms of art, with essays, poems, songs, statues, and other forms.

(2) More sacrifice—an ever-increasing gift of ourselves to our work and to the world.

(3) We must possess more of *this* world : not of its wealth, but of the men who are in it. Through an increased sympathy we must have as our " possessions " more of the sorrows of men, more of the joys of the children.

We Theosophists must lead the world to " More Life ". We have the Wisdom to teach us how ; it is for us to transform our characters, till men see that though we possess few of the things of this world, nevertheless there is in us steadily " Life ! More Life " !

THE PURPOSE OF LIFE

WITHOUT the understanding of the purpose of life there is bound to be chaos.

The first demand upon those who would seek the understanding of true happiness is that they should have the burning longing to be free from all things, to gain that freedom which comes when you are beyond the need for further experience because you have passed through all experience.

If you would understand what I mean by the freedom of life, you must establish for yourself the goal which is liberation even from life itself.

J. KRISHNAMURTI

"THE SONG OF SONGS"

BY NORMAN INGAMELLS

Listen to the Song of Life.

Light on the Path.

LIGHT, dancing shadows, man and beast, the "song of birds and scent of flowers," moonlit groves, the colour phantasy of the sea and hills, sing, each in its own way, the Song of Life.

When the Inmost, the One, said: "Let there be light," surely it was from that Royal Harmony that the impulse came which gives us all the beauty mankind knows, or can ever know; how else the glory, the spilth of colour and the grace of movement in all His garment, which is Nature?

If man is in tune, life is a song, and he may then "tune in" to the cosmic song, and as he strengthens and purifies the chords of his being and adds new notes to his harmony, more and more of the cosmic music will sound out within him—music that is joy's own self, music that can never be wholly uttered on or in forms of clay. True though it be that man, in his alchemical transmuting laboratories, which are his own bodies, suffers in the process of resolving his discords, yet even this may be part of the song. Beethoven, "from out the womb of pain, the misery of deafness drear," made of sorrow a part of his singing, for he endured it nobly and thus transmuted the "base metal" into music. It is thus he gave us some of his richest harmonies and balm for the

healing of men. All the sad pain, the sad tragedy of life, is but the fire of the transmuting flames: man facing or failing to face his Karma and the lessons of his apprenticeship to "the Great Spirit" which is training him to be King of himself, to become a God in very fact.

A great Teacher has said: "Invite sorrow, do not shun it"; and there *is* a high state of consciousness in which sorrow is welcomed as being equal with joy, it is "mingled agony and bliss"; both are part of the lesson.

The words and music of Schubert's magnificent "Hymn to the Almighty" contains something of the spiritual attitude required—that of seeing the music of God in *all* the phantasy of Nature. But what of the foolishness of man? Most of it is but ignorance groping for knowledge, for understanding.

The problem that will solve all other problems is how to be in perpetual *conscious* unity with the Life Universal—the Whole—God. The Whole contains all the problems and all the solutions, for Life is all and is not dependent upon the parts. It is only the temporary expressions of Life (forms) that are dependent. Life never loses in the end, if indeed at any time. In the end, it is death, self, discord, pain, that must pass away in defeat before the Warrior, Life.

To *establish* unity with Life we must become perfect. Life is satisfied with nothing short of that. It cannot sing its full song upon any instruments less than perfect ones. But long before the full flower of perfection blossoms forth in each one of us, we shall have glimpses of the glory of Life, hear fragments of its harmony—tune in for moments or periods to its divine melody.

Life will give its children as many forms as are necessary for full blossoming, and it is thus that all will go on and on and on till songs be lost in Song, the Song of Life Immortal, "the Song of Songs".

PRAYER

By H. BOSMAN

THIS is the Holy Place of the inner life. It is when praying that the earnest lover of the One really becomes as a little child, ready and happy to receive as much of the eternal truth as he can assimilate. It is then that he listens most attentively to the promptings of the inner voice. Prayer is in reality absolute submission, which in no sense means abject humility. The child goes simply and trustingly to the Father and waits for Him to speak. As he listens, his soul opens out, and certain aspects of the mystery of divine love are revealed to him. Truly, this is communion, when the child, so filled with joy, has no thought, no wish, no feeling, except those given to him by the Father. This is the basis of mystical union, in its grandeur and in its extreme simplicity.

In certain comparatively rare cases this intimate communion is uninterrupted; an all-absorbing bliss illuminates every moment, gives to each thought, word and action its ineffable joy. Prayer, in the fullest sense of the term, is not an act but a state, in which the spirit of man finds its true and perfect expression. Here there is no isolation, for the Father and the child are ever together, living in such intimacy that they share (although of course not equally) in the same life. It is not enough to say that love flows from the One to the other and again from him

to the One, for the One is Love and the other has become love. Nor is it true to say that on the part of the child there is any self-sacrifice, for the self has ceased to exist, and the One entirely occupies the human consciousness, with the result that such consciousness goes beyond independent existence and loses itself in the Spirit of the One. True surrender and true love, of which Jesus Christ was a perfect example.

RELIGION is a personal relation between man and his Maker. For God's sake, do not interfere with it; do not organize it, neither try to reduce it into so many "statements". Organization in whatsoever form is the death-knell of religion. Do not only preach this; practice and teach it. Let no one dictate to you what you should and what you should not believe and do in your spiritual life. The ultimate authority is the authority of the SPIRIT within you and not the authority of any man, dead or alive.—*A Persian Rosary.*

O DREAMER, LEAVE THY DREAMS

O DREAMER, leave thy dreams for joyful waking;
O captive, rise and sing, for thou art free;
The Christ is here, all dreams of error breaking,
Loosing the bonds of all captivity.

He comes to bless thee on His wings of healing,
To banish pain and wipe all tears away,
To tell anew, to humble hearts revealing,
The mounting footsteps of the upward way.

He comes to bring thee joy for desolation,
Beauty for ashes of the vanished years,
For every tear to bring full compensation,
To give thee confidence for all thy fears.

He comes to call the dumb to joyful singing,
The deaf to hear, the blinded eyes to see,
The glorious tidings of salvation bringing,
O captive, rise, thy Saviour comes to thee.

ANON.

A MEDITATION

By G. S. ARUNDALE

NOTHING being uncreated, everything is instinct with the Mother-Spirit, everything has come out of the womb of the Universal Mother, has been nurtured in Her Tenderness, Power and Protection. Nothing there is in any kingdom of Nature which does not bear signs of Her, nothing which has not a beauty the effect of these, nothing which has not a Purpose which has dwelt in the Womb of the Universal Mother, and has been nurtured there. The Universal Mother does not cease to care for Her Life when it has passed through the stage of creation and enters upon its upward climb to self-realization. From the beginning to the end She is with the Life which through Her has come into manifestation. And chief among Her Agents is the mighty line of World-Mothers, each of whom represents the Universal and Eternal Mother at various periods of the evolution of Life in form. Each World-Mother is the heart of the Mother-Spirit in all things, in every kingdom of Nature, in every form of Life. Each World-Mother is the Mother of Life in the rock, in the stone, in the earth; is the Mother of Life in tree, in shrub, in flower, in grass; is the Mother of Life in every animal that breathes; is the Mother of each human creature. And when the cosmic Act of Creation is mirrored here upon earth in the giving of birth, then does the World-Mother shine forth in all the splendour of Her Divine Nature, for when Life becomes born in form it is the World-Mother who

gives the form—She who is the Mother of form. In very truth, She is everywhere the Mother where there is motherhood, and the mother down here in the outer world is but Her channel and Her child.

Where there is Tenderness, where there is Compassion, where there is Protection, there is the World-Mother incarnate, be these in man or in woman, in Life animate or, miscalled, inanimate. Nothing is there which is not the child of Her Heart, nothing is there which She does not enfold in Her blessing alike in time of distress and in time of joy. All-pervading is She, for She represents the Universal Mother, the Mother of Creation, the Mother of us all, a Mother who cherishes the whole vast universe as no lesser mother can even cherish the child dearest to her heart.

Life more radiant comes to us; Life more intense; Life more splendid; Life more true. Thus Life comes to us in piercing power and ruthless intensity. It burns the dross, and the gold shines forth resplendent. But on its way, and as it dwells in our midst, the World-Mother gives it shape and form, and in Her Tenderness, Power and Protection enables us to take hold of it and use it to the uttermost. She strengthens the world to receive the Life it needs. She veils it in forms for our using. She regenerates the lamb to the strong refreshment of the wind.

It is the magic of the World-Mother that She creates forms which can bear the Spark of Life, in which the Spark of Life may grow into a Flame, through which the Flame itself may become a Fire. It is the magic of Her Power which makes this possible. It is the magic of Her Tenderness which makes the very form itself grow beautiful as the Life unfolds. It is the magic of Her Protection which makes the process safe both for Life and for form.

The World-Mother is indeed the Mother of the world, not merely of the world as humanity knows it, but of the

world as it is, the world of Angels and of all other kingdoms. And all builders of forms are Her servants, Her ministers, for through them She builds dwelling-places for Life.

To-day She draws near to Her world, for the Life of Christ becomes once more immanent; and She must be present at its birth, for what could be born without the mother, without the Supreme Mother? As the Christ gives, so does She give. He gives. She receives and uses to the appointed End. He gives. She prepares the world to receive with joy and gladness. He gives. And in the spirit of His giving She creates.

AT the time the blessed Buddha was at Uruvella on the shores of the river Nerovigara, as He rested under the Bodhi tree of wisdom after He had become Sambuddha, at the end of the seventh day having His mind fixed on the chain of causation He spake thus:

"From Ignorance spring the samkharas of threefold nature—productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses, the seventh being the property of but the Enlightened); from these springs contact, from this sensation, from this springs thirst (or desire, Kama, tanha), from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the samkharas are destroyed, and their consciousness, name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection and despair are destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the Blessed One uttered this solemn utterance:

"When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Translated by the MASTER K. H.

THE LIFE AFTER DEATH

"NOT ALL OF ME SHALL DIE"

BY ANNIE BESANT, D. LIT.

(*Continued from p. 137*)

THERE are many Yogis who perform very remarkable physical feats, but those do not prove that they have any of the higher spiritual knowledge. There was a man over here a short time ago, who had I think the uncomfortable title of the "Tiger Mahātmā," (like talking of a "round triangle"), who could do some extraordinary things such as stopping the beating of his heart or the working of his lungs, and various physical things of that kind; but being able to do curious things with the body does not prove that the statements made, or the knowledge claimed, really are what may fairly be called knowledge of the higher life.

I might put to you a funny little experiment I made when studying evolution, because it was easy and simple. I was reading Darwin, and he spoke about human beings having a certain number of nerves that had gradually become inoperative because they were not wanted by man; he said that those nerves caused certain muscular actions in animals which were not wanted particularly by man, and one of them was the way in which a horse or a dog could move his ears. Both dogs and horses talk very much with their ears, that you can

understand, if you know their language. That struck me as interesting and curious, and I thought I would try if that small statement was accurate, if we still had these particular nerves and muscles in connection with our own ears. I therefore set to work, and stood before a looking-glass for a considerable time each day, trying to wag my ears. They would not wag, but after a few weeks they began to move. That encouraged me, and I went on until I could wag them quite nicely. I am not advising that you should develop that particular accomplishment; it took me some time to gain it. I did it because I wanted to test a statement that seemed to me rather odd. I was always rather an experimental person. I have lost that particular faculty now from disuse, but I had it for a considerable time, much to my own amusement and to that of others. For when people were troublesome by asking unnecessary questions I started to wag my ears at them, and they were so taken aback that they got muddled in their questions. Now I do not ask you to follow these ways of mine; but, when you want to practise Yoga, if you want to do it safely and if you want in your investigations in the higher worlds to be fearless, (which is a very great necessity in your earlier experiences), then you must be willing to tread the path that others have trodden.

It is not every one who can become a Senior or even a Junior Wrangler; for that you must have some special ability to begin with. But you can begin to train yourself definitely along the lines which, if followed perseveringly, will enable you to test for yourself the states on the other side of death, if you have some ability in that direction. Without going fully into that, let me put it briefly. You must have, first of all, willingness to submit to a rigid discipline of the body, the emotions and the mind, for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate your

thoughts and control your thoughts, then you would be exposed to a number of dangers on the other side, and would not know how to meet them.

You must remember that on the other side are the people who have passed through death, or who belong to other orders of Nature, such as nature-spirits, good or evil, Angels who are nature-spirits on a higher level, and they are good, bad or indifferent.

The first of these worlds is called the astral plane (not at all a good name, but so called because the matter is a subtler form of matter than the physical, and is rather luminous); you go here into very mixed company and unless you know how to guard yourself, how to drive away anything that might like to attack you, and how to choose those who are in any sense trustworthy, you will not go far in safety.

There is a much easier way of getting into touch with that first world on the other side of death—the intermediate world as I call it—and I shall deal with that more fully later when I come to speak on it in detail, and that is the way used by the great body of men and women whom you know as "Spiritualists". These have not generally studied how to go into that world for themselves, and they utilize the services of men and women who are called mediums—that is men or women who have a peculiar constitution as regards the relation between the two parts of their physical body, the visible or tangible and the etheric; these are able to separate the one from the other (which is not a sign of normal good health) and they can therefore lend for a time part of the material which is wanted by a person who has passed through death and who desires to materialize himself, so that you can see him and so that you can talk to him; that is to say, he comes back to you and accommodates himself to your conditions by taking part of the etheric body of the medium. The other and better way is to go to him having learnt how

to put yourself into his condition, to visit him in the astral world, into which, as you know, we pass every night when we go to sleep. I think we ought always to admit the enormous service which has been done by the great body of Spiritualists in helping to destroy Materialism and the materialistic idea that man ends at death. They have faced ridicule, difficulties of every kind, accusations of fraud, sometimes true, often false; they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments that they will conduct, not to know that individual intelligence can exist after the physical body has died. That they have done. I know there is a great deal of fraud, not always intentional fraud that comes from the other side, but it is no good to refuse a great mass of evidence because it is found that there is some error mixed with it in individual cases.

The position taken by a man for whom I have great respect, Professor Huxley, with regard to spiritualism was, I submit, entirely unscientific. He said he did not care to go to a tea-party in Clapham (which at that time was thought to be bourgeois) because he did not care to hear drivel, and therefore he did not care to hear the same sort of drivel which was said to come from people on the other side. But if any drivel could come from intelligences on the other side, it was valuable proof that that intelligence had survived, if it could be identified. I do not say that a poor intelligence is particularly interesting to talk with; he is not; but supposing you were a Materialist who knew the person who talked drivel during his life in our mortal world, and who talked similar drivel on the other side, quite recognizable, it does prove at least that he is not altogether dead.

The words: "Not all of me shall die" is the phrase I took from an old Roman poet, for the sub-title of this lecture.

Now, if you want to understand what part of you survives and what part of you dies, or if you want to follow anyone through these stages, then the very first thing you must try to do is to understand the bodies in which you are living at the present time. I do not mean that you need particularly to understand the physical body from the standpoint of anatomy—though that is always useful—but certainly from the standpoint of physiology, so that you may separate nervous results—the results of disordered nerves—from super-nervous phenomena, and you need a very balanced mind under your control and, still more, you need your emotions under your control.

Let me for a moment suggest to you to ask yourselves what happens to you every night when you go to sleep, for it was by the study of dreams that people in the West were led into paths of investigation that gave the results that are sometimes called "the higher psychology," and convinced people who studied that the brain was not the only vehicle of thought or of emotion, as the Materialists were inclined to think.

Of course there has been a good deal of progress made in scientific Materialism since the time when the scientist, Carl Vogt, said that the brain secretes thought as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and bile are material whereas, so far as people knew, the brain and thought were not both material, in the ordinary sense of the word. But for what might be called the beginning of a really scientific understanding of phenomena connected with the brain, the starting-point is found about 1830, when the scientific study of dreams began, *scientific* study as when psychologists tried to induce dreams with very considerable success. You can read all about it in the books on the subject. Then they began to reason on the obvious, but most important, fact, that space and time were different in

the dream-world from space and time as known in our waking world; this led to the idea that there was something about the brain activity when the body was asleep that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to enlarge their knowledge a little further. One of their methods was to try to provoke a dream. That was fairly successful in many cases. The sprinkling of a little water was shown in several cases to produce a dream of a shower. In some cases remarkable results were obtained, and in the more elaborate experiments a man had a dream which was started by a knife touching the back of his neck. In this case he was awakened by the touch of the knife, but in that brief space had had a long dream of committing a murder, being tried for murder, being found guilty, being condemned to death, being taken to the condemned cell, thence to the guillotine and being executed, between the moment when the knife touched his neck and the moment of awakening. When he dreamed that the guillotine knife touched his neck he awoke. There were a number of things like that which showed that the working of consciousness, when the man was not conscious of the working of the brain, was very different from the waking consciousness. Then the psychologists tried to catch the dreamer so that they could talk with him while he was dreaming. They succeeded in throwing him into an artificial trance, so that he could be asked what he saw and what he thought, and answers could be obtained from him while the brain was quiescent. And they connected thought with electrical activity by placing a very delicate galvanometer on the skull, while a person was thinking, when it was found that a galvanic current passes as a person thinks.

The whole study of dreams and trances has practically proved that a man can think when he is separated from his

physical brain, in fact that he can think very much better when the brain is in a state of trance or coma than when he is wide awake.

I dare say that many of you have tried the experiment of putting a problem into the mind as you were going to sleep, and by going to sleep with the problem in the mind you have found it solved when you awoke. I have often found that with mathematical problems. I have tried all sorts of experiments with which I need not trouble you now. The thing I want to fix in your mind is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trances it is proved that when a man is in a trance his consciousness can leave the body, so that a pistol fired by his ear will not wake him, and an electric flash sent into the eye will not cause any contraction of the pupil. Under those conditions he can be sent to a distant place from which communications can be obtained. It has been done over and over again, and that is a step forward.

Now suppose you want to go much further than that, to take yourself out of the body at will, which is the kind of state wanted if you are going to study after-death states, then it is necessary to go through a course of discipline, which begins with the control of the emotions. Emotions uncontrolled make experiments in the world on the other side of death practically futile. It may be asked why? You can take it for granted for a moment that you have a more subtle body than the physical, in which your feelings work—we call it the astral body. There is some part of your body clearly in which your feelings can affect your physical body, because a great grief or joy may stop the heart; emotion may at any time quicken or slacken the heart's beat. What is the medium between the physical matter that you know and the hypothetical matter in which an emotion causes vibrations, so that you can manage to control the emotion in a way that will not

affect the physical body? That is one of the first things to be learned, for the practical reason that if you succeed in going out of your body in the subtler body and you should happen to feel irritated or excited, then this more subtle body of yours—the dream-body, or astral body—vibrates very strongly, and if it vibrates strongly you cannot approach anyone who has thrown off the physical body and who is using his astral body as his natural body, his only outer body, in the world on the other side of death.

I have very often told a person who is grieving very much for a friend who has gone on: "If you can think of your friend calmly and quietly before you go to sleep, without any violent emotion, but full of affection, quiet and calm, you will very likely be able to dream about him." Plenty of people have tried that and found that is so, but the difficulty arises that in the dream they are apt to get excited, and if they have a violent emotion in the dream-body, then the person who has passed to the world on the other side of death is driven away from them.

(*To be concluded*)

WHEN the people have no fear of death, what is the use of trying to coerce them by threatening them with the death penalty? And even if they had a constant fear of death, and it were in my power to lay my hand on every evil-doer and slay him, would I dare to do it? Is there not always the Great Executioner? The usurping of this office to oneself is like a novice chipping at the work of a great architect: he rarely fails to cut his own fingers.

LAOTZE

WILLIAM CROOKES (1832-1919) AND OCCULT CHEMISTRY

BY A. J. HAMERSTER

I. FROM SPIRITUALISM TO RADIANT MATTER (1869-1879)

The Master's Letter

It is an interesting page in the history of science—Crookes' scientific, occult and Theosophic career. All three had the close attention of the Masters. After the failure to found a new journal for the "awakening of India," according to the wish of the Masters, Sinnett had returned to London. There a close friendship grew up between these two far from commonplace men. Crookes was over fifty years old, and stood wellnigh on the apex of his scientific achievements, when he became a member of the Theosophical Society. Communicating the first step taken by his friend in 1883, and the motive for it, to his Master, with whom he had been in correspondence for three years previously, Sinnett received the following reply in July of the same year:

> So the great Mr. Crookes has placed one foot across the threshold [of the Outer Court], for the sake of reading the Society's papers? Well and wisely done, and really brave of him.

The braveness of the act, and the allusions in the next part of the letter, will be better understood in the light of the following incidents from Crookes' relations to Spiritualism.

Crookes and Spiritualism

It was still in the early days of these occult manifestations, and several years before the founding of the Theosophical Society, in the summer of 1869 in fact, that Crookes began his systematic inquiry into the mysterious forces and apparitions, evoked in the séance-room by the aid of mediums. It did not take him long however to realize that, in meddling with these things, he courted the danger of being " shut in a lunatic asylum or turned out of scientific society," as he wrote to a friend in April, 1871. The world of that time, and especially the scientific world, materialistically biassed, was not prepared to accept the phenomena as genuine. But Crookes persisted in his quest, publishing several articles on his investigations, and going even so far as to submit a paper on them to the Royal Society in June, 1871. As was to be feared, the article was rejected. " Now to reject a paper is a thing which is seldom done, and it would attach a very unpleasant stigma " to the author, Crookes wrote to his medium, D. D. Home. Notwithstanding his feeling the indignity of the refusal keenly, he however kept on the struggle for three years more, " so that he was even accused of being practically insane on one side of his brain, while sane enough on the other."[1] Finally, realizing that the time was not ripe for the new science, he withdrew from the open battle in 1874, but never wavered in his conviction of the genuineness of many of the phenomena. Now to return to the Master's letter on Crookes, alluding to the above incidents, the Master continues:

> Heretofore he was bold enough to take a similar step [the investigation of spiritualism], and loyal enough to truth to disappoint his colleagues by making his facts public. When he was reading his invaluable paper, smothered[2] in the " Sections," and the whole Royal

[1] Sir Oliver Lodge, in the Foreword to Fournier d'Albe's *Life of Sir William Crookes*, London, 1923, p. vii. It is from this book that most of the particulars of Crookes' life are taken.

[2] Noteworthy is the similarity of expression with the following extract from Colonel Olcott's *People from the Other World*, published in 1875, the year of the

Society trying to cough him down, metaphorically if not actually, as its Sister Society in America did to that martyr Hare [well-known American Chemist of that time], he little thought how perfect a revenge Karma had in store for him.

Indeed, his brilliant discovery in 1879 of "the fourth state of matter," as he himself called it, more than rehabilitated him in the eyes of the scientific world, and it may even be that the Master hints also at his future Presidentship of that same Royal Society (1913-1915), then still hidden in the dark womb of time.

Let him know that its [Karma's] cornucopia is not yet emptied, and that Western Science has still three additional states of matter to discover.

That is to say, "three additional states" after the "fourth state," already discovered by Crookes, making a total of seven states, namely: solid, liquid, gaseous, etheric, kama-rupic, manasic, and ākāshic.

But he should not wait for us to condense ourselves to the stethoscopic standard as his Katy did; for we men are subject to laws of molecular affinity and polaric attraction, which that sweet simulacrum was not hampered with.

Katie King

The "stethoscopic Katy" refers to the following episode with the medium, Florence Cook, described by Crookes in a letter published in *The Spiritualist* of April, 1874. Miss Cook was controlled by an entity calling herself Katie King, or Annie Owen Morgan, daughter of John King, *alias* Sir Henry

founding of the Theosophical Society, and dedicated to Alfred R. Wallace and William Crookes "to mark the Author's admiration of the moral courage they have recently displayed, in the investigation of the phenomena called spiritual": "Mr. Crookes, after completing his first series of experiments with the medium Home, filed his papers with Professor Stokes and Professor Sharpey, the two secretaries of the Royal Society, June 15th, 1871. The behavior of those gentlemen was what might have been expected. The first impulse was to rid themselves of it; the second, to smother it. These proving unavailing, they gave it the cold shoulder in a 'Report on Mr. Crookes' Paper,' of date August 7th, 1871, in which the writer, Professor Stokes, says: 'I don't see much use discussing the thing in the sections, crowded as we already are; but if a small number of persons, in whom the public would feel confidence, *choose to volunteer* to act as members of a committee for investigating the subject, I don't see any objection to appointing such committee. *I have heard too much of the tricks of Spiritualists* to make me willing to give my time to such a committee myself'" (p. vi of the Preface).

Morgan.[1] That Katie's was only an assumed character, not a real personality, is clearly hinted at by the Master when he calls her a "simulacrum". The séance in question took place on March 29th, 1874, in the medium's house at Hackney.

Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckmann will be pleased to know that the "ghost" (not "struggling," however) was as material a being as Miss Cook herself.[2]

The Master's letter proceeds:

We have no favourites, break no rules. If Mr. Crookes would penetrate Arcana beyond the corridors, the tools of modern science have already excavated, let him—*Try*. He tried and found the Radiometer; tried again, and found Radiant matter; may try again and find the "Kama-rupa" of matter—its fifth state. But to find its *Manas* he would have to pledge himself stronger to secrecy than he seems inclined to do.[3]

The Radiometer

The Radiometer was found by Crookes in 1875. In a paper read by him at a meeting of the Royal Society on April 22 of that year, he made the following announcement:

The author has constructed an instrument which he calls a *radiometer*. This consists of four arms, suspended on a steel point resting on a cup, so that it is capable of revolving horizontally. To the extremity of each arm is fastened a thin disc of pith, lamp-blacked on one side, the black surfaces facing the same way. The whole is enclosed in a glass globe, which is then exhausted to the highest

[1] See about these two "spirits" also Colonel Olcott's previously mentioned book, Part II.

[2] See also *Isis Unveiled*, Vol. I, p. 48, where H.P.B. reproduces a "poetic effusion which Mr. Crookes quotes in describing this wonderful spirit". An alleged photograph of Katie King is to be found in Olcott's *People from the Other World*, p. 451.

[3] *The Mahatma Letters*, p. 341.

attainable point and hermetically sealed. The author finds that this instrument revolves under the influence of radiation, the rapidity of revolution being in proportion to the intensity of the incident rays.

In our days we can have no idea what an immense sensation the invention of the radiometer caused at the time, throughout the scientific and semi-scientific world. A Belgian journal, *L'Office de Publicité*, announced it in the following exuberant terms (May 16, 1875):

> A subject of palpitating interest, a subject enormous, immense, prodigious, a discovery that will perhaps change the face of the world. It is what I just now announced in these profound words: *Science has made a hole in the infinite.*

An indignant Belgian, M. Bodart, of Liège, wrote to Crookes complaining that his so honourable name was being exploited for propagating a "mystification," *viz.*, that light can have weight and motive power, asking him to contradict this "absurd" piece of news. A letter of more practical concern was received by Crookes from Mr. John Browning, optical instrument-maker, asking for instructions how to make radiometers and offering a royalty on all radiometers made. Since that day the radiometer has never been absent from the windows of prominent instrument-makers.

The Fourth State of Matter

It was in 1879, in a paper to the Royal Society, that Crookes claimed to have discovered "matter in a fourth state," and for his lecture at Sheffield before an evening meeting of the British Association, on August 22nd, of the same year, he boldly chose the title "Radiant Matter". Of this lecture his biographer says that it was "the climax of Crookes' career of scientific research. When all else is forgotten, those great days of his life will remain glorious and imperishable".

We have heard from the Master's letter that there are seven states of matter, of which, until William Crookes'

discovery only three, the solid, liquid and gaseous, were known to ordinary science. "Matter in a fourth state" or "radiant matter" then seems to be what the Master calls the etheric state of matter, while the kāmic, manasic and ākāshic are the still unexplored states. The use of these appellations may create a slight doubt, perhaps, whether the Master refers to the different states of matter on the great planes of Nature, instead of to the different subplanes of the lowest or physical plane. A little consideration, however, will make it clear that Crookes' "fourth" state of matter cannot be the great plane of Nature, generally known as the Buddhic plane, but is only the lowest etheric or middle subplane of the physical plane.

Matter and Electricity

Crookes had closed a lecture to the Royal Institution (April 4, 1879), with the following remarks:

> In studying this fourth state of Matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties Radiant Matter is as material as this table, whilst in other properties it almost assumes the character of Radiant Energy. We have actually touched the borderland where *Matter and Force seem to merge into one another*, the shadowy realm between known and unknown, which for me has always had peculiar temptations.

What did Crookes' discovery really mean? Nothing less than that "matter is electricity". In an address on "The Common Foundation of all Religions," delivered at Madras, on the 26th of April, 1882, Colonel Olcott had said exactly the same thing, namely that "*electricity* cannot, except under prepared conditions, be seen, yet it *is matter*". For this assertion he was severely taken to task[1] by "a Theosophist" in an article bearing the title "Is Electricity Matter or Force?" The Colonel however found an able champion in "Another Theosophist," whom, because of the tone of authority

[1] See *The Secret Doctrine* (1st ed.), Vol. I, p. 111.

in which he speaks about Occultism, and the similarity of his style with that of the Mahatma Letters, I had already suspected to be no other than the Master K.H., before I came across the following passage in one of H. P. B.'s *Letters to A. P. Sinnett* (p. 8):

> The readers [of the *Theosophist*] will be stuffed this time [*viz.*, in the September issue, 1882]—and no mistake—with occult doctrine. Mr. Sinnett A.P.'s article, two letters 1 and 2 numbers [p. 292], Mr. Hume A.O.'s Fragments [p. 307] 11 columns ! ! ! Oxleys's trans-spookian elucubration [1]—8 col ! ! ! ! ! [p. 298] etc., etc. And finally a criticism upon Col. O.'s lecture "Is Electricity Force or Matter" and an answer by Ma. K.H. [p. 319] [2]—who is becoming a *true penny-a-liner.*

H. P. B. apparently quoted from memory, for "Is Electricity Matter or Force?" was not the title of the Colonel's lecture, but of his critic's article. The Master's "reply" bears the title "What is Matter and What is Force?" It is not possible to quote from this lengthy and interesting paper more than a few sentences, directly concerning our subject. But further on I will return to a consideration of the Master's ways of thought and expression on these scientific matters. The Master writes then:

> Science may, of course, if it so pleases her, call electricity a force. Only, by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter" . . . That the three states of matter—the solid, the liquid and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe . . . And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there are beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations,—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors

[1] To this article is appended, in a foot-note, a letter from the Master's "favourite pupil," signed "by order Gjual-Khool M * * * *".

[2] The Master Himself refers to this article in one of His letters to A. P. Sinnett (*The Mahatma Letters*, p. 56).

thereof call electricity—a Force! . . . Now, would it be presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter!

In his first paper to the Royal Society on this subject (1879), Crookes had said:

> The phenomena in these exhausted tubes [like those of the Radiometers] reveal to physical science a new world—a world where matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line [all conceptions, of which ultra modern science with its "relativity" and "curved" or more-dimensional space makes so much]; but where we can never enter, and in which we must be content to observe and experiment from the outside.

But the Master corrects him in this and observes:

> To this the Occultists might answer, if we can never enter it with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.

For the student of science who attentively reads the Master's paper, it will be obvious—and this may be said in all humility and with all reverence—that where it speaks of science in scientific terms, it bears an antiquated appearance. Those parts, in their terminology, do not transcend the science of that time, which now lies more than half a century behind us. It cannot be otherwise of course. I will return to this point more fully in the next instalment of this article. So much is certain however that the Master K.H. wrote with a fuller knowledge of the science of that time and of previous centuries, than many of the recognized specialists of our world of science. Curious is His preference for some of the older scientific theories, rejected by 19th century science, but revindicated by recent modern research. An example of this kind is Stahl's

phlogiston theory.[1] There are also other parts in the paper which, abstaining from the obviously limited ways of thought and expression of so-called "exact" science, and speaking in a more figurative and imaginative language—the same in which much of *The Secret Doctrine* is written—escape largely from the antiquating effect of time, and will remain true and illuminating to the truth-seeker till an indefinite future.[2] Indeed the paper will repay in all respects an intensive study.

(*To be continued*)

DEEPLY sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armouries, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

H. P. B. in *Isis Unveiled*

[1] See THE THEOSOPHIST, 1882, p. 321 ; *The Mahatma Letters*, p. 56.

[2] See the explanation of the myth of *Electra*, in THE THEOSOPHIST, 1882, p. 323.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from p. 189*)

Bliss and Misery

4. The Seven Ways to Bliss (Moksha or Nirvāṇa) were not. The Great Causes of Misery (Nidāna and Māyā) were not, for there was no one to produce and get ensnared by them.

Moksha means liberation. The liberation is from the bondage which is incompleteness. For each one who " descends " or " incarnates " the full reality of his own being is obscured by his own concentration or inhibition, or, in Samskrit, āvaraṇa or āvritti. This concentration is followed by activity within the limitation, that activity being called vikshepa, and being the maker of the series of karmas or circumstances.

As before explained, every psychological cycle contains an example of this. I might paste all the pages of *The Secret Doctrine* on a large wall and stare at them all at once (two copies would, of course, be required); but it is far better for me to *limit myself* to one page or one small portion at a time, for, after understanding that portion I carry the understanding with me to the next portion, and so at the end of my reading of the book—*if* I have read it with concentration, thought and understanding—I have the whole intention

of it with me, and am now liberated from the book. I need now not even remember anything about it—memory is required only while the understanding is imperfect. It may be incidentally remarked that this is the reason why there should be no memory of past lives—experience must dissolve into character and ability, with which new experience is to be met in the new present.

Nirvāṇa means a blowing-out; blowing-out of tanha or thirst for limited forms; blowing-out of *The Secret Doctrine* in the example I have just now used. It is therefore just the same as Moksha. It must be noted that this process is quite natural; it cannot be forced; it does not require some peculiar or special practice or path by which we might escape from the "prison-house" of karmic forms and events. It comes about naturally, through ordinary life *properly lived.* No one need try to attain it, for that is impossible, since you cannot take your limited conception of yourself there, and it involves no acquisition of any possession of mind or body and no reaching of any place. Yet no one need be anxious for it, nor fear to miss it, for "ripe fruit will not remain upon the bough".

Sometimes Nirvāṇa has been taken to mean a high condition or plane, and sometimes a high state of consciousness. Both these are a misuse of the word Nirvāṇa. "Sink not the string of thought into the fathomless." Yet in our text we have the statement that it is Bliss, as there is mention of the "Seven Ways to Bliss," and in her comment Madame Blavatsky speaks of it as absolute existence and consciousness.

There are two kinds of joy that we may know in our phenomenal or limited existence—that of the body or bodies, and that of consciousness or the mind. Even bodily existence is joy, and should be felt in all our bodily movements and all natural and healthy functions. I do not mean here what

are usually called the pleasures of the senses, but literally the pleasure of the existence of the body. I have seen it frequently in the faces of animals, but it is sadly rare among our civilized humanity. It should appear in elimination, as well as in absorption and in activity. Our second kind of joy is that of consciousness, when thought, love and will proceed even for a moment without impediment.

Vedāntists speak of the Self beyond limitation as Sat-chit-ānanda—being and consciousness and bliss. The stanza here is content to say merely bliss, remembering that in Nirvāṇa there is completeness, there is the noumenon of all phenomena of both body and mind, there is absolute reality, and that therefore there is that Bliss of which the joy of mere existence and the joy of mind-consciousness are only limitations. In Nirvāṇa there is more, not less; there is gain, not loss. So no one need fear to lose *anything* in the attainment of full reality. "The unreal hath no being" at all, at any time. But do not seek to picture that Bliss in terms of the joy of existence or the joy of consciousness, for thereby you hold yourself down to those, which are limitations of the real.

The Seven Ways to Bliss and the Great Causes of Misery go together. The whole world, being limited, is a source of misery in the light of our divine discontent. The bee, having come joyfully to the flower, leaves it without a pang after obtaining the honey. "To the enlightened all is misery," says Patañjali. And all this simply because all things and planes are limitations or karmas. At first the concentration brings enhanced vividness of experience, but later satiety and repugnance. The same joke must not be told to the same person over and over again; it should be told once, and once should be enough for liberation from that. Yet, confusing the flower with the honey, and placing their happiness in the flower, people make for themselves the same experiences over and over again—many repetitions of the

nidānas, many reincarnations, where few, and in some cases only one, may be necessary. They make for themselves a million pains in the guise of pleasure. Into their food they put hot and pungent spices, to excite sensation; these are painful, but they are thought to be pleasurable, because they stimulate the jaded appetite, which has almost lost the sense of natural taste. We must have a "kick" out of things, and sometimes the "kick" becomes the only thing that we call life.

Here Madame Blavatsky speaks of "the great truth that reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain". Even death, she adds, is "merely a door through which he passes to another life on earth after a little rest on its threshold—Devachan". Wisdom and knowledge alone can dispel the sufferings of rebirths and even "the false bliss of Devachan". Still, I would say, even in our present limitations there could be nothing but the two joys of existence and consciousness (including will, love and thought), even the joy of natural death, were it not for folly in the form of fear, pride and greed, and were karmas treated with *respect.*

A word is necessary about Devachan. It should be pronounced chan (as in "chant"), not "kan" (as in "can't"). As it is a Tibetan word, not Samskrit, the first part does not refer to the beings called "Devas" but means simply "happiness"; chan is "place"—so it is "the place of happiness". It will be noticed that here Madame Blavatsky makes no reference to a purgatorial state, though elsewhere she refers to earth-bound souls. Earth-bound people are not properly dead, and are to be regarded as still within their objective incarnation. On the other hand, Devachan covers the state between death and reincarnation, not merely in what later Theosophical writers have called the mental plane but also in their higher astral plane—in short, wherever

the subjective desires dominate the environment. The difference between our present state and the devachanic state is that in the former we find ourselves face to face with things and events (*i.e.*, karmas) which can stand up against us and must be dealt with, while in the latter the forms and persons and events that we meet are the immediate outcome of our own internal desires. It may be divided into two stages insomuch as our desires are for things and for company or lives. On account of the external pressure of karmas during our present state these two kinds of desires mingle together—one moment you are loving and laughing; a moment later you are angry because the loved one has stamped on your corns. But in the subjective state life is simpler; you have only what you immediately want, so that when one of your desires rises in consciousness it enters upon a process of satisfaction without impediment, and as it dies away in fulfilment another takes its place. So earth-life is a place of beginnings of feelings and thoughts, and devachan a place of their end.

The Great Causes of Misery are referred to as Nidānas and Māyā. These I must treat of in my next instalment, along with that other incidental matter of the Seven Ways to Bliss. But let us here notice why the Great Causes of Misery were not. It is said: "For there was no one to produce and get ensnared by them." Vastly important, this. God or Logos does not produce these material concatenations. The incarnating beings themselves do it, and they had not yet come forward. We alone are responsible for them. This is not a school wherein somebody else makes and arranges the apparatus for our education, but one in which we ourselves make all the nidānas and we fulfil ourselves by dealing with them with the full use of our own powers.

(*To be continued*)

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 196*)

अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ॥ ३९ ॥

39. When Non-grasping becomes firm the understanding of "the why," "the how" and "the wherefore" of Life.

To a man immersed in worldliness the true significance of Life does not reveal itself, he being limited by his prejudices and personal bias. Perfect non-attachment alone brings Life to a true perspective. Utter forgetfulness of self alone penetrates the veil of mystery enshrouding Life. This is what Krishnaji calls "affectionate detachment".

शौचात्स्वांगजुगुप्सा परैरसंसर्गः ॥ ४० ॥

40. Out of Purity, protection of one's own body and non-mingling with others.

Perfect purity or cleanliness of body protects it from disease and conduces to long life. *Jugupsā* is generally rendered as "disgust," which is incorrect. If "disgust" with the body is the aim of the Yogi he should not keep it clean. The word is derived from the root "gup," to protect. This aphorism refers to the results of external purity. The would-be Yogi should be careful too of his indiscriminate

association with people of all kinds and of conflicting vibrations, lest his body should lose its fineness and delicacy and its power of responding to higher and finer vibrations.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

41. And purity of life, cheerfulness of mind, one-pointedness, mastery over the senses and competency for the Vision of the Self.

These are the results of internal purity, which consists of organizing and refining the Astral and Mental Bodies, by meditation on pure emotions on the side of Love and by the study of Science, Art, Philosophy and Religion. The practice of Yoga may be considered as, or is really, a process of purification of Actions, Emotions and Thoughts by refining the Physical, Astral and Mental Bodies. When this is accomplished "the Personality" becomes perfectly attuned to "the Ego". A similar process on the higher planes fuses the Ego into the Monad. The third step attunes the Monad to the Logos. The first two steps constitute and complete human evolution, and the third step is Superhuman Evolution which culminates in the Vision of the Self in all its glory.

सन्तोषादनुत्तमसुखलाभः ॥ ४२ ॥

42. Out of Contentment, gain of happiness unsurpassed.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ ४३ ॥

43. Out of Exertion, from the wearing away of impurities, the attainment (of super-sensitiveness) of the Body and the Sense-organs.

(See aphorism ii, 1)

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥ ४४ ॥

44. From Self-study, "employment" of (one's) friendly spirits.

Samprayoga is generally translated into "communion" or "communication". But what Patañjali means

seems to be "the employing of nature-spirits and Devas" by the Yogi in his work. For example, to do a good turn to some person to whom he owes a debt of "Karma," etc. Or it may be that the eagerness of the Yogi for understanding draws the attention of a Deva, or his guardian Angel, who may communicate to him what he wants to know. Or, the communication or the employment may be through the agency of an artificial elemental created by the Yogi.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

45. The attainment of Samādhi, from placing (the Mind) on the Lord.

The firm fixing of the Mind on the Lord alone would conduce to the attainment of Samādhi or Yoga and it is said to be the easiest path.

स्थिरसुखमासनम् ॥ ४६ ॥

46. The Posture (should be made) firm and easy.

The posture adopted for meditation should be firm and at the same time pleasant. The Yogi should be able to maintain the posture without much effort and without his limbs getting stiff. The various postures described in books are mere physical feats and exercises which have nothing to do with Yoga or Samādhi. The most essential feature in posture is that the head, the neck and the trunk should be in a straight line. But a reclining posture tends to sleep, and a standing posture is tiring and does not help concentration of mind. The common cross-legged sitting posture, with the head, neck and spine erect, with hands on the knees, and the eyes shut, is the best of all postures.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

47. By relaxation of strain and attainment of infinitude.

As a consequence of the habitual concomitant action of the Physical Body and the Mind, the Physical Body imitates.

the Mind when the Yogi concentrates his Mind. The muscles stiffen, the hands clench, the breath stops, the veins distend, the eyebrows knit and so on. These things should not be allowed for the reason that the Physical Body with its efforts cannot help the Mind in any way except by remaining quiet and easy. This sort of connection between the Mind and the Physical Body should be broken. In order to accomplish this, the beginner should now and then break his concentration and relax the strain in the Physical Body, leave it at ease and then resume concentration. The task is tedious and tiresome but after some time the Physical Body will remain quiet and pliant even while the Mind is intensely concentrated. Contemplation of the Infinite also helps to make the posture steady and pleasant. A realization of the infinitude of Space, Time and Being results in the forgetting of the body by the Yogi and the body remains relaxed as in deep sleep.

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

48. Thence, no shock from the Pairs (of Opposites).

A body rendered healthy by proper food and exercise would perfectly adjust itself to changes of weather, etc.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

49. When that [Posture] is (gained) the severance of the movements of inhalation and exhalation (of breath constitutes) the Regulation of Breath.

The process of breathing should be made quite automatic and regular without being affected in the least by the efforts of the Mind at concentration. The breathing should go on regularly, as in a healthy body sound asleep, when the Mind is in meditation. The process of breathing should be entirely "cut off" from the mental processes in such a way that the latter may not interfere with the regularity of breathing. Prānāyāma is not a process of inhibiting the vital physiological function of breathing.

Asphyxia will not promote illumination, whereas complete oxygenation of vitiated blood alone should conduce to lucidity of vision and perfect functioning of the brain-cells. That is why Patañjali says that the severance of the movements of inbreathing and outbreathing naturally follows the gaining of posture. The use of the locative absolute decides the point beyond any shadow of doubt.

स तु बाह्याभ्यन्तरस्तंभवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

50. But, that [Regulation of Breath] comprises the processes of Inhalation, Exhalation and the Pause, regulated by space, time and number—long or short.

This aphorism refers to " the Exercise of Breathing " which sets up a regular automatism of breathing while the Mind is engaged otherwise. The Pause may follow either Inspiration or Expiration. " Space " is the range of thoracic movements which determine the volume of air that rushes into the lungs. " Time " is the duration of Inspiration, Expiration or the Pause. In the daily practice of the Brāhmaṇas, the duration of Inspiration, Holding in and Expiration are in the ratio of 1:4:2 and in the measure usually adopted, the time taken to " draw in " is 4 or 8 seconds, the breath is held in for 16 or 32 seconds and forced out in 8 or 16 seconds. While doing this the " Gāyatrī " is to be uttered mentally with its " Vyāhṛtis " and its meaning meditated on—the consciousness being centred in the Mental Body. The number of syllables in the manṭram covers the entire period of one round thus :

1	2	3	4	1	2	3	4	5
Ōm	Bhūh	Buwah	Swah,	Ṭaṭ	sa	vi	ṭuh	va

6	7	8	9	10	11	12	13	14	15	16
re	ni	yam	bhar	go	dé	va	sya	dhī	ma	hi,

1	2	3	4	5	6	7	8
dhi	yo	yo	nah	pra	cho	da	yāṭ.

This is the short "Prāṇāyāma," a period of which covers 28 seconds, the duration of the three processes being respectively 4, 16 and 8 seconds. The long "Prāṇāyāma" takes double the time or 8, 32 and 16 seconds. This round of breathing repeats itself regularly without any break during the entire period of meditation, in the morning, at noon and in the evening every day. This practice sets up a splendid automatism of regular breathing while the Mind is engaged in wrapt meditation. *Prāṇāyāma* means literally "the length of Prāṇa". *Prāna* may mean intense motion, air, breath, life or vitality. The main purpose of respiration is oxygenation of blood and elimination of carbon-dioxide from it, brought about by the process of osmosis in the lungs. Each atom of oxygen contains five positive and five negative particles of "Prāṇa," each particle being constituted of seven ultimate atoms of the Physical Plane besides fifty-five positive and as many negative "diatoms"—each "diatom" being composed of two ultimate atoms. The oxygen-atom gets disintegrated in the blood or in the tissues and the vital energy of the "Prāṇa-Particles" absorbed by the cells of the tissues manifests as the physiological functions of the organism. "Prāṇa-particles" other than those which enter into the composition of the oxygen-atom are generated profusely in the atmosphere by the shining Sun. The Vital Energy of the Sun, when it enters the ultimate physical atom, causes the atom to attract six other atoms round itself to form a positive particle of "Prāṇa". Such particles are manufactured in great numbers during daytime and the process seems to be entirely suspended at night. Animals, plants and even minerals absorb these vital particles and thus live. These bright, restless particles of vitality are drawn in by the "splenic wheel or vortex," *Plīhācakra*, in the Etheric Body of man, and get disintegrated by being rapidly rotated through it (the splenic vortex) into atoms

distinguished by distinct colours. These atoms which are charged with Prāṇa are called *Prānānūs* or " Prāṇa-atoms " which course through the nerves of the body and carry on the vital functions in man. The regulation of these currents of Prāṇa also comes under " Prāṇāyāma ".

ततः क्षीयते प्रकाशावरणम् ॥ ५१ ॥

51. Thence wears away the mantle of light.

Proper exercise of breathing purifies the Physical Body and makes it responsive to the higher vibrations, and the light of the higher worlds bursts on the Physical Consciousness.

धारणासु च योग्यता मनसः ॥ ५२ ॥

52. And competency of the Mind for concentration (s).

Only a Mind, equipped with a strong, healthy and well-vitalized body, becomes fit for the practice of concentration.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५३ ॥

53. The withdrawal [abstraction] of the senses (consists) of their non-association with their objects, as if imitating the Mind.

The withdrawal of the senses from their objects is not a separate exercise in Yoga. From the latter part of the aphorism it becomes plain that the senses would naturally withdraw from their respective " provinces " when the Mind is sufficiently concentrated. The senses are really projections of the Mind on the Physical Plane, and the Mind—a complex of sense-perceptions.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५४ ॥

54. Thence (follows) supreme docility of the Senses.

The aim of the Yogin is not to destroy the Senses, but to make them docile and to extend their range of perception—to make them more obedient and more sensitive.

इति द्वितीयः साधनपादः ।

Thus the Second Quarter of Equipments.

ऐं

AYM

(*To be continued*)

AS long as you have not acquired complete mastery over the mind, and have not realized that condition, go on following what (sacred) books and teachers prescribe. After that, all latent desire having died out, and the thing having been realized, you should give up even the collection of good impressions in the last act of supreme concentration. Following the very good path of the wise, with sincere feeling and clear understanding, acquire that condition wherein there is no second, and in the end stand ever blissful by abandoning even that.

Jivanmukti-Viveka.

THE MASTERS AND THE SIXTH RACE

By KATE FEELY

(*Concluded from p. 177*)

Now let us see how these things may concern the Sixth Race. First, possessing faculties not at present apparent in most of humanity, the Sixth Race people will necessarily be more closely in touch with the inner worlds. The "bridge" will be more open and unobstructed than is now the case. This must certainly mean increased Fourth Ray activity among the Sixth Race people. Their faculty of intuition is evidence of this fact. With the inner world of creative ideas more easily contacted, is it not also reasonable to suppose that this race is to be not only beauty-loving but creatively artistic? What we know as art is, after all, an attempt to embody on the physical plane a Reality experienced on inner planes of consciousness. Greater harmony and balance are certainly to be anticipated in a Race which has already been described as impersonal, co-operative, humanitarian, dispassionate and altruistic, and in this greater harmony and balance we behold the Fourth Ray influence. Most certainly this mighty Greek Chohan is directing and participating in work of the greatest possible value to the Sixth Race plan, and it may be that the World Mother, with Her intense interest in all that pertains

to the home and the young, has a special association with Him whose contribution to Her sphere of interest and influence is beauty and harmony—two attributes which She magnificently expresses. We also ally the Maha-Chohan with the Master Serapis' direction of Creative Force, and with Him as Artist and Creator of Harmony and Beauty we associate the World Teacher, the future World Teacher now known as the Master K.H., the Venetian Master and the Master the Prince. For assuredly religion, culture, civilization and ceremonial are profoundly influenced by beauty and in turn affect and modify beauty, art and harmony in innumerable ways.

For individuals it may be said that whatever encourages beauty, develops artistic talent, promotes harmony and assists balance is helpful to the Master Serapis in His Sixth Race work as well as in His other activities.

The word "science" associates itself with the Fifth Ray, but if we would be accurate we must include within the meaning of that term not only our science of the physical plane but the science of the emotional and mental planes also. Occultism as well as knowledge of the facts, laws and proximate causes of the physical world come within our definition of Fifth Ray science, and the control of force on these three lower planes is considered as legitimate a function of science, as is knowledge of those laws which enable us to develop our technique of control.

Applying this conception of Fifth Ray science to our study of Sixth Race work, it at once becomes evident that there must be a wide application of scientific laws and much scientific employment and manipulation of Creative Force in the building of a new Race. Hence it becomes logical to assume that we shall find the Fifth Ray Chohan, the Master Hilarion, very actively assisting His Brother, the future Sixth Race Manu, in the present preparatory work, and we may reasonably expect to see this close association

continuing through the entire developmental period of that Race. The creation, development and perfection of new type bodies according to a definite, planned archetype is scientific work of a very technical nature and demands not only wide knowledge of recognized physical and occult sciences but great accuracy, discrimination and exactness.

In addition to recognizing that this creation and development of new type vehicles demand the greatest possible scientific knowledge and skill, we are confronted by the fact that such a stupendous piece of work as the construction and evolution of a Race must call for a tremendous expenditure of Force. We also see that the Race itself and the individuals who will compose it are to be channels of Force. We have found the scientific application and manipulation of Creative Force on the three lower planes to be within the province of that larger, more inclusive science which is the assigned work of the Fifth Ray. Here then, in this sphere of scientific effort, we may reasonably expect to find a labour mutually shared by the Maha-Chohan who represents on this globe the Source of all Creative Energy, the Master Hilarion, Chohan of the Fifth Ray, and the Master Morya. We can only surmise the power, originality, accuracy and exactness of Their scientifically planned and executed effort, and we can only comprehend very partially the wide scope and variety of Their joint labour. But we may gain a deeper appreciation of these if we endeavour to grasp the importance of Law in its relation to the origin and development of bodily types, to see the necessity for scientific exactness and accuracy in the control and manipulation of Creative Force on the three phenomenal planes, and then apply our general deductions specifically to the available information concerning the Sixth Race.

We shall also profit if we realize how closely all this work of a scientific nature affects the present and future activity of the Master K.H. If we see clearly how the

achievements of His future Department must be affected by the type of emotional and mental bodies used by the Sixth Race, and by the degree to which those bodies are able to receive and transmit His special type of Force, we shall gain new insight into the correlations which exist between all the Masters associated with Sixth Race work as it applies to the Fifth Ray. We have only to recall the associations which exist between religious response and emotion, between educational response and thought, to see how intimately He too is associated with the Chohan Hilarion in that Master's Fifth Ray co-operation with the Sixth Race project.

Certain individual opportunities in this specialized, scientific field suggest themselves. Persons familiar with the application and manipulation of occult laws could obviously be very valuable. It is apparent also that those few individuals who are now acting as bridge-makers between physical plane science and occult research are of great importance to the development of Fifth Ray work and are in a position to render much service to the Master Hilarion by promoting and assisting His scientific contribution to the Sixth Race. Recognition must also be given to that group of unselfish, devoted individuals who, with no thought or desire for personal advantage or power, are studying the laws of the mental world and are endeavouring to apply them to definite creative mental effort. In *Man: Whence, How and Whither*, Mr. Leadbeater has shown that such scientific creative effort will play an important rôle in Sixth Race life, and it may well be that many of these obscure devoted pioneers of to-day will, in the future, be found among the Manu's Sixth Race creative scientists.

To-day all who are studying and endeavouring to apply the operation of Law on the three lower planes, all who are learning to manipulate Force, may, if they desire, recognize themselves as potential or actual aides to that Master

Scientist who is rendering such valuable service to the Sixth Race. This by no means implies that all such are, or will be, Sixth Race or that they belong to the Fifth Ray. But it does admit the possibility of service for and with Him and it further implies that, through these and other scientific services to the future Race, those who show the beginnings of Sixth Race characteristics may quicken their entrance into that Race; and those individuals who belong to the Fifth Ray may learn to identify it as their own and may through service to Him who is its Head grow into ever closer association with their great Greek Master.

The Master Jesus has not often been referred to as active in Sixth Race work. This is probably because His Ray, and consequently His work, have often not been well understood. Four aspects of the Sixth Ray must be kept clearly in mind to understand the Master Jesus' interest in and connection with Sixth Race work. These aspects are Pioneering, Fire, Purity and Devotion. Dr. Arundale, in a Los Angeles lecture, said of the Sixth Ray:

> It is essentially pioneership in every department of life. This is the Ray of Adventure, the Ray of Fire, the Ray of Devotion to greatness and it gives you the apotheosis of greatness. We sometimes call the Sixth Ray the Ray of Devotion. That is not a very good name to give it. It is really the Ray of Fire.

Sixth Race work is most certainly a pioneering effort in every sense of the term. The founding of a new Race, a new civilization, the manifestation of new characteristics and capacities, a new land for a new Race—all these have unmistakable associations with pioneering. They demand finding new routes, blazing new trails, making new paths, and hence are of deep concern to that great Master who has been well called the Pioneer of the Hierarchy.

The second characteristic which we must associate with the Sixth Ray and endeavour to trace in the Sixth Race effort is Fire. A profound hint has been given us of the association

of Fire to the Sixth Race in the words: "Much of the clearing away shall be by Fire and the forces of Fire." We shall recognize the truth of this if we consider Fire in its widest implications and realize that all purification is a fiery process, all thought and emotion are animated by a fiery energy. If, therefore, all purification and clearing away is fiery in nature, the profound changes we are now witnessing in all departments of life are trebly to be associated with the great Master of Lebanon, for He has long been described as giving the impression of intense fiery purity. His Ray is one in which purification is emphasized, His Ray is also the Ray of Fire, and those who know Him and have studied His two previous lives, as Jesus and Apollonius, are well aware that "clearing away" is so typical of Him that He is sometimes called by His devoted pupils the great Simplifier.

Devotion has long been recognized as a characteristic of the Sixth Ray. This has resulted in much misunderstanding, for often devotion is associated with a meek, mild, negative temperament which is almost the exact antithesis of what is implied by Sixth Ray devotion. Those who are interested in astrology may be interested to know that this Ray is under Mars whose devotion is fiery in nature. It is that devotion which storms the gates of heaven. It is a devotion characterized by great concentration and one-pointedness. It is that devotion referred to by the Master K.H. when speaking of one-pointedness He quoted the ancient verse: "Whatsover thy hand findeth to do, do it with thy might." It is impossible for us to conceive of the planning and building of this new Race and the civilization which it will express without becoming aware of the intense one-pointedness and concentrated effort necessary for its creation and evolution. Certainly we have ample evidence of *Their* devotion to this cause and most certainly an intense

one-pointed application and fiery concentration will be demanded of those minor workers who, as humble yet necessary assistants, will be drawn into this project. Many of those now associated with the Near-East school, many of the pupils and chelas of the Master Jesus, will be found connected with the Sixth Race. A number of them are even now actively engaged in the preliminary effort and they bring to the work the intense devotion, the flaming one-pointedness, the ability to drive straight to the heart of the problem, that are so characteristic of their Ray.

The Master Jesus has personal ties of long duration with several of the Great Ones now contributing to the Sixth Race plan. Three such associations at once occur to the mind—His close family tie with the World Mother in His previous life as Jesus; His relation of discipleship, in the same life, to the World Teacher; and His association with the Master K.H. in His life as Apollonius. Early in this life He adopted the Pythagorean discipline, including the years of silence, taught the Pythagorean principles, and in His talks with His disciples referred often to Pythagoras in terms of highest regard and deep affection. The life-period of Pythagoras and Apollonius did not coincide but there was nevertheless between them a very intimate tie. So it becomes interesting to us now to note that the continuance of these ties is evident in the close correlation of effort between the World Mother, the World Teacher, the future World Teacher and the Master Jesus. The purity and devotion of His Ray suggests the line of mutual effort we may expect to see between the work of the World Mother, the Maha-Chohan and the Master Jesus. His present Department of religious endeavour and His interest and activity in teaching point to the special co-operative effort of the World Teacher, the Master K.H. and the Master of Lebanon. A realization of the pioneer aspect of the First Ray

as well as of the Sixth will also disclose the special value of the co-operation offered by the Master Jesus to the future Sixth Race Manu, the Master Morya. Indeed it may be said that through the characteristics of His Ray the Master Jesus stands in a particularly significant relationship to the future Heads of the Sixth Race.

The contribution to be made by the Master Jesus, His associates, chelas and pupils to the Sixth Race plan offers wide opportunities to all who desire to serve this Race and its Leaders. There are two reasons for this—First, His work for the new Race permits the use of many different types of individuals; second, His activity and His special field of effort for the Race are particularly noticeable at the present time. As a Simplifier, as One who clears away the old and thus prepares the way for the new, as a Purifier and a Pioneer, we have to-day a wealth of evidence regarding His special type of activity. Everywhere we see change. We see the breaking up of the old, the rigid, the complicated, the corrupt. We behold the purification by Fire. And here and there amid all the confusion and uncertainty we behold the new, the different, the pioneer. And with these we sometimes see tremendous faith, a flaming concentration of effort, a fiery unswerving devotion to a new vision. Sparks glowing in the smoke! In the future we shall behold those isolated sparks becoming Flame and the smoke disappearing. We shall behold more persistent and more intelligent purification; we shall see greater simplification and more selfless devotion; more Fire—the fire of purification succeeded by the Fire of Creation.

The opportunities for simplification and purification are innumerable. They range from the confines of the personal life to the farthest horizons of human endeavour; from individual activities and relationships to the intricacies of government, international relations, and our entire social and

economic life. Hence in His Sixth Race work it is possible for all to contribute. Specialists, technically trained and equipped individuals, certainly; but also those who are not these but possess what is much more important, namely, fearlessness, one-pointedness, devotion to principle and ideal, the "long look forward" of the path-finder, the spirit of quest and experiment, which characterize the pioneer. The activity of these may leave its mark in the home, the schools, the churches, business, the government, social relationships or world affairs, but all will be in harmony with His effort and each will have the blessing of His gratitude.

Due to the fact that the Seventh Ray has been called the Ceremonial Ray, there has been a tendency on the part of some to think of the great Prince who heads this Ray as engaged solely with ceremonial orders and activities. This is true only if we broaden our conception of ceremony and define it, as Dr. Van der Leeuw has done, as "ordered activity". Then and then only shall we be able to understand why the long and arduous labours of the Master Rakoczi in the field of politics and government have been associated with the Seventh Ray. Under the direction of this great European Master occurs the distribution of Creative Energy on the physical plane. This must inevitably be a controlled, ordered procedure whose vast scope brings all humanity, all living forms in fact, and every physical plane activity under His influence. This of course does not mean that all these are His direct concern, or that they are on His Ray, but it means rather that in so far as they are outlets of Creative Energy on the physical plane they are linked with His Department. This conception of Seventh Ray work will, perhaps, enable us to visualize more fully the magnitude implied by "ordered activity"; and it will explain why ceremonial orders and religions, governments, international activities and the angelic hosts are

all so closely associated with this Master. It will also explain to the intuitive reader something of His departmental efforts for the new Race. New races call for new governments, new physical plane interests and activities, new physical bodies, new types of organizations; for all of these there must be direction and distribution of Creative Energy on the physical plane which is under His jurisdiction. Thus we see His Department vitally affecting Sixth Race preparations and activities and find Him working for that Race in closest harmony with the Maha-Chohan, the Vaivasvata Manu, the Venetian Master, the Master Morya and others.

In the all-inclusive, never-ending ritual of "controlled action" surely there is place for all. Surely in the ceremony of our lives which has been designated as "ordered activity" all participate. And surely none will be excluded from service in His Sixth Race co-operation who desire to apply the principles of "controlled action" and "ordered activity" to the Sixth Race beginnings now visible about us.

These are by no means all of the Elder Brothers who contribute to the Sixth Race project. The Master Djwal Kul, intimate Friend and Associate of the future Leaders of that Race, Authority on the Rays, Manipulator of great interplanetary forces, other Members of the Himalayan School, Members also of the Asia Minor or Near-East school and of that Asian school with which China is so intimately identified; These too play Their part and bring Their precious gifts to lay before the new Race-child. And still the list is not complete.

However, this article was not written solely to tell of Their activities, absorbing and valuable though such information might be if the author were qualified to give it; but rather to suggest certain correspondences and to point the way to some possibilities which will challenge the individual reader to personal investigation which may lead on to active

service for Them in Their Sixth Race endeavour. It is written with the hope that there will arise in the mind of the reader questions regarding his alertness to present opportunity, his dispassion, the wideness of his vision, his zeal, courage and steadfastness when the world is rocking. It is written with the hope also that we may be led to ask ourselves if our present activities and interests will help to build a new world.

To-day, are we trying to broaden our horizons and thus endeavouring to see and comprehend Their plan? Are we trying to build a Sixth Race world, a world in which its civilization may evolve, its children unfold? Or are we trying desperately to perpetuate the old because it offers us at least a partial personal security? Are we fearless and unselfish enough to discard utterly all of those things in our present civilization and in our own lives which do not conform to the newness—to Their plan? Are we encouraging those individuals who, in a chaotic Fifth Race world, are showing sixth sub-race characteristics? In our contacts are we learning to identify the new type? Do we appreciate their difficulties or are we entirely engrossed with our own? Do we aid them whenever opportunity affords? In family life, in education, business, government, social relations and economic life are we encouraging the co-operation, independence, altruism, inventiveness and impersonality which will characterize the new age?

If we cannot answer these questions in the affirmative, of what value is it for us to say we long to reach the Master's feet? One does not travel by standing still. One does not "live" by existing. One does not know Them unless he also knows Their service. To-day, on every hand, there await innumerable services which would advance Their Sixth Race work. Those opportunities cry aloud: "See me. See me." Are we hearing? Are we seeing? Are we *doing*?

THE MOTHER GODDESS IN EGYPT

By DUNCAN GREENLEES, M.A. (Oxon.)

The Sky Mother

Nūt, whose eternal symbol is the blue and starry sky, representing Cosmic Spirit, broods ever silently over her divine husband Geb, the Earth or Cosmic Matter. She is the Mother of Gods and Men, for all the manifested universe is born of that union of Purusha and Prakriti. More especially is she the Mother of the Great God Usīre, who typifies the aspiring human spirit oppressed by the evil jealousies of his brother Sētech, cruel Passion, who confines him in the square coffin of bodily existence. Another of her children is Ēset, Usīre's consort, the mental image of ideal wife and mother.

Incarnate man is born of Spirit and Matter, and he must strive with Passion, which is so close akin to Aspiration, his inmost being. He must die and be hidden away in the earth as a seed until at last his son, the Redeemer Ḥōre, comes to raise him to the light of the newborn yet everlasting Sun, the All-Father Rē'.

In a very special sense is Nūt the Mother of the Divine Man, the King Initiate, as the oldest texts assure us, delighting in expressions of her tender affection to the "Little Child":

> He is my son of my heart, to whom I have given the Dawnland that he may rule it like Ḥōre. (*Pyramid Texts*, Ch. 5.)

She it is who bears him daily as she bears Rē‘ the Sun. She feeds him on the milk of her own breast, turns from him every evil, never weans him or deserts him, and at the last she welcomes him with a smile into those fair Celestial Fields to which he wends his hastening way.

> My royal son, take my breast to thee and suck it, that thou mayest live, O King, and be a little one (again). (*Pyr.*, 470.)

She is utterly pure and undefiled, a virgin constantly giving birth to the King with the dawn. At night she folds her wings around his sleeping body, which nestles in them once again when the long sleep of death calls his spirit to the sky.

Nūt speaks of the King as her beloved son who pleases her well:

> He is my son who made me bring forth, the King who hath opened my womb. He is my beloved with whom I am well pleased. (*Pyr.*, 1)

and he enters more truly that divine sonship when he is consciously made one with Rē‘. For, as in ancient India, this was the true purpose of Egypt's esoteric faith, that a man should know himself the sun of all the worlds, the Ātma "shining in the dark cavern of the heart".

Among her sacred titles in the oldest texts are:

> The White One of Illumination, the Creatrix in the heart of Enkhab, Lady of the Great Shrine, Lady of the Revealed Land, Lady of the Secret Land, Lady of the Field of Boatmen, Lady of the Valley of the Satisfied, the Coloured One, the Red One, the Lady of the Shores of Dep. (*Pyr.*, 470)

and these titles show her dual nature of latency and manifestation, of white peace and the scarlet eyes of war. For not alone is the Sky Mother gentle to her son, but she is also a terror to all who fain would injure him.

The Avenger

We find the Goddess in the avenging form of the Serpent seated on the King's brow, the sudden flame of God that

burns and slays impurity, destroying all his enemies. As the Uræus-Cobra in the centre of the forehead, she is the Eye of Shiva blasting Desire to ashes, the awakened fire known to India as Kuṇḍalini, the World Mother. (*The Voice of the Silence.*)

So she is identified with the mystic Eye of Ḥōre, which he offered for his Father's sake—a symbol of the mighty power born in sacrifice. So also is she the King's Diadem of many crowns, the Lady of Terror and emblem of his power to destroy.

> The Lady of the Great House who dwelleth in the House of Fire, who adorns the head of the Eastern (*i.e.*, ascending) Ḥōre, to whom the King is consecrated, the Immaculate, the Pure One, the many-coloured Eye of Ḥōre before the Great House of Souls. (*Coronation Hymn to the Diadems*, II, 5). High is thy power, burning and sated, strong and mighty, eager of flame, O Lady of Heaven and Mistress of the Two Worlds, Eye of Ḥōre and his Guide, the Glory-Serpent and Mistress of Eternity, O fiery Red One of baleful flame, Cobra that leadeth mankind, Lady of the Flame. (*Diadems*, II, 10.)

As Ḥathōre, Daughter and Eye of Rē', she goes forth at His bidding and mercilessly slays His foes, wading deeply through their blood as in a ruby sea. As Sakhmet, the "Lioness-Power," she smites the foes of Egypt, giving victory to the King; and as Mawet, the Vulture, she preys upon the slain, her tongue dripping with gore as in the old pictures of Mother Kāli in Bengal.

Mother Ēset

Ēset, Usīre's Sister-Wife, was rarely spoken of in early days as Mother of the World; she assumed that title from the Hermetic philosophers. Rather was she known as the sweet Consort who ruled in Egypt while Usīre carried his joyful message of love and beauty through other lands, charming with undying songs the souls of men.[1] When Evil

[1] Cf. "Virgin of the World," in *Thrice-Greatest Hermes*, by G. R. S. Mead, (T. P. H., London); also Plutarch "On Isis and Osiris"; and Stela No. 20 in Bibliothéque Nationale.

overwhelmed his body, she found it slain upon the sands of the river-bed and by her magic gave him back life, or, as another story has it, she and her sister drew his drowning body to the land:

> Ḥōre (the Elder) had ordered Êset and Nebṯḥōet in Busiris to grasp Usīre and support him floating. They turned his head at the right moment and then they brought him to the land. (*Memphite Osirian Myth, Commentary.*)

She is the mother of the posthumous child Ḥōre, whom she bore in secrecy amid the northern marshes, and guarded carefully from the cruel Sētech until strong enough to challenge him and so avenge his murdered father. This younger Ḥōre is the Christ, the Redeemer born of man through death, who restores man's heritage upon the earth. He is the early rising sun that arouses man to the new life with every newborn day. He is eternally one with the All-Father Rē', and so in course of many ages his mother, Ēset, became identified with Nūt, the Mother of the Sun. Only in those latter days, some thousand years before our era, did Ēset thus become a Goddess of the Sky and slowly gather all the attributes of Nūt unto herself.

The Initiatrix

When the great Persian Empire opened Egypt to the influence of Indian Gurus, the new ideas were swiftly merged into the old, and from their union, touched with the magic hand of Greece, the Hermetic Books were born (500-200 B. C.). Herein has Ēset a new rôle to be played. No longer now is she only the ancient Mistress of Magic, but she has become the Teacher of the Mysteries to her son. She is now the Virgin of the World, the Wisdom of the Gods, and the Sophia of pre-Christian Gnosis. It is in this form of the Supreme Initiatrix that she was known and worshipped in Rome and Gaul and Britain.

Even when the Mysteries were at last violently expelled from Egypt by bitter persecution and the Christian "democratization" of religion, she yet vanquished her ignorant blasphemers. For the memory of the Mother Goddess, Queen of Heaven, Star of the Sea, the Pure Tabernacle, was immortalized in Christian legend and worship by the name of Mary. Even as Ḥōre took the name of Christ and reigned, so did his Mother triumph still in the Assumption of the Ever-Blessed Virgin Mother of God, whose lovers and adorers number countless millions in the Christian West as in the pagan East.

SHAKTI GODDESSES

Of an entirely different order is the syzygy or shakti aspect of Egyptian Goddesses. As in India, almost every God has his feminine form; Amūn had Mawet, Rē' had Rē'et, and so were also Tfēnwet to Tofen, and Nīnet to the Great Deep Nūne. Almost all of these are shadowy ideas, quite subordinate to the Gods and very rarely spoken of apart.

Among the other Goddesses are Nebthōet, the disloyal wife of Sētech; Ḥathōr, the deity of joy and love and beauty, Neith, the ancient Libyan patroness of war and hunting; and Mē'et, Goddess of truth and justice. But none of these were ever adored as Mother of Man or of the World, so they do not concern our present study.

THE reasonableness of Conscious Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says: "There is neither death nor life, for both are illusions; being (or beness) is the only reality." "Life is Death," said Claude Bernard."

H. P. B. in *Lucifer*

THE CHILDREN OF THE SUN

By L. E. TRISTRAM

It seems probable that the Emperor of Atlantis bore the title "The Great Sun," and that tributary monarchs, rulers of colonies and outlying possessions, bore the title "Children of the Sun".

The rulers of all Atlantean peoples are found to bear the title Son of the Sun, or Child of the Sun, as in ancient Egypt and Peru; and the Emperor of Japan and the Maharaja of Cooch Behar bear the title to this day.

It is interesting that the term "Children of the Sun" was only applied to the rulers, and never to the common people. Reminiscences of the "Children of the Sun" are found among almost all descendants of the Atlantean peoples, including Egypt, Sumir, India, the islands of Indonesia, Polynesia, Melanesia, Peru and Mexico. These reminiscences have been studied with great interest by modern anthropologists, and Mr. W. J. Perry, Lecturer in Anthropology at University College, London, has collected them into a book, entitled *The Children of the Sun*.[1]

Anthropologists have brought together a mass of facts showing that the culture of the Children of the Sun in Polynesia centred in the islands of Manua, in the eastern part of the Samoan Islands, and was spread from there to the other islands of Polynesia. Tradition has it that a Child of the Sun fished the island of Tau, in Manua, out of the water, and that communication then began between the

[1] W. J. Perry, *The Children of the Sun*, Methuen, 1923.

sky peoples and the earth peoples (between Adepts and humanity).[1] We have heard of Manoa in Central Asia, home of the Aryan root-race. Have we here found another Manoa (Manua), home of the Lemurian race? In the island of Tau lived the Children of the Sun, Gods on earth, and here was brought a beautiful house from the sky which became the temple of the reigning Chief and also the house where the Children of the Sun lived. Manua was a land of peace, and was neutral in inter-tribal wars.[2]

It is interesting to note that the Children of the Sun were pre-eminently peaceful, and were displaced, almost everywhere, by war-Gods, who were not of celestial origin, but were deified humans. The rulers of the Maya were Children of the Sun, whereas Huitzilopochtli, the war-God of the invading Aztecs, was a deified man, who was endowed with occult powers by the God Tezauhteotl, the God of Fear, who had the form of a Dragon.

Oro, the chief God of Tahiti and the Leeward Islands, is a war-God, being the same as Rongo, the God of Mangaia in the Hervey Islands. Rongo was the twin brother of Tangaroa, the sky-God, the elder brother and ruler. Rongo was connected with the underworld. Tangaroa was forced to retire and Rongo took his place. Traditions state that it is with the coming of the war-Gods that humanity began to lie, steal, commit adultery, and practise human sacrifices.[3]

These traditions match perfectly with what we are told of the situation in Atlantis, where the population in the south became addicted to black magic and rose against their rulers, the Children of the Sun, priests of the Good Law.

Wherever we find traditions of the Children of the Sun we also find the dual organization of society, in which

[1] F. Kramer, *Die Samoa-Inseln*, Stuttgart, 1902.

[2] S. Ella, *Journal of the Polynesian Society*, 1897.

[3] See *The Children of the Sun*, p. 150.

the tribe, clan or village is divided into two opposing and inimical halves. This has been explained as being caused by the influx of invading peoples, but we see that the system originated in the difference of opinion between the whites and the blacks in Atlantis.

In fact all the elements of archaic culture, spread all over the world and forming a great puzzle to archaeologists, had their origin in Atlantis.

We have read in the eighteenth life of Alcyone, the eighth life of Erato, and the fifteenth life of Orion, how the people of Atlantis who still held to the Good Law were overcome and oppressed by the followers of the black arts. From time to time followers of the Good Law migrated to surrounding lands. Of some of these migrations we still have records, although anthropologists, ignoring Atlantis, are prone to place the origin of these migratory peoples in Mexico. One account is especially clear, and that is the account given to the French historian Du Pratz by a priest in charge of a Natchez Indian temple in Louisiana about the year 1750. It reads as follows:

"Before we came to this land we lived there under the Sun. We lived in a beautiful country where the earth is always good. It is there that our Suns remained because the ancients of the country were unable to force us out with all their warriors. They came, indeed, as far as the mountains, after having reduced under their power the villages of our people which were in the plains. But our warriors always repulsed them at the entrance to the mountains and they were never able to penetrate there.

"Our entire nation extended along the great water where this great river loses itself. Some of our Suns went up this river to find a place where they might conceal themselves far from the ancients of the country, because after having been for a long time good friends, they had become indisposed and

so numerous that we were no longer able to defend ourselves against them. All those who dwelt in the plains could not avoid submitting, and those who had retired into the mountains alone remained under obedience to the great Sun. The ancients of the country wished, indeed, to force those of our people whom they had subjugated to join them in order to make war on us, but they preferred to die rather than to attack their brothers and especially the Suns.

"But those who had ascended along the west side of the great river, having discovered this land which we inhabit, now crossed the river on a raft of dry canes. They found the country such as they desired, suitable for concealing themselves from the ancients of the country, and even easy to defend against them if they ever undertook to attack us there. On their return they reported this to the Great Sun, and to the other Suns who governed the villages.

"The Great Sun immediately had those informed who remained in the plains and defended themselves still against the ancients of the country, and ordered them to go into this new land and build there a temple and carry there the eternal fire in order to preserve it. There came hither a great number, with their wives and children. The oldest, and the Suns, relatives of the Great Sun, remained with those who kept with the Great Sun and in the mountains. They remained there a still longer time, as well as those who lived on the shores of the great water.

"A large part of our nation being established here, lived in peace and abundance during many generations."[1]

This might have been taken verbatim from "Rents in the Veil of Time". It is probable that the Mound Builders of the present United States were emigrants and colonists from Atlantis.

[1] Fr. Du Pratz, *Histoire de la Louisane*, Paris, 1758. See also Radin, *The Story of the American Indian*, New York, 1927, for an account of the Mound Builders.

KRISHNAMURTI ON THE ECONOMIC CRISIS

(*2GB Broadcast, Sydney*)

To what cause or causes do I attribute the acute economic crises among the nations? You desire to solve your economic difficulties by a miracle. You have built up a system through centuries, based on competition and selfishness. Now you must aim, not at the substitution of one system for another, but at a complete reorientation of your own minds and hearts. You have set up innumerable authorities, religious teachers, Gods, for your worship. Individually, in the field of thought, you have become as lambs; but in working for your living, like so many wolves.

It is of the utmost importance that you go to the root of the problem. That is, in the field of thinking and feeling you must not set up another as a guide, *but be integrally alone; whereas in work you must plan together collectively for your living. Therein lies the remedy. It is by the expression of individuality in its rightful place that you can find freedom, which is truth; and in the realization of that truth you will solve your social and economic problems.* By merely trimming the branches of the tree you will not end your troubles, but if you properly nourish the roots, the branches will be healthy and abundant. So work for the change of heart and mind individually, and then these problems will solve themselves.

The present civilization is based on greed and individual competition ; it cannot last for ever, because it has no intrinsic value. The individual, who has created and is dominated by this civilization, is caught up in accumulation, which is his sole incentive; that is, the individual tries to express his ambition and attain his desired social position through the accumulation of wealth and power. He has therefore set up social distinctions, and such a civilization, based on ruthless selfishness, must eventually break down. It is merely a matter of time. As long as you have this conception of individuality, which is but selfishness and greed, no civilization, no structure built on it, can last, nor can it free the mind from sorrow.

Until now you have been spiritually a slave; that is, you have followed, you have imitated, you have set up spiritual authorities, and tradition has bound your mind. No matter to what country you belong, there is everywhere a constant adjustment towards tradition. In thought and emotion, as an individual, you have merely conformed, while in the world of action you have lived utterly for yourself; selfishly pursuing your own security. As I have said, I am not giving you a panacea; but I maintain that, only . . . when you understand the right function of individuality is there a way out of this chaos. To me, individuality can be expressed only in the world of thought, not in the world of existence; that is, you must think intensely for yourself, untrammelled by tradition, by habit, or by the fear of public opinion. But in order to supply the needs of existence, you must co-operate, work and plan together; that is, you must get rid of this idea of nationality, flags and frontiers. Thereby you will come naturally to solve the economic problem because you will be working from a human point of view, not through separative national prejudices.

PAPER

By Dr. EGON VIRÁNY

(*Budapest*)

THE growing world-wide distress, the starvation of a still young cultural humanity, the increasing despair of the bread-winning classes, the difficulties in the State households of even the wealthiest countries, are all due to the fact that it is not yet sufficiently recognized *that the problem of the world-crisis is a problem of paper only.*

The hopelessness of unemployed youth burdens heavily the conscience of capitalism, inasmuch as the principle of mechanization admits but very few people to the actual producing of goods. However, it is being slowly recognized that the idea, that *productive work for the obtaining of commodities is a purpose in itself, is condemned to death.* The capitalists' production of goods for satisfying the requirements of other classes of people has seemed senseless during the years of the crisis. *Profit on production can no more be obtained.* Capitalism does not know what to do with the products which were destined to be consumed by others. The numbers of consumers with purchasing power have considerably declined while unsaleable stocks of goods, unused lands, machines and factories are causing considerable expense and loss. Contrary to many rational reasonings one cannot do

aught but conduct the working-power of the unemployed in the way of autarchy, (or self-provision), although this harms both the inland and international exchange of goods. Goods destined for export lose their buyers, thus influencing unfavourably the inland prices. The struggle to gain profitable prices is, even in times of abundance, hopeless. Overproduction is working against the principle of business profit. It is deemed necessary to export the surplus at a loss, or to sell it for credit to foreign countries with little hope to recover their value, or even to make a gift of the same, so that consumers with purchasing power may not be lost and further that through such procedure a shortage of the goods and profitable prices in the home market may be obtained. *The ideas of profit and surplus goods have become polar opposites.* Human energies, liberated by mechanization, are waiting for their drainage. *There are too many forces on hand, and the evil therein is that there are no obstacles.* The hindrances and obstacles which we encounter nowadays are unreal and consist only of paper.

The struggle against low prices, against the disappearance of profit, against the difficulties of the State households, the useless efforts of President Roosevelt for the misunderstood ideal of money, are all like fighting windmills trying to stop downward-rushing economical ideas of past periods. All these battles are unreal, including the struggle against unemployment. They are all fought out at conference tables. In these battles there are no real deaths, and no destruction of material, as the campaign is led against surplus goods and for the increased employment of human efforts in production. All the losses appear only on paper; only ideas that have failed and old junk of rusty thought-processes are being carried to their graves. The latent energies want employment or draining, but every one sticks to the obtained or inherited bit of work to the last breath, because, if of one's fortune but a

small income is left, *the only thing that should be preserved is work, whereof there is a real and absolute shortage.* Then there is the problem of ending or mending the paper system, and the problem of how to ensure a possible paradise of wealth for the masses. Meantime we encounter a terrible danger: the will to work and creative power of the present youth in the whole world may collapse, as a sacrifice to the spell of dissolving powers, as a blind tool to an all-destroying new world-war or world-revolution, that will annihilate lives, moral and cultural values, and wealth to an immeasurable extent.

It has not been sufficiently noticed that the man of culture of the last decades enthused only over paper-values at the end of his productive activity. It is generally known that the aim of man was to make money, to accumulate bank accounts, shares, bonds, *not to produce goods through work, not to solve a problem, nor to remove a really existing obstacle from his path.* These unreal aims have also led to the present paradoxes. But in the era of machine-slaves man was compelled to make "paper" his goal; the possession of effective goods has had no attraction since the beginning of the capitalistic era. For a man of possession it has not been the ideal for a long time now to possess commodities of all kinds. Even in earlier times when machines had not yet smoothed out the way to the possibility of a materialistic paradise, mankind had turned toward new aims, namely, Profit, Prosperity, the possession of Money; and the whole bunch of paper-values came to fill the breach. The times when wealth was considered to consist of filled bins and a full treasury passed away at the dawn of capitalism. Nobody is considered rich anymore nowadays who owns only filled stores or a bazaar full of usable goods, if he does not own something on paper also. The holy land of our days lies on the opposite side of Canaan, where only milk and honey flowed; in the holy land of capitalism profit and money must

flow. The ownership of the most important consumable goods is not considered as wealth but rather as the source of losses, because the maintenance, administration, storage, insurance, etc. cause a lot of work and heavy expenses; also because wealth consisting of effective goods does not show a profit—profits made in times of boom cannot be at all taken into account in times of surplus goods; thus goods are not well adapted for the accumulation of wealth. Paper-values are well adapted, as their possession does not involve expenses and for a fairly long time they have helped to provide an income without worries.

We do not want to be misunderstood. These paper-ideals were all right in their time, in the development period of the past capitalistic century, and we do owe them the potential producing capacity of absolute wealth in goods. But the paper-ideals have done their duty. If we still wish to adore them further as idols, instead of considering them as venerable objects of our ancestors, fit now for the museum, they will lead us deep into the morass of aimless gropings. The small step, which mankind ought to make towards a materialistic paradise, must be made apart from paper, it must be made in the world of realities.

The new slogan should be: AWAY FROM PAPER, BACK TO NATURE.

We have seen how the individual cannot make more profits because of abundance, and how humanity does not need the bait of profit anymore; the paradise of general wealth, of general satisfying of wants, is within reach, and the conception of profit bars the path leading to this materialistic Eden. Not to make money should be the aim of man now, but to take part in the pious work of producing material and especially mental goods, both for the individual's and humanity's sake. Mankind does not need high prices but a wealth of goods. A man should not always think about money,

but of the quality of his work, for money, whichever currency it may be, has long since ceased to be an adequate measure for real values. It is useless to demand money in payment of debts; the creditor must ask of the debtor products and service. Similarly *the State should not demand from its citizens money, which they cannot produce, but something real: i.e., products and service.* To avoid the now general difficulties in balancing budgets, the State also should not pay its employees with money.

New theses of economics clamour for recognition and circulation. *All sorts of paper-currencies and paper-values originated from their mutual mother Credit. The credit which brings interest in money is unimaginable without profit-producing work of the creditor. A profit in money can be obtained only in such regions of goods-production where a shortage exists. In the present mechanized age a lasting shortage in goods cannot be imagined. For this reason, during the surplus crisis, our present money is condemned to death by disappearance.*

Flowing reams of paper, the blood of capitalistic economy, have brought out the immense possibilities of production, and we owe them the technical advance of our days. Paper ideals have caused men of materialistic inclination to develop their powers and ability to the utmost. The aim is reached, and now mass-production, surpassing the requirements of all, has become a technical problem. No magic is needed anymore to produce the materialistic paradise. The battle has been fought and won, only humanity does not see it, will not believe it. Only one hindrance obstructs the path; only an idol must be dethroned. It is not the golden calf, because that was thrown off at the beginning of the capitalistic era. It is the ideal of yesterday, that has outlived itself, to which all the evils of the crisis, from which humanity is suffering to-day, are to be credited, and that is: *Paper, paper only.*

FOR HUMANITY'S GOOD

By KEWAL L. MOTWANI, M.A., Ph. D.

THERE recently appeared from the Viking Press of New York, and Victor Golancz Ltd. of London, an illuminating book entitled *The Roosevelt Revolution* (*First Phase*). The author is Ernest K. Lindley, who has dealt ably with an epoch-making situation, which, if successful, may result in blessings to all humanity. The burden of his thesis I shall now attempt to show.

This is an age of revolutions. Every nation in Europe has had one, and some more than one. But in all cases, they have been political revolutions in which change of government has been the key-note, without a corresponding amelioration in the lot of the people. The United States of America have also witnessed a "revolution," with the advent of the Roosevelt administration. But there has been no serious political upheaval, no such frenzy as has characterized European revolutions, no dictatorship, with its ruthless disregard for the "rights" of different sections of people, or of the Constitution. The Government of the United States towers among all the Governments as the most stable one to-day; and this with all the peculiarities that characterize a highly industrialized nation.

No other nation has reached so advanced a stage of industrial development and at the same time continued to produce a generous surplus of nearly all kinds of raw materials, including foodstuffs. No other nation faced the paradox of poverty in the midst of plenty in

so glaring a form. The other highly industrialized nations have no such wealth or variety of raw materials and are dependent for foodstuffs either on imports or the intensive cultivation of their own soil. The other great raw-materials nations are merely in the early stages of industrial development. In no nation outside the United States have the ideas of individual initiative and free competition been so enshrined. The United States slowly began to realize that individual initiative and free competition, when given full play, threaten the extinction of both. In no nation outside the United States could a prodigious and mounting-surplus producing power and the long cultivated belief that it is in the power of every man to become a millionaire combine to create such a speculative boom as that which preceded the depression. One could go on listing the peculiarities of the American problem. The important item is that there are many of them of very great importance. The first experiments of the Roosevelt administration are American inventions, devised with those peculiarities in mind.

When Roosevelt came on the scene, the nation was on the verge of collapse. Prices of commodities had fallen; exports had decreased; manufacturing plants were silent; unemployment was rampant, having reached the dangerous figure of 13 million; money had disappeared from the market; the stock market was closed; the indebtedness of the farmer had increased, the danger of the loss of his home and his farm being imminent; railroads were paralyzed; the States and the Federal budgets were unbalanced; gold was being hoarded by the people and there were large exports of it to Europe; veterans demanded cash payments of their bonus; European debtors were sulking and asking for cancellation of war debts; Japan was riding a high horse and carving her Empire in the Far East; Cuba was in the grip of ruthless dictatorship of Machado; the Philippine Islands still demanded independence.

This was the heritage of the Hoover administration left to Roosevelt. Roosevelt talked of "the new deal," "an economic constitutional order". He remembered the "forgotten man". The "rugged individualism" of Hoover was a discarded commodity. The nation had either to shoulder the task of reconstruction in a co-operative manner or be overwhelmed

by the maleficent forces that would shatter it to bits and once more blast the hope of humanity for a "planned society".

Roosevelt has done his job magnificently. The amount of work accomplished since March 4, 1933, has far exceeded the work of any President during his whole regime. While it would have broken any of his predecessors, Roosevelt thrives on it, notwithstanding his personal infirmity resulting from infantile paralysis. Nothing is impossible for him. He is a volcanic personality, imbued with an uncanny political intuition. His experts and he differ many a time, and the "Chief" is right in the end. Roosevelt does not sit in the White House and receive big politicians, give newspaper interviews to solicit self-advertisement. He visits miners, farmers, he talks with ordinary salesmen. He wants information from the "inside". He receives European diplomats in an unconventional manner. He is enthusiastic, he is certain that everything can be set right if his people go about it in the right spirit. He travels widely. He has been practically through every State. He believes in seeing the situation on the spot.

Roosevelt, on his assuming charge of the administration, moved with lightning rapidity. He had his line of attack already outlined. He had gathered round himself several university professors and experts. Moley, Tugwell, Berle came from Columbia; Sprague of Harvard lent to the Bank of England was recalled; politicians of the Democratic party, who had specialized in particular fields, stood ready to help; the Senate confirmed the appointment of the Cabinet without reference to the Committee. Roosevelt called a special session of the Congress and launched the offensive in right earnest. The Congress sat for ninety-nine days. It gave what the President wanted.

It passed the Emergency Banking Act, supplemented by the State Bank Act, which met the crisis; the Economy Act,

which brought the budget under control, agreed to the President's 25 percent cut in the Federal administration and created a new pension system; the Agricultural Adjustment Act, (AAA), which authorized a vast experiment in controlling agricultural output, invested the President with powers to inflate currency and provided means for reducing the farmers' indebtedness; the National Recovery Act (N. R. A.), which gave extraordinary authority to the President to formulate Codes for various industries, authorized a large public works programme [1] and permitted new taxes. It passed the Home Owners' Loan Act, which provided for the refinancing of home mortgages; the Railroad Co-ordination Act, which sought to evolve some order out of the tangle of the transportation system; the 3·2 Beer Act; the Glass Steagall Bank Act; the Securities Act; the Wagner Employment Exchange Act; the Gold Clause Resolution; the $500,000,000 Emergency Relief Act. It passed an Act authorizing the President to revise the power of the Reconstruction Finance Corporation!

All these Acts were the result of combined efforts of his experts. Wherever there was a specialist in a particular field, he was enlisted. Roosevelt is a prophet of co-operation, an unfailing index of genuine humility. His sincerity appeals to his colleagues, he wins Congressmen of the opponent party.

What are the results of this new legislation? Though the dollar has gone down, the prices have risen. Production of raw materials is controlled by the Codes. Ruthless competition among the producers is eliminated. There has been a demand for manufactured products and the plants are

[1] There are two items in the public works programme that stand out very very clearly. One is the Muscle Shoals project intended to control the Tennessee river floods, and bring about the reclamation of river lands, development of 640,000 square miles of area, development of decentralized agricultural industrial communities, and production of fertilizer from nitrate plants. The other is the afforestation scheme which absorbed very nearly 250,000 unemployed in 1,500 camps.

working twenty-four hours on a shift basis. Employment has increased, working hours are shortened. $3,000,000,000 are made available for highways and road development, flood control and inland navigation. "The best Muscle Shoals Bill" to use the words of its persistent proponent, Senator Norris, has been passed. Ninety percent of the banks are working and about the same percentage of deposits is available to the owners. Child employment has been abolished, wages have been raised. The entire nation throbs with confidence, it looks back at the last few years as a sort of nightmare which is now over.

But Roosevelt has fought battles on other frontiers as well. He has made a substantial contribution to ease the international situation, notwithstanding the failure of the European politicians, those who would not co-operate with him at the World Economic Conference or the World Disarmament Conference. His recognition of Russia has been enough to put a stop to the bellicose flirtations of Japan with China while all the farcical Reports and Commissions of the League were being quietly disregarded by Japan. He has brought peace to Cuba, and promised independence to the Philippine Islands within ten years.

Never before in the history of the human race has one individual been entrusted with so stupendous a responsibility and never has it been so well discharged. In one year of his administration, he has dispersed the dark clouds of depression from the economic and mental horizons of his nation, he has liberated idealism for which the American people are so well known. To all those who are interested in the onward march of humanity's destiny, Roosevelt is a great hope and also a happy fulfilment.

Ernest Lindley has rendered a great service to the English-reading world in both hemispheres by writing this connected story of the American adventure. It is a great book, about a great man and a great nation.

REPORT OF THE TWELFTH CONGRESS OF THE EUROPEAN FEDERATION

BARCELONA, 1934

THE scene set for the Congress was most attractive. It consisted of a large auditorium with a fine stage and seating about 3,000, a spacious entrance hall with side wings and gallery and a pillared entrance. This hall formed part of the very handsome and extensive buildings erected for the International Exhibition of 1929, spreading up to the summit of Montjuich. The hall was lent by the Municipality and every effort was made by the civil authorities to render the Congress as successful as possible. About 200 or more Spanish members registered, and about 100 from other countries, fourteen countries in all being represented.

The Congress began on Thursday, March 28th, with the registration of Members and E. S. meetings addressed by Mr. Jinarājadāsa. On Friday the E S. continued its meetings, and in the afternoon at 5.30 the Council of the Federation met and discussed and settled various business matters, as well as possible ways of encouraging the development of the ideal of Brotherhood as expressed in a United States of Europe, and urged that more attention be given to the approach of youth to the Theosophical Society.

At 9.30 the Official Opening and Reception of the Congress took place, with Mr. Jinarājadāsa in the Chair, supported by Mr. P. M. Cochius, the General Secretary of the Federation, and Councillor V. Cassol, the Minister for Culture of the Catalonian Republic.

This meeting and all the others were prefaced by music charmingly rendered. Mr. Lorenzana, the General Secretary in Spain, welcomed the Congress, as did also Mr. Cochius. Mr. Jinarājadāsa gave the Inaugural Address. Councillor Cassol, speaking both in French and Catalan (a variant of Spanish), welcomed the Congress, and said he was impressed by what the Theosophical Society

(Congress) represented in true internationalism and spirituality. He wished us success and admired our ideals and was happy that we were meeting in Catalonia. M. Cassol attended the session next morning, and was invited to sit on the platform.

Saturday began with addresses on Economic, Industrial and Social Problems. Mr. Cochius spoke (in French) on "The Industrial Problem," pointing out "that co-operation between labour and capital is in truth the key to the realization of a civilization based on brotherhood". Mr. F. C. Terrer spoke (in Spanish) on Social Problems, and insisted that there must be culture of the individual, brought about by the Government imposing unification of principles in all departments—capital, labour, education, trades, etc.; that Governments should have ordered schemes and then there would be liberty for all. Dr. Egon Virány, Hungary, speaking (in English), on the Economic Problem, pointed out the supreme necessity of ending once and for all the great problem of equal distribution of the world's abundance by fair and ordered methods, that the sublime duty of Theosophy is to give new spiritual aims to humanity, in the light of which all material problems would be resolved. All these speeches were translated into Spanish as were the points raised in the discussion that followed late in the evening.

In the afternoon many went sight-seeing, as arranged, and were charmed by the delightful and interesting scenes both of the old and the new Barcelona. At 7 p.m. Mr. Jinarājadāsa gave a fine and stirring address in English (of which a Spanish summary followed, read by Mr. Lorenzana, in the Chair). An audience of about 800 or more listened attentively. His theme was that man must transmute ideals themselves into embodiments of his truest self.

On Sunday morning Mr. Jinarājadāsa lectured in Spanish to an appreciative audience of about 2,000. He indicated that the dominant characteristic of the Latin mind will be of a creative quality and will aid the world to discover where truth exists. For this, intuition, which is greater than mind, is needed. He visualized that the destiny of the Latin race lay in the domain of culture and its work to synthesize all knowledge by brilliant intuitions. That it must take up again the torch of Greece, to bring man once again to the centre, to teach all men the joy of creation. This speech was not only broadcast but was well reported in the papers next day with deep appreciation of the speaker. His photograph, taken on the platform, accompanied the articles. Such was the enthusiasm created by this lecture that Mr. Jinarājadāsa was urged to address another meeting elsewhere in the city on Monday evening. This was packed to suffocation and Mr. Jinarājadāsa was given a most enthusiastic reception. He addressed, by special request, yet another meeting late on the same night.

In the afternoon of Sunday a meeting of the International Fellowship in Arts and Crafts was held, Mr. Jinarājadāsa presiding. He hoped that new aspects of Theosophy would be presented to help

the public. Lodges have to be centres of beauty. The main theme in Theosophy is the understanding of the great laws underlying evolution. The nature of the Logos can be sensed in conforming to the divine order. Theosophy is a calling forth from our souls of truths which the individual fundamentally knows. We should create in a Lodge a centre of intense harmony and affection among the members. Even if there is not great brilliance of intellect found in a Lodge yet we can help every newcomer by giving the quality of intense harmony based on our affection for one another. We must go deeper into the artistic nature of things and learn how to use occult facts to further the expression of life. We must, he said, look into national traditions which are disappearing, but are close to the heart of the people, and resuscitate them; utilize ancient forms of culture in new vessels, and carry Theosophy into new fields, for our work as Theosophists is only begun. The generations of the future as they come to birth should be greeted by a great artistry in life. Several people contributed to the discussion that followed and indicated what was being done in this direction in their own countries.

In the evening there was a performance of Spanish National Dances before a very large audience. An exquisite demonstration was given both of classical and folk dancing; these popular dances of Spain portrayed faithfully the character of the widely different types that people the various parts of the Peninsula.

On Monday the subject for discussion was "The United States of Europe," and as Dr. N. Count Coudenhove-Kalergi was unable to be present, the subject was opened by Mr. Peter Freeman and Professor Marcault. Mr. Freeman, after outlining the experiments of the past, showed what the Theosophical Society could do in practical ways to bring about the understanding of other nations and peoples, and that it should be a channel for spiritual forces to mould the world.

Professor Marcault urged that the unity of peoples should be the outcome of the profound sense of unity in the individual—especially when endowed with a larger measure of the Sixth Race quality of Buddhi, that innate knowledge and sympathy which would lead to the changing of values in monarchies and republics. The discussion on this subject was lively and full of interest.

The evening was taken up by the Spanish Convention.

On Tuesday the subject for debate was "The Place of the Theosophical Society in the World of the Future". It was opened by Mr. Jinarājadāsa, who spoke in Spanish. He said that the Theosophical Society was a unique organization because we had the Masters behind us. They work for world-betterment so that there will be less sorrow for all. The need of Brotherhood is great in order to remove barriers between the East and West, the rich and poor. This means changing the attitude of mind of the rich and

bringing about alterations in economic conditions. Work is to be done by higher souls who sacrifice to bring about the awakening of others. They bring the Wisdom that is necessary. Where two or three work together the Masters work through us—especially when we work as a team. Theosophists must make bridges between the world of business and the spiritual world. There should be open-mindedness and the spirit of enquiry, and all cruelty must cease. We must spiritualize all things: business, science, art. Some can dedicate themselves to occultism, but most can give self-sacrificing service to idealism and to humanity.

Professor Marcault (speaking in French) stressed again the need for a spiritual democracy in which the freed Ego could serve most fully the needs of the future.

Mrs. Ransom (in English) emphasized that for all these great purposes there was need of special training for the individual and that this training could best be outlined in terms of Yoga—*i.e.*, not merely copying Yoga practices of the past but discovering new forms of Yoga which would best serve the purposes of the future. This means physical health, beauty and effectiveness; emotional training in artistry of the finest kind which would enter into all phases of daily life and release the Self through response to pure Beauty. The Intellect would be duly understood and the mind trained to express or release the Self as knowledge. We could begin experimenting with the future forms of Intuition and Spirituality of which little is known at present, so as to know the Self as Unity and as one with all. Till these things are accomplished the Theosophical Society must work for many generations to come—till that far-off day when there will be that race of "Buddhas and Christs" as prophesied by the Master.

On Tuesday there was another excursion, and in the evening a brilliant concert of modern Spanish music, followed by the Closing of the Congress. The Minister for Culture attended this meeting. The joyous feeling engendered at this most enthusiastic gathering was felt by all. The Congress closed at 1 a.m. next morning.

On Wednesday the Council of the European Federation met again and passed some important resolutions, for which they desired full publicity. Later in the day the Theosophical Order of Service held a successful Congress, with special reference to Peace, Right Citizenship and Animal Welfare, which was presided over by Mr. Jinarājadāsa.

The striking experience of this Congress was the realization of Mr. Jinarājadāsa's intense sympathy for, and understanding of, the Latin temperament, and the love and appreciation of the Spanish people for him. They seemed to realize in him an apostle and interpreter of their ideals, and a natural leader of their true aims, who can outline for them the path they wish to follow and reveal it clearly in terms of beauty, culture and ordered artistry.

Cordial thanks are due to Miss Selever for the effective way in which she worked to make the Congress a success, and to the Spanish members who so cordially assisted her.

JOSEPHINE RANSOM

RESOLUTIONS PASSED ON APRIL 4TH, 1934

1. WORLD PROBLEMS.—That the Federation is of the opinion that the crisis in the world conditions can and should be solved by the application of the principles of Theosophy and Brotherhood, and decides to form a committee to make recommendations on the matter.

The Council further invites all National Societies in Europe to give special consideration to this subject, to appoint a committee to enquire into the various problems and to submit the result of their deliberations to the next European Congress. (Executive to appoint a committee.)

2. YOUTH.—That the Federation decides to allocate a session of its next Congress to Youth, and invites all National Societies to consider how Theosophy can be made of greater interest and value to young people and to arrange to send a deputation to the next Congress.

3. WHAT IS THEOSOPHY?—The Federation notes that the statement "What is Theosophy?" as submitted two years ago, has now been accepted, with slight amendments, by the General Council of the Theosophical Society and is inserted in the current issue of THE THEOSOPHIST. To secure its widest publicity the Federation suggests that a few copies be sent to each General Secretary with the request that the *new* statement be utilized for all propaganda purposes in place of that previously in use, as better suited to the present time.

4. THE PROBLEM OF EUROPE.—That the Federation of Theosophical Societies in Europe accepts as a principle the desirability of bringing the nations of Europe together in Brotherhood as a solution to the present difficulties, and decides to form a committee to make recommendations on the matter. It further invites its constituent National Societies to give special consideration during the coming year as to how this can be brought about and to submit the results of their deliberations to the Federation at its next Congress.

5. VOTES OF THANKS.—That the Federation of Theosophical Societies in Europe places on record its sincere appreciation of the friendly welcome and generous hospitality received from the generality of Cataluyna and the Municipality of Barcelona on the occasion of its twelfth Congress . . . and for many other indications of goodwill received.

The Finnish Section requested to be admitted to membership of the Federation.

A WARNING AND A SUGGESTION

By RAMASHROY PRASAD

THERE are two types of men in the world so far as belief is concerned. The first type consists of those who do not think independently for themselves but base their opinions on what others say or assert. Therefore, their mind always remains uncultivated and they gradually go down the scale of evolution or merely stand almost still. The second type consists of those whose belief is the result of individual study and search, and not of blind faith in the statement of others. These men gradually evolve themselves and ultimately reach the highest place in evolution. To this type belong not only individuals but also groups of scientific institutions whose main aim is to investigate and understand Truth. But these have their own distinctive line of investigation to suit their special purposes.

The Theosophical Society belongs to this second type, but, unlike other institutions, it does not confine itself to any special branch of knowledge but seeks after truths which are of universal application. It tries to find out the very root of all knowledge and the ultimate cause of all truths. The investigators of other societies confine themselves to phenomena only, *i.e.*, the form side of the universe, while the Theosophical Society tries to study the life side as well. It is this difference that makes the position of the Theosophical Society unique.

The Theosophical Society is composed of men and women of different shades of opinion. Approval of its three Objects is the sole condition of membership.

> "Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion."

It is further laid down that

> "there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject . . . No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members".

Such, in brief, is the spirit of the Theosophical Society. Its high ideal of promotion of "Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour" and of Freedom of Thought, suited to the needs of the time, appealed to the intelligentsia of the world and won their sympathy. Its membership went on increasing every year.

It was expected that Brotherhood would be the ruling idea of the day and that all sorts of antagonisms would disappear from the surface of the earth. But as time passed it deflected from its high ideals. Not only the growth of the Society has been checked, it has not only lost a considerable number of members, but it does not now appeal to the intelligentsia as it did before. Therefore, it is high time that we should try to find out the causes of its decline. The following are, in my opinion, some of the causes:

(1) *Loss of interest.* It is due to the fact that applications for membership are generally made not because applicants have full sympathy with the Theosophical movement, but because their friends have been members and also because they are induced to do so by those whom they do not like to displease. Even those who were more or less interested lose their interest very soon either from lack of helpers to guide them or from apathy.

(2) *Lack of competent office-bearers.* Unfortunately persons are generally elected office-bearers either on considerations of wealth or social position, simply with a view to pleasing them. Nobody dares to remove them even though they are found to be incompetent in every respect.

(3) *Lack of practical application of Theosophy to world's affairs and conditions.* It is due to this cause that the Theosophical movement is not popular now amongst the masses generally and the educated specially.

(4) *Apathy to work.* With a few honourable exceptions the members have neither time nor mind to work for the Theosophical Society. They are generally men of the world too busy to give time to any Theosophical activity. The case of devastating earthquakes which recently occurred in Bihar, India, may be cited as an illustration of this apathy. Almost all humanitarian societies in India have contributed money, food, clothes and huts, and their members are still doing their best to help the sufferers. But it is a matter of great regret that not even one per cent of our members in India stood up to render any kind of help in the earthquake relief work.

(5) *Want of brotherly feeling amongst the members.* Charity begins at home. If a member does not feel for, sympathize or co-operate with another member, Brotherhood with an outsider can never be promoted. To tell the truth, we have no adequate brotherly feeling amongst ourselves.

(6) *Belief on assertion and not on knowledge.* It need not be pointed out that this is against the spirit of the Society, and yet it exists in the Society.

(7) *Influence of Mr. Krishnamurti.* It is true that Krishnaji seems to some to be against the Theosophical Society. But why? His teachings differ in no way from the original constitution and spirit of the Society. He does not agree with the Theosophical movement simply because it is not what it was originally meant to be.

(8) *Imitation of evils and not of good.* It was expected that all members would set good examples to others, but unfortunately some are following the bad and not the good example set by others. The recent Presidential election is a glaring illustration of how we imitate the evil of other societies. It has rightly been pointed out by one of the members that "the Presidential election has brought to the surface acute differences in the Society and threatens to develop all the bad characteristics of a contested political election".

(9) *Non-spiritual agency.* It has very rightly been pointed out by Mahatma Gandhi that "spiritual instruments suffer in their potency when their use is taught through non-spiritual media".

(10) *Abuse of Freedom of Thought.* It is a fact based on experience that abuse of a thing does more harm than the good done by its right use. It is more true in the case of Freedom of Thought. Blindly following others and the use of free expression of thought to serve one's own special purpose are examples of abuse of Freedom of Thought.

(11) *Idol-worship.* To follow blindly any individual as infallible is idol-worship. Such idolatry has ruined every movement in the world and therefore no stone should be left unturned to get rid of idolatry whenever it is found in the Theosophical Society.

A Suggestion

It is of course in the nature of things that evils make their way into an established order, and it requires then the vigilant eyes and strong hands of its well-wishers to weed them out and bring it back to its pristine purity. The following suggestions may be considered by all concerned and adopted for the reformation of the Society:

The Constitution of the Society is its life and so it is very necessary that its spirit should be kept pure and healthy and should be rigorously guarded. Some of the practical ways of doing it are:

(*a*) *Members.* No member should be induced to join it. Applications and certificates attached thereto should not be a farce, as they

are at present, but should be a reality. Every member should do something for the Society. If he has neither time nor mind to do anything for the Theosophical Society or express the spirit of self-sacrifice, more or less, it is useless for him to be a member.

We should not hanker after members. A small number of sincere and active members is quite sufficient to keep the Society alive, for quality is essential and not quantity. If members are sincere and active, the spread of any movement is spontaneous; if otherwise, it means death in no time.

An open mind is necessary for the reception of Truth. To quote Professor Wood: "What to the individual is an open mind, to the Society is the open platform where the white dove of Truth may halt and place her weary and generally unwelcome foot."

(*b*) *Office-bearers.* The office-bearers are the chief supports of a Lodge; if they take no interest the others will be badly affected and the movement as a whole will suffer. Therefore, their selection should be carefully made in the interests of the Society and not to please anybody. None should desire that which he does not deserve.

Moreover, as observed by Dr. Bhagavan Das, "any office-bearer of the Theosophical Society, whatever his personal religion may be, ought not to be a propagandist of any particular religion, but only of the three Objects, and hence a reconciler of all."

(*c*) *Brotherhood.* At present Brotherhood is on paper and not in action. No lofty principle will do any good if not translated into action. If the main object of the Society is dead, nothing can give life to it. Self-sacrifice, more or less, is the first step to the realization of Brotherhood in life. What can be expected of a member in this important matter who cannot sacrifice an hour or two in a week to attend Lodge meetings? The membership requires thorough overhauling and infusion of the real spirit.

It should be remembered, as has been rightly observed by Professor Wood, that "the Society is not a brotherhood of creeds or a chorus of orthodoxies but a brotherhood of seekers for ever more and more perfect expressions of love and truth".

Position of Religion. The Second Object of the Society means that Religion, Philosophy and Science hold equal positions in the Society and are subjects of earnest and reverent study and investigation. Yet the whole Society is being "religionized" and philosophy and science are being gradually divorced with the result that superstition is gradually creeping into the Society.

The Masters. Every member is free to believe or not in the existence of the Masters. Even those who believe cannot force their belief on others; but unfortunately belief is not only consciously or unconsciously forced, but co-operation of another is sought in the name of the Masters in every work one desires to do.

CORRESPONDENCE

The Douglas Credit Scheme

MR. BUTTERWORTH ANSWERED

I

I TRUST that you will very kindly allow me a little space to reply to Mr. Butterworth's long letter in your issue of March, 1934.

One would have expected Mr. Butterworth's criticism of the Douglas Credit Scheme (*sic*) to have been at least scientific and definite, but we are treated instead to an unsupported statement that it is "fallacious". The Douglas "Social Credit" Analysis and Proposals (to give the more correct title) were first published in 1919, *since when the analysis has never been disproved.* Several eminent economists have attempted to disprove it, but all have failed. If Mr. Butterworth thinks he can succeed, by all means let him try; if he succeeds in disproving it he will undoubtedly win world-wide renown, and his success will be genuinely welcomed by a small but powerful section of the community. His remarks on the perishable nature of goods are, surely, irrelevant. One might just as well say that "human beings also are perishable".

The desire to "break" the Land Monopoly confuses the means with the end. Land is one of the factors in production, and the sole object of production is consumption. The great evil to-day is poverty amidst plenty, *i.e.*, unconsumed product; Mr. Butterworth's idea of nationalizing the land is not only unrelated to this situation, but, as Major Douglas points out in his *Economic Democracy*:

> The danger which at the moment threatens individual liberty far more than any extension of individual enterprise is the Servile State; the erection of an irresistible and impersonal organization through which the ambition of able men, animated consciously or unconsciously by the lust of domination, may operate to the enslavement of their fellows . . . Nationalization without decentralized control of policy will quite effectively instal the trust magnate of the next generation in the chair of the bureaucrat, with the added advantage to him that he will have no shareholders' meeting.

The objective of the Douglas Social Credit Proposals is to establish an economic system whose purpose is to produce and distribute goods and services as, when and where required, and not to "provide work" which appears to be the main objective of the present system.

Mr. Butterworth seems to think that "unequal distribution of wealth" is a "gap" unbridged by Major Douglas. Rather is it a fallacy long since exploded not only by Major Douglas but by others. If the fallacy that "the poor are poor because the rich are rich" were true, then it would be incontestably correct to deal with the situation by increasing the steeply-graded taxation; but even the most orthodox economists, I believe, would now admit that taxation has come under the "law of diminishing returns," and that the more you tax a community now the less you get from it. That theory has been found by actual experiment and practice to be incorrect.

I cannot discover that Mr. Butterworth has challenged any other points of the short but able article by Mary Graham, and the two I have dealt with certainly need no "repair". His criticisms would have been more valuable had he told us which are the "unsound initial hypotheses" upon which he thinks the Douglas Analysis has been wrongly built. It would seem as if he has either not read Major Douglas' works, or else has failed to understand them.

S. R. NORMAND, LT.-COLONEL, D.S.O.

II

In answer to the two letters criticizing my article, "An Outline of the Douglas Social Credit System," I would like to deal very briefly with both. Students of the Douglas Principle receive much hostile criticism from the followers of Henry George, which is destructive to the ideals set forth in the works of the two authors.

A fuller understanding of the Douglas Proposals would reveal that these critics are placing the cart before the horse. Land monopoly cannot be broken until the monopoly of credit is removed from the grip of a few individuals, who have established a world tyranny of exploitation of the people through the *only* means by which they may obtain goods and services.

If human beings had not devised a money system wherewith to exchange goods and services, the possession of land might have been based upon some other form of exploitation by the strong of the weak, but this is our system, self-created, and it must be so manipulated that the ideal state visualized by Henry George, Bellamy or Theosophists will gradually merge into the new kingdom of happiness. If any attempt were made at present to separate individuals from their lands, farms, houses, etc., the result of years of careful management and toil, there would be a howl of anguish from those who

have not yet learned the lesson which Krishnamurti comes to teach. Therefore Douglas sets about creating a new set of values which will bring about the desired result, and this purpose can only be understood by studying Krishnamurti and Douglas together. Any system based upon regimentation of the individual into peace armies, or into groups controlled by authority is quite opposed to the principle laid down by Krishnamurti and by Douglas. The cessation of exploitation is the goal and the means by which we shall arrive is through the use of electricity. People have been trained by tradition to value land because in the past it represented wealth; they held on to it through fear. Land no longer represents wealth in the same sense. Electricity is the new wealth, and the full use of this agent will alter our ideas of possessiveness to an amazing extent. There is such freedom before us that our eyes are dazzled by its splendour.

Students of Douglas have glimpsed this splendour and are seized with desire to translate their thought into action, with the result that millions in every country are actively engaged in the work of enlightening others. Many have been greatly helped by reading Bellamy's two books. Mr. Bell states that the Bellamy Scheme is preferable. It might be so if the desire for exploitation were dead in the hearts of men, but acquisitiveness leading to exploitation is still rampant, and this desire must be gradually killed by the sane process of making money absolutely free to all, free as the air and sunshine.

So long as we believe in money tokens and use them to exchange goods and services, we must find means to distribute money equally and freely to every individual irrespective of age, caste, creed or colour, without exploiting the recipient by demanding that he work long hours in order to receive the money token. He must be entirely free to choose his type of work or service within the community. Because we believe in money tokens we have given them supreme value, allowing the control of their issue to become a private monopoly, in much the same way as we might have allowed private control of sunlight, had there been any who could gain by shutting us up in prisons. Once let money tokens be distributed equally, and their value will lessen and the value of the individual will become prominent. So we attack the monopoly of credit as the first essential, knowing that the private ownership of land will begin to disintegrate as people begin to understand the message of the World Teacher.

Then the grip upon land by private individuals will diminish as we learn to regard the earth as our common heritage, our common meeting-place. This cannot be forced by seizing lands and properties, but by the simple easy method of granting the free use of money to all persons, so that the desire to acquire possessions caused by fear and insecurity will disappear. Then we shall indeed become brothers.

MARY GRAHAM

H. P. B. and Cagliostro

In his book on *Cagliostro*, Mr. Trowbridge writes (p. 306 of the 1926 reprint):

> According to the equally extraordinary High Priestess of the Theosophists [H. P. B.], Cagliostro escaped from San Leo, and long after his supposed death in 1795 was met by various people in Russia, even residing for some time in the house of Madame Blavatsky's father, where *in the midst of winter he produced by magical power a plate full of fresh strawberries for a sick person who was craving it.*

Can anyone acquaint me, through these columns, with the source (manuscript, pamphlet, book or magazine, with possible date, place and page of the publication), from which the above anecdote and the words in italics, apparently a quotation, are taken?

There is an incident in H. P. B.'s life, which is somewhat similar to it, and is mentioned by Colonel Olcott in his *Old Diary Leaves* (1st ed., Vol. I, pp. 16-17), where she is shown to produce magically, on a cold snowwhite winter's night, two large bunches of ripe grapes, to slake the overworked Colonel's thirst. I wonder if she learned the feat from Cagliostro.

For the sake of those specially interested in Cagliostro, I may add that the best book on this Messenger of the White Lodge (see H. P. B.'s *Theosophical Glossary*, *sub voce* "Mesmer"), is undoubtedly *Le Maitre Inconnu, Cagliostro*, Etude historique et critique, par le Dr. Marc Haven, a pupil from the school of Dr. Papus. Who will give us an English translation of this splendid "vindication" of Cagliostro's character, prophesied by H. P. B. as being due "in the next (20th) century," and thereby render the English-speaking Theosophists all over the world a very great service?

A. J. H.

The Comte de Saint Germain and the Comtesse d'Adhémar

When Mrs. I. Cooper-Oakley wrote her book on *The Comte de Saint Germain* she made use freely of the so-called *Souvenirs* of the Comtesse d' Adhémar, innocent of any suspicion as to their genuineness. For this lack of perspicacity she has been taken to task, though too severely I think.[1] One must not forget that her book was actually written nearly forty years ago.[2] She was a pioneer worker in a new field. Since then others have followed in her tracks, their labours made easier by her original researches. In the course of time the fact transpired that the *Souvenirs* in question were really the work of the Baron de Lamothe Langon, and of course we cannot now ignore this any longer.

[1] For example by A. E. Waite in *The Brotherhood of the Rosy Cross*, 1924, p. 493.

[2] It appeared first as a series of articles in THE THEOSOPHIST of 1897, and fifteen years later in book form.

Other new facts have also come to light, so that Mrs. Cooper-Oakley's book is now somewhat out of date,[1] it is true, except in one sense, and that is the sentiment of reverence for the personage, whose hidden life it tried to grasp. But even from a purely historical standpoint I venture to suggest that as far as the *Souvenirs* are concerned, Mrs. Cooper-Oakley's intuition was not quite wrong when she trusted them as genuine. Though others may call them spurious, because they were in all probability not actually written by her, yet there is an even greater probability that they were based on the Countess' own reminiscences.

Let us first see who was the real writer of the *Souvenirs*. There seems to be no doubt at all that it was Baron Etienne Léon de Lamothe Langon, son of Christophe Suzanne de Lamothe (1719-1785), born at Montpellier on April 1st, 1786.[2] In 1809 the Emperor made him a Councillor of State, and two years later Sub-Prefect at Toulouse. On more than one occasion he distinguished himself in the imperial service by his firm courage and rapid decision in critical situations. But his greatest triumphs he achieved in the literary field, though most of his books were published pseudonymously or anonymously. He was a prolific writer of fiction, history and occult romances, as the following titles of a few of his books may illustrate.

I. *La Vampire*, ou la Vierge de Hongrie, 1824, 3 tomes.

II. *Cagliostro*, ou l'Intrigant et le Cardinal, 1834, 2 tomes.

III. *Le Comte de Saint Germain* et la Marquise de Pompadour, par Mme de D., 1834, 2 tomes.

IV. *Souvenirs sur Marie Antoinette*, Archiduchesse d'Autriche, Reine de France, par la Comtesse d'Adhémar, 1836, 4 tomes.

V. *Louis XVIII*, roi de France, Ses Mémoires. Concerning this book Quérard, in his Dictionary, says (Tome XI, p. 216):

> These memoirs have been compiled by well-informed people. The Duchesse de Berry[3] said, after finishing reading them: "The writer has listened at the doors." Talleyrand, who knew what he was speaking about, said on his part: "I believe them to be authentic."

Now, I personally think that the same judgment has to be passed on the *Souvenirs* of the Comtesse d'Adhémar. It is all very well to

[1] The most up-to-date book I know of, giving the historical sources nearly complete, is that by G. B. Volz, *Der Graf von Saint-Germain*, Dresden, 1923.

[2] Others say that his father was Marie Joseph Lamothe (1756-1794), and that he was born in 1790. But these data do not seem the right ones. Compare: *La France Littéraire*, ou *Dictionnaire Bibliographique* de Quérard, Tome IV, 1830, p. 506; Tome XI (Supplément), 1854-1857, p. 215. *Biographie Universelle* de Rabbe, etc., Tome III, 1836, p. 126. *La Littérature Française Contemporaine* de Louandre et Bourquelot, Tome IV, 1848, p. 585. *Nouvelle Biographie Générale de Firmin Didot Frères*, Tome XXIX, 1862, p. 253.

[3] It was on the eve of the murder of the Duc de Berry, in 1820, that the Comtesse d'Adhémar met the Comte de Saint Germain for the last time but one, according to the *Souvenirs*.

say that they are spurious because they were apparently written and published by the Baron de Lamothe Langon, and not by the Countess herself, but this does not prove at all that the Baron was not in possession of authentic materials, in the form of some sort of a diary or other papers of the real Comtesse d'Adhémar, which he may perhaps have embellished but which also gave him the facts for his story. Besides, there is other evidence to support this view, namely the fact, ascertained from an independent source, that at some time or other in her life the Countess must have been in contact with the Comte de Saint Germain. For this evidence we have to go to Mrs. Cooper-Oakley's book. Let us see what she has to tell us concerning the *Souvenirs*. On page 65 she writes:

> I have not been able to find a single copy of this rare work in any library in England or on the Continent, to which I have so far had access.

adding in a footnote:

> Since this was written I have been able to get this work.

It is a fact, however, that the book is not so excessively rare as these quotations would lead one to suppose. I know personally, for example, that there is a copy in the University Library at Geneva, and one in the Royal Library at the Hague.

Of more importance are the following remarks:

> A copy exists in the library of Madame Fadéef, the aunt and friend of Madame H. P. Blavatsky, and this may lend it an additional interest, in the opinions of some of our readers.

Indeed, it might, but it also might not, for I personally think that H.P.B. had never seen the book. Neither her articles on the Comte de Saint Germain, nor the many allusions to him in her other works, show any knowledge of the peculiar events mentioned in the *Souvenirs*. And I am sure she would have made use of these if she had known them.

Of greater importance therefore is the following remark:

> The present Comtesse d'Adhémar informed me that there are documents concerning the Comte de Saint Germain in their family papers. Madame H. P. Blavatsky was visiting the family and stayed at the Chateau d'Adhémar in 1884. This was one of the numerous aristocratic families which was ruined in the Revolution. The present Comtesse d'Adhémar is an American,[1] the documents are in America.

Here then have we the independent evidence that at one time or other the Comtesse d'Adhémar (of the time of the French Revolution) must have stood in some relation to the Comte de Saint Germain. So far, therefore, the *Souvenirs* are correct as to the fact of that relation. And if in that, then why not also in the details (all or some) of that relation? Who shall say where, in this particular instance, history stops, and fiction begins? In any case, the simple cry of "spurious" will not do. More certainty perhaps can only be

[1] Concerning the Comte and Comtesse d'Adhémar, friends of H. P. B. and Colonel Olcott, see *Old Diary Leaves*, Vol. IV, pp. 181, 353.

obtained by getting hold of the documents concerning the Comte de Saint Germain, said to be in the possession of the d'Adhémars, in America.

Cannot I rouse the enthusiasm of some of our French and American brethren to try to get into contact with the family of the d'Adhémars, and possibly to get to know what those documents really are, not only for the sake of pure history, but especially for the sake of the truth about the Person behind all this? And would it not be highly commendable for our friends in France to make a strenuous effort, in so far as this has not yet been done, to collect for their central library in the Headquarters at Paris, as many of such books as those of Baron de Lamothe Langon mentioned above, as well as of similar books by other well-known writers like Alexandre Dumas (Joseph Balsamo), Alphonse Daudet (La Comtesse de Rudolstadt, Consuélo, etc.), Bungener (La fin d'un siècle), and the countless memoirs of those times (du Hausset, de Genlis, Casanova, de Gleichen, etc.)? All these form a definite contribution of France to the occult lore in connection with the 18th century effort of the Great White Lodge to "enlighten the barbarians of the West".[1] And if there are copies to spare, our friends might possibly think kindly also of the needs of the great central library of the Theosophical Movement in the whole world, at Adyar!

A. J. H.

From Central South Africa

The members of the Central South African Lodges in Convention with Mr. and Mrs. Geoffrey Hodson send greetings to you, and sincere condolences to Adyar and the Theosophical Society on the passing of our great leader, Bishop C. W. Leadbeater.

Mr. Hodson is in the midst of a most successful series of public lectures, study classes and members' meetings in this city. His work has aroused great interest throughout the community, and has given a definite stimulus to our Theosophical work.

Mr. Hodson states that his work was greatly facilitated by the fact that it was all done in our Lodge premises. Our Hall normally seats a hundred people in comfort, but the splendid response necessitated the addition of 150 extra chairs, thus crowding our Lodge to overflowing, whilst a certain number of people were unable to find room.

Mr. Hodson to-day leaves for Johannesburg for a similar work, returning one evening each week for the next six weeks to continue his work in Pretoria.

With cordial greetings,

J. J. VAN GINKEL

[1] See *The Secret Doctrine*, Vol. III, p. 412; *The Mahatma Letters*, p. 362; *The Key to Theosophy* (1889), p. 306.

From Java

Our Section is becoming very alive and everywhere new members are coming in. On the other hand, many old members drop out of our ranks, by leaving Java, by laying down their physical garment for this incarnation, or—and this is rather a pity—by leaving the Society because they are disappointed in its teachings. But though the number of members is still falling, the number of enthusiastic newcomers is constantly rising. A very good barometer is the percentage of non-attached members (not attached to any Lodge or Branch). From 72% in 1927 it is now reduced to less than 29% in 1934. This is due to the great extent of the Dutch Indies and to the difficulty of contact between the people living on the different isles. We have installed already three new Lodges this year and several prosperous branches seem to meditate blossoming into Lodges.

Happily we have not had all the confusion of the election campaign. I have sent the circular of Mr. Jinarājadāsa privately to all Lodge-Presidents, published the Manifesto of Mr. Wood and the Declaration of Dr. Arundale in our Sectional Magazine, but done nothing else. I informed the Presidents, that if they were very much interested, I would send them the whole bulk of unpleasant pamphlets, circulars, articles and letters, but advised them not to broadcast these to members, because I could not see any good coming from such a campaign. Besides three members of our council, there was only one Lodge-President who asked for them and he returned the whole lot very speedily, asking me not to send him any such stuff again!

Our members are however very much interested in the election; we have received already 60% of the possible votes and every post is bringing more. All envelopes are still closed, but I hear that most Chinese members and a great many of the Muhammadans gave their votes to Mr. Wood, as they are afraid of eventual Christian influence in the Theosophical Society because of the episcopal function of Monseigneur Arundale. They say that Mrs. Besant made the Theosophical Society decidedly Hindu, as Colonel Olcott made it Buddhist. So they say that Bishop Arundale might bring in a strong Christian influence.

Perhaps you will be interested in a portion of a letter of Bishop C. W. Leadbeater, written a fortnight before his passing and it may interest the readers of THE THEOSOPHIST as well; wherefore I give the following extract:

> It seems to me that one of the most important points that needs to be, and easily can be, thoroughly impressed upon all the teachers, is that they must instruct their pupils to avoid *fear*. In spite of all your modern science, there is still a very widespread and deeply rooted fear of the possibilities of darker magic in Java; and I am sure that it is part of our work to eradicate that altogether, and to ground them firmly in the deep and fundamental belief that God is Light, and in Him is *no darkness at all*.

You see, our Lord Vaivasvata Manu is anxious to form the Javanese nation into a sort of halfway house between the 4th and 5th Root-Races. It will therefore need some of the characteristics of the Burmese and the Tibetants, but it is intended to be more aristocratic than either of these. The matter is not easy to explain in writing, but there is a very real need, and the position which has been given to you gives a large part in training the people to satisfy that need.

At the National Convention I will ask the delegates again to subscribe to the Besant Memorial Fund. Only 250 to 300 rupees have been collected until now, but I hope to get more money for the memorial to our beloved Mother. We will send the collection at the end of April, together with the sum collected on Adyar Day.

Please will you be so kind as to convey my best wishes to Dr. and Mrs. Arundale and to Mr. and Mrs. Hamerster? I hope to write soon to Dr. Arundale, who asked me how we managed to rouse the interest of the public in Theosophy. Perhaps I shall find some spare time after the Convention.

A. J. H. VAN LEEUWEN

Suggestions

I beg to address to you the following letter in my personal capacity, as a member of the Theosophical Society, which I trust will meet with due consideration from the General Council.

The new approach to the interpretation of Theosophy as the Wisdom of Life and to the Second and Third Objects of the Theosophical Society accordingly are not yet understood so as to ensure the broadest toleration that is embodied in the declaration published every month in THE THEOSOPHIST from Adyar Headquarters entitled, "Freedom of Thought".

I should suggest that the Objects of the Theosophical Society and the paragraph on the Freedom of Thought be printed in bold letters and copies of the same framed and hung on the wall prominently in every Lodge of not only our Federation but throughout the Indian Section, or possibly throughout the Lodges of all National Sections in the different countries of the world.

The exhibition of the above declaration in every Lodge will not only act as a constant reminder to members but also serve to remove from the minds of the general public, who attend public lectures or enter the premises as first enquirers, a certain amount of misunderstanding as to the Theosophical Society, which arises out of the activities of either prominent members of the local Lodge, or even of prominent members of any other National Section of the Theosophical Society.

I should also suggest to the General Council at Headquarters the addition of a fourth Object, namely "To serve others in various ways to achieve Universal Brotherhood and the progress of Humanity".

As a matter of fact there have been an Order of Service and an Esoteric Section. What we do need is also a Scientific Section within the Society, an "Exoteric Section". Instead of "Sections" these might be called: (1) An Esoteric Circle, (2) An Exoteric Circle, (3) An Order of Service, to ensure the formation of a band of public workers in different directions, in an honorary capacity, who can devote the whole or part of their daily time and resources to the service of others.

The Objects of the Theosophical Society have been defined in the past in different ways as can be seen by their early history given in C. Jinarājadāsa's *The Golden Book of the Theosophical Society*, 1875 to 1925; the Objects have been in their present form for the last forty-five years or so. The object of service is important enough to be included as one of the declared Objects because there is a common complaint that though Brotherhood is talked it is not practised. Universal Brotherhood cannot be achieved without the progress of Humanity as a whole, both on the Exoteric and the Esoteric side; in other words, on the material as well as the psychological, psychic or spiritual side. The ascetic qualities of individuals, on the one hand, are a revolt against the gross materialism of individuals on the other. Both are incorrect though the moral idealism of the ascetic appeals to the minds of most people, even when toned down a great deal in actual practice. New minds in a rapidly growing number will come into existence with a rapidly growing material progress of the world, and the mental progress of Humanity as a whole will be accelerated in proportion to the opportunities for leisure and its utilization towards mental culture for the realization of mutual service in the interests of Humanity as a whole.

MANEKLAL H. VAKIL

The Presidential Election of 1941

Those of us who have read the "Lament of a Candidate" cannot but agree with him that the procedure for the election of the President in a spiritual organization like the Theosophical Society should be of the nature of an example to the outer world, where such elections take place amidst bitter controversies. Very few members, however, realize that the present election procedure is not the one that was in vogue during the period of over 25 years, when our late President was elected four times successively. The election procedure is regulated under Rule 10 of the Constitution and Rules of the Theosophical Society. Going through the reports of the proceedings of the General Council of the Society, we find that the Rules were changed so recently as 1932. For the information of the Members, I reproduce Rule 10 as it was before 1932 and as it has been since.

Rule 10 as it was till Dec., 1931

Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them and the nomination shall be communicated to the General Secretaries by the Recording Secretary. Each General Secretary shall take the votes of the individual members of his National Society on the list of members forwarded to Adyar in the preceding November, and shall communicate the result to the Recording Secretary who shall take those of the Lodges and Fellows-at-large attached to Adyar. A majority of two-thirds of the recorded votes shall be necessary for election.

Rule 10 from Jan., 1932

Nine months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the Members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the votes of the individual members of his National Society who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary who shall himself take the votes of the Lodges and Fellows-at-large attached to Headquarters.

At the expiry of six months from the issue of the nominations by the Recording Secretary the votes shall be counted by him. The Executive Committee shall appoint two of its members as Scrutineers. The candidate receiving the greatest number of votes shall be declared elected to the office of President.

While there are certain good points in the changed rule, they are over-balanced by the elements of controversy that have been introduced by the new procedure. I therefore venture to propose that the rule be modified as follows :

"Nine months before the expiry of a President's term of office, or whenever the office becomes vacant, his successor shall be selected by the General Council subject to the confirmation of the Members of the General Body. The Recording Secretary shall call for nominations for the office of the President from the Members of the General Council. Nominations of any member or members in good standing who have consented to accept nominations for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period, the Executive Committee shall tabulate the list of candidates, and the Recording Secretary shall communicate the name of the candidate who has secured the largest number of votes in the Council to the General Secretaries and to the Lodges and Fellows-at-large attached to the Headquarters. Each General Secretary shall take the votes of the individual members of his National Society, who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary who shall take those of the Lodges and Fellows-at-large attached to Adyar. At the expiry of five months from the issue of the nomination by the Recording Secretary, the votes shall be counted. The Executive Committee shall appoint two of its members as Scrutineers. A majority of two-thirds of the recorded votes shall be necessary for election. The candidate receiving the required number of votes shall be declared by the Executive Committee as duly elected to the office of the President."

The above procedure ensures certain conditions which will entirely keep out controversies due to competition in an election. Besides it incorporates the good features of the rule as it was before 1932 and as it is at present.

One of the officials of the Council has, however, pointed out the possibility of the first candidate put up by the General Council not obtaining two-thirds of the recorded votes, in which case the transition period would be prolonged, and there would be undue expense, due to voting for the second candidate. This is a contingency which, I think, ought not to arise in an organization like the Theosophical Society.

M. SUBRAMANIA IYER,

(Councillor, Indian Section, Theosophical Society.)

REVIEWS

The Astral Plane, by C. W. Leadbeater. (Theosophical Publishing House, Adyar, Madras. Price Re. 1 and Cloth Re. 1-8.)

This is a revised and enlarged edition of the fifth of the Theosophical Manuals. It was first published about forty years ago. Bishop Leadbeater writes: "I may add that daily experience during the whole of that time has but confirmed the accuracy of last century's investigations." Very few alterations were necessary: a good deal of additional evidence has, of course, been accumulated, but only about twenty pages have been added to the original edition.

This little book should be on the bookshelf of every person who is interested in that other world which we all shall enter at death. It still inspires one as being the most reliable of all the books which have been written on this subject. There is a definiteness and a certainty about it, which lifts it out of the region of speculative thought into the region of definite scientific observation, and marks the author as the greatest clairvoyant investigator of recent times.

H. F.

Krishnamurti, by Carlo Suares. Translated from French. (Les Éditions Adyar, Paris. Price Rs. 2-10.)

Rabindranath Tagore has a very happy description of the poet's religion in an essay on this subject in his *Creative Unity*. He says:

> In dogmatic religion all questions are definitely answered, all doubts are finally laid to rest. But the poet's religion is fluid, like the atmosphere round the earth where lights and shadows play hide-and-seek, and the wind like a shepherd-boy plays upon its reeds among flocks of clouds. It never undertakes to lead anybody anywhere to any conclusion; yet it reveals endless spheres of light, because it has no walls round itself.

This describes the message of Krishnaji's teachings. They have the freshness of an open-air orchestration where Nature mingles her various voices into one harmony. To imprison that message within the walls of words is a task which no mortal may dare with impunity.

But all those who cannot keep pace with Krishnaji on his ascent of the empyrean heights must look around for guidance of a fellow-pilgrim. To them the book under review will be of great help. For this neat little volume is a comprehensive synthesis of Krishnaji's message. A clear analysis, a thorough systematization, a sequential arrangement of the material, and explanations that serve as happy mediums for connecting different aspects of Krishnaji's teachings, scattered in space and time—these are the distinguishing marks of this book.

The author begins with an analysis of the central message of Krishnaji. This message can never be understood by those who stop at his words. We must go *through* those words. It is only then that we shall be able to understand that " the way to completeness lies through full self-consciousness ".

> When the flame of self-consciousness is realized you have become fully responsible to yourself, and then begins the total dissipation, disappearance, of personality, ego, individuality ; that is the beginning of ecstasy which is completeness.

This completeness, Krishnaji has steadily maintained, can be attained by every one, whatever the degree of his evolution, mental, emotional, etc. When Krishnaji became free from consciousness of the self, he began to sing the song of liberation. This was the dominant note of his writings in 1927, according to the author. In 1928, he dealt with the conquest of powerlessness. Human beings quote authorities, appeal to tradition, worship at self-created shrines, are afraid of loneliness, are tossed about hither and thither by the foibles and the futilities of a repressive social order. Not till man has cleared away this debris from before his mental eye, can he go deep and unravel the mystery of the self. In 1929, Krishnaji directed his attack against institutionalized religion and toward the destruction of the temples. Freed from extraneous domination, man can *experience* the Reality, stand naked before his own self, and show the power of realization in his *conduct.* That was the note of 1930. Later years have been devoted to the understanding of man in his natural and social environments that dominate his and the group behaviour.

The book may be said to be a history of Krishnaji's philosophical thought. It contains copious quotations from his writings with proper reference indicated in each place. The printing and get-up are very attractive. We offer gratitude to the author for a very happy exposition of Krishnaji's message.

K. L. M.

The Riddle of the World, by Sri Aurobindo. (Arya Publishing House, Calcutta.)

Sri Aurobindo is an eminent yogi, highly esteemed in the land of yogis. Anything from his pen must be of interest to students of yoga everywhere.

The Riddle of the World contains answers to questions from students. Some of his answers are exceptionally detailed and exhaustive. They relate, naturally, to the meaning and practice of yoga in the spiritual life. He uses his own terminology which one must master in order to understand the variations of consciousness from his standpoint. Reference is made to states of consciousness often mistaken for true yoga by students. A description is given of the process of conversions by means of which translation beyond Ignorance is achieved; and of the graded "worlds" through and in which these conversions take place.

An answer of unusual interest relates to the ascending and descending movements of "the Vital Force".

In others he shows that Western thought must always end in agnosticism, incipient or declared, because in method and result it goes no further than the intellect.

> It is only if there is a greater consciousness beyond Mind and that consciousness is accessible to us that we can know and enter into the ultimate Reality.

In his opinion, yoga is the integral way to the Truth by means of realization of that consciousness. A striking paragraph occurs in the chapter called "Doubts and the Divine".

> The Divine does not manifest Himself so as to be recognized in the external world-circumstances—admittedly so. These are not the works of an irresponsible autocrat somewhere—they are the circumstances of a working out of forces, according to a certain nature of being, one might say a certain proposition or problem of being into which we have all really consented to enter and co-operate. The work is painful, dubious, its vicissitudes impossible to forecast. There are either of two possibilities then, to get out of it into Nirvana by the Buddhist or the illusionist way, or to get inside oneself and find the Divine there, since He is not discoverable on the surface.

He adds that many have attempted this way and testified that He is there.

In the answer called "The Valley of the False Glimmer" reference is made to Art, Poetry and Music, which he regards in their ordinary functioning as creative of values that are merely mental and vital causing glamour. When they are transmuted and become spiritual they can be admitted as part of a life of yoga.

> The one essential thing is to grow conscious of the Divine Reality and live in it and live it always.

Much space is devoted to " the Intermediate Zone " and its perils impossible to overpass without the guidance of the Guru.

Of vital significance is Sri Aurobindo's contribution to the science of Yoga. He differentiates between ancient yoga methods and the modern :

> That is why in this (*modern*) Yoga the ascent to the Divine, which it has in common with other paths of Yoga is not enough ; there must be, too, a descent of the Divine to transform all the energies of the mind, life and body . . .
>
> Old Yogas regard all dynamic existence as Ignorance, Illusion or Lila. When you enter the static and immutable Divine Truth, they say, you pass out of Cosmic existence . . .
>
> There is a dynamic divine Truth (the Supermind). Into the present world of Ignorance that Truth can descend, create a new Truth consciousness and divinize life.

Thus another beacon is lit on the heights of the Unending Quest.

A. E. A.

Usha. (Published by the New Era School, Bombay.)

The New Era School in Bombay combines new methods of teaching with Indian ideals of education (stressing art) and is flourishing. It is co-educational and has the status of High School, the pupils number over 600, of whom 40 appeared this year for the Matriculation examination of the Bombay University. The school was founded by a Theosophist and is run by him assisted by a number of modern educationists, Theosophist and non-Theosophist.

The April number of *Usha*, the magazine of the school, contains 73 pages of very delightful matter in two sections—English and Gujarati—all contributed by pupils of the school. At the end of each contribution—article, story, play, " picture-composition," correspondence, etc.—the name and age of the writer appear, the age ranging from 6 to 21. There are six illustrations reproducing pictures by children from 8 to 16 years old. In the vernacular section there is a number of 6-year-old contributors. In English the following is by Keki Mama, age 8, on " The Fairy " :

> I love a fairy. She has wings. She holds a magic wand. When she is happy, she dances. She loves flowers, she plays with hawthorns, and swings in the trees here and there. She sings with birds in the morning, and she sleeps with butterflies at night. I have not seen a fairy, but I think she must be very beautiful.

Usha is delightful reading for school-children. The printing and get-up are as good as THE THEOSOPHIST ! Bravo, *Usha* ! And all good wishes to the New Era School.

D.

MAGAZINES

Advance India. The third number of this publication has been received. It is refreshingly different from the great volume of bad journalism which finds readers in India. Such a dignified and competent production really deserves success. The articles have a genuinely serious appeal and India is considered in her world-relations. The spread of considered writing of this kind may well do something to advance India.

The American Theosophist. The latest number of this magazine is distinguished by lively and topical articles from Mr. Rogers and Mr. Cook, while Dr. Roest effectively expounds the Greater America Plan. The delineation of Dr. Arundale's horoscope by Charles E. Luntz will prove provocative to some astrologers. Some typographical errors, no doubt curable by diligent proof-reading, slightly mar a very pleasant example of Theosophical journalism.

The Educated India, (edited by Mrs. D'Souza, Mangalore). This is a new monthly magazine designed to keep the difficult course between educative value and a wide popular appeal.

The Kalyana-Kalpataru. This journal comes from Gorakhpur and is a monthly devoted to "the propagation of spiritual ideas and love of God". It is well printed and handsomely illustrated. As another impulse towards the vivifying of Indian religion it is a commendable publication.

The Modern Review. There are many articles in the May number of this magazine to maintain its standard. In "The Crime of Colour" Nagendra Nath Gupta refutes the notion that races can claim any inherent superiority on account of their complexion. G. Venkatachalam gives an excellent description of Kathkali, the classical dance of Kerala. A number of political and other articles are worth the reader's attention.

The New Atlantis, (London). This journal, of which the second number is to hand, features an attractive get-up. It proclaims the next human objective to be a "Western Renaissance and World Socialism". As to ways and means it is remarkably undogmatic. Neither idealism nor materialism is advocated but rather that fusion of them which is the immediate reality of living. None of the articles allows us to forget that we must think in terms of planetary welfare or be wrecked by the folly of the notion of national sovereignty in a world becoming rapidly borderless. Contributors include Professor Frederick Soddy, F.R.S., and his ideas make a

salient element in their point of view. The most interesting feature of this number is a supplement dealing with planning, the subject being very fully dealt with from its psychological factors to the necessary initial action. Nothing could be less doctrinaire or guiltless of special pleading than this document. The journal also finds place for some reproductions of pictures which we could relate neither to their titles nor to any other significant idea.

Peace, (from the Sri Santi Āsram, Godaveri). This is described as a "Monthly Journal of Illumination" and takes the motto: "Truth is one: men call it variously". The articles, verse and quotations intended to reveal this point of view are not without interest.

The St. Alban Answer. This is a Liberal Catholic journal from Sydney, edited by the Vicar of St. Alban's Church. There were many enquiries from those listening-in to the broadcasted church services to have the subject-matter of the sermons in print. In this way the *St. Alban Answer*, which is devoted to esoteric Christianity, originated.

The Seeker (*Die Soeker*). This new organ of the Theosophical Society in Central South Africa caters for readers in English and Dutch. In addition to the bi-lingual difficulty this magazine has had to make its appearance from the duplicator instead of the ordinary printing press. Energy that can survive these difficulties will doubtless succeed.

The Temple Artisan. This publication comes from the Temple of the People, an esoteric organization with various inner Orders, belonging to Halcyon, California. The contents are strongly ethical in tone while some features seem to indicate fidelity to H. P. Blavatsky as their virtue.

The Theosophical Path. This contains nearly 150 pages of matter, including Dr. Purucker's expositions of *The Secret Doctrine*, a number of articles, topical and scholarly, and a series of very full reviews of literature of concern to Theosophists.

Theosophy in India, (May). An important article by Mr. F. G. Pearce submits that the revivalist phase of activity in the Theosophical Society is now exhausted and that the work of interpreting religions to their followers, splendidly accomplished in the past, must be replaced by the further development of a genuinely scientific Theosophy. Mr. M. Subramania Iyer contributes his reminiscences of Bishop Leadbeater. Mr. B. Sanjiva Rao draws attention in a letter to the serious financial consequences to the Indian Section that result from the desire of Federations to be autonomous.

The Vaccination Inquirer, (London). This contains propaganda and news of the anti-vaccination movement. The fact that more children die of vaccination than of smallpox in the United Kingdom must provoke plenty of inquiry and explanation.

Visakha Magazine. This is the first issue of a magazine from the Visakha Vidyalaya, a Buddhist girls' school in Ceylon. The efforts of alien religions to proselytize by means of education can be effectively forestalled by this class of institution. We must therefore wish it well and welcome its magazine which indicates useful cultural activities.

Yoga. This is an international journal on the science of Yoga published by the Yoga Institute, Bulsar, India. The doctrine of Yoga as it is taught here means the complete culture of man. When the system of yogic asanas (postures) becomes more widely known abroad it should be vindicated as the most far-reaching and effective scheme of its kind, though it be considered merely in its physical results, yet known. This magazine would seem to provide an excellent introduction to its technique.

The Young Builder. This magazine from Karachi has always been an attractive publication. Its featuring of Krishnaji's writings and talks makes it more valuable than ever, since the *Star Bulletin* has ceased publication.

R. W. C.

CORRECTIONS

I

THE word "companion" appearing in line 24, page 558, of THE THEOSOPHIST for February, 1934, should be corrected—the author informs us and quite rightly so—to "compromise": an error obviously of his typist, as the MS. proves.—ED.

II

In the article, "What is Churchianity," in THE THEOSOPHIST for April, page 108, line 27, the word "depreciated" should be "deprecated".

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the

mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

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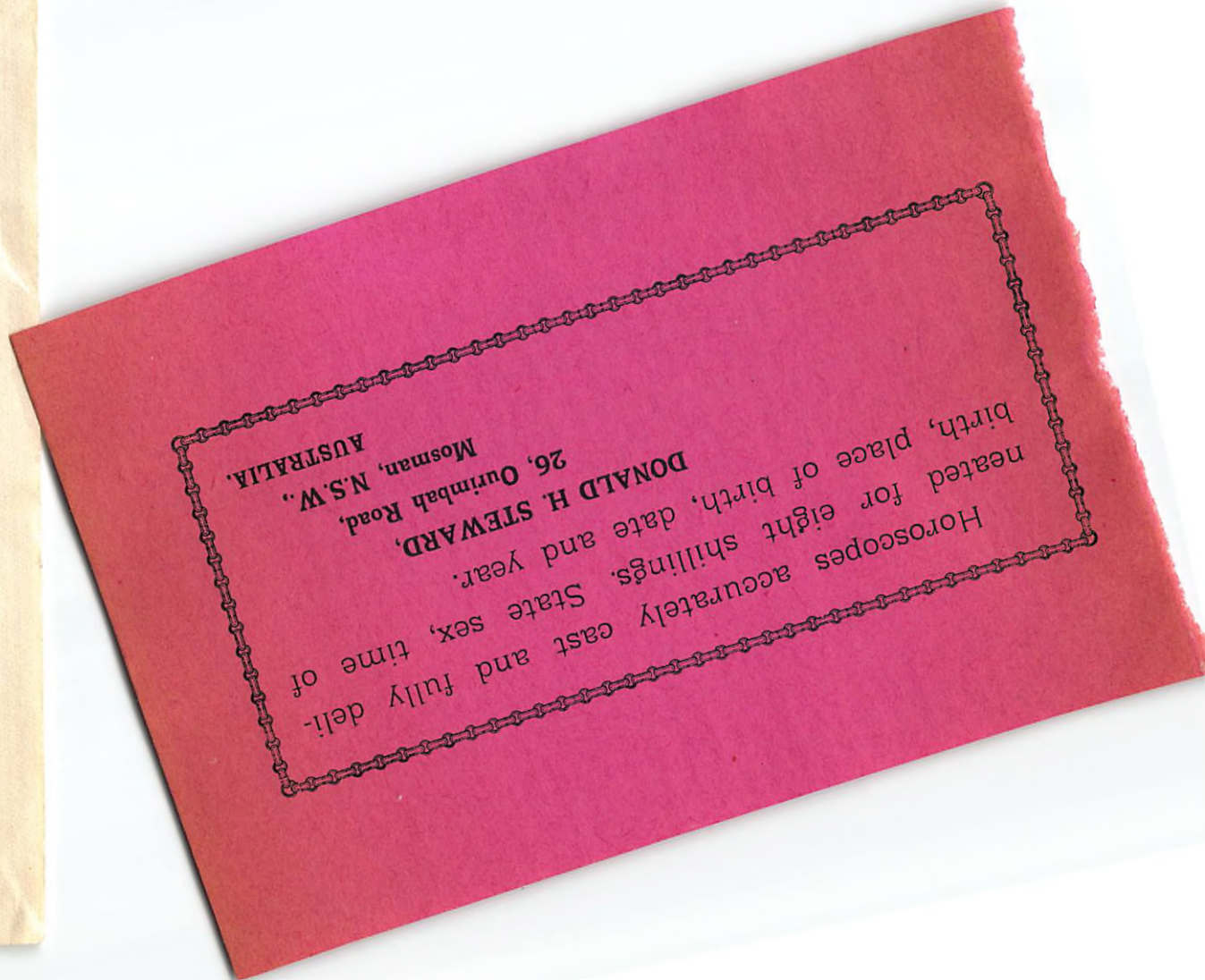
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THE THEOSOPHIST



GEORGE S. ARUNDALE, M.A., LL.B., F.R. HIST. S., D.LITT.

The newly elected President of the Theosophical Society

July, 1934

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and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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BEING A SUMMARIZED TRANSLATION

OF

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OF

GARGYAYANA

BY

BHAGAVAN DAS

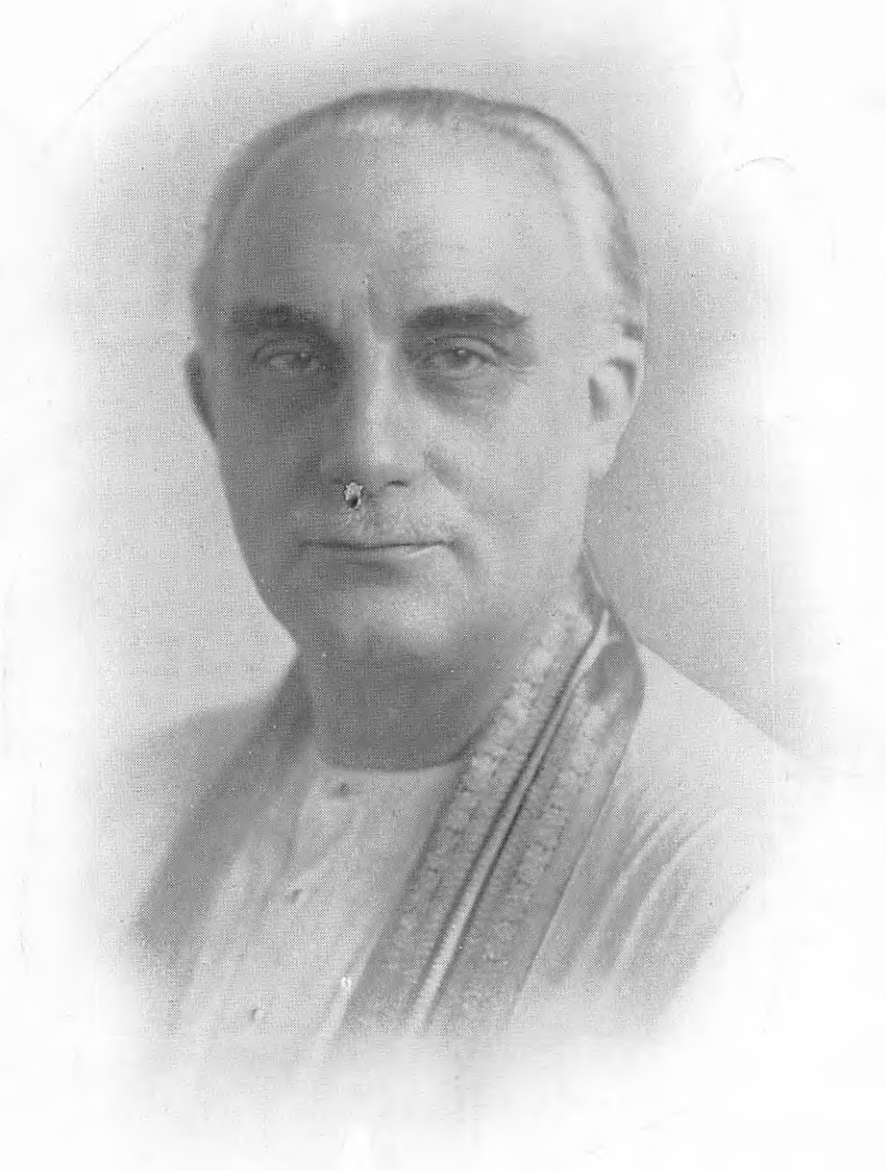
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DR. ARUNDALE IN INDIAN DRESS



ON THE WATCH-TOWER

BY A. P. WARRINGTON

The Election Returns.

ON the evening of June 20th, 1934, the Recording Secretary of the Theosophical Society called a session of the Scrutineers appointed by the Executive Committee, *viz.*, Miss Heather Kellett and Dr. Srinivasamurti, and later reported that Dr. Arundale had received 15,604 votes for the Presidency of the Society, and Mr. Wood 4,825. (Details of the voting will be found on pp. 481 to 484.)

***

The Inauguration.

The Inaugural Ceremony took place in Headquarters Hall the next morning at eight o'clock, and was very simple. The audience was made up chiefly of residents and employees of the Adyar Compound and members from Madras; the newly elected President and the President *pro tem.* were seated on the platform.

The President *pro tem.* rose and announced that the duly scrutinized reports of the General Secretaries and the Recording Secretary showed that Dr. George Sydney Arundale had been duly elected by a large majority as the President of the Society for the ensuing seven years from June 21st, 1934.

He then offered his congratulations to Dr. Arundale on his successful candidature, and said he hoped he would win even more widely the affection and co-operation of the members all over the world, and that his Presidency would be marked by admirable stages of progress in the Society as yet unknown. He said he believed the new President would maintain in all their purity the great principles on which the Society was founded, and that he would guard the traditional liberties of individual membership. He also congratulated Mrs. Rukmini Arundale on the high privilege she now had of aiding her honoured husband in his great mission. "Well do I know, and so does he, what it means for one to have the helping hand of a devoted wife." He then congratulated the membership on their wise selection of a successor to Dr. Annie Besant, whose relationship to the Society would always stand out in bold relief. He said that it was the wish of the late President, as expressed in her will, that the seal ring which she wore should be worn by future Presidents of the Society. It was the ring worn by H. P. Blavatsky and at her passing it came to Colonel H. S. Olcott. The President *pro tem.* then presented it to Dr. Arundale with the remark that he felt sure he would honour it as she and the Founders had honoured it, and that he would seek to pass it on to his successors undiminished in its power and deepened even in its harmony with the Inner Founders, whom we have the high privilege of serving. He closed by saying that he could express no higher wish than that the forthcoming administration might prove to be a special blessing to the world.

Whereupon Dr. Arundale rose and spoke feelingly of the honour that had been conferred upon him and said:

MR. WARRINGTON AND BRETHREN:

As I am sure you fully realize, this is for me an occasion of the most solemn moment. Yesterday I died to an old life. To-day I am born to a new, and to responsibilities heavier than any I have

yet known; and I succeed two Presidents who have set standards which unaided I cannot hope to reach, still less to maintain.

I shall, however, according to the measure of my own wisdom and devotion, receive strength from three great sources.

First, from Those in whom our Society lives and moves and has its being. I pray Their blessing upon us all.

Second, from her in whom I have lived and moved and had my being for over thirty years in this life, and in countless lives gone by. I pray her blessing upon us all.

Third, from my fellow-members of the Theosophical Society, comrades in one of the greatest and most splendid adventures in the world. I pray from them generous understanding, friendly support, and wise advice.

The President-Founder has said that the letters P.T.S. may well be taken to mean Pariah, or outcaste, of the Theosophical Society. But if so it is only that he may the better fill the function so finely described in the well-known phrase, *servus servorum Dei*, servant of the servants of God. Your President may from one point of view be your leader, but from another and truer point of view he is the Society's first servant, and what honour is greater?

Our late revered President declared that "a Society such as ours can only offer to its President a Crown of Thorns". But among these thorns, which doubtless I too shall find to be many, I seem to discern many Roses and not a few Rosebuds, so that in fact the President wears a Crown of Roses, even though in their midst may lurk the thorns.

Foremost among the Roses I discern the Shamballa-scented Rose of Power, the Rose which is Adyar, the Masters' Home and the Society's Heart, the home of the President, wherein he dwells amidst the most majestic influences, and no less, he hopes, amidst the generous friendship of those who are similarly privileged.

Only less beautiful is the Sandalwood-scented Rose of Blessing, the Rose of the Blessing of his Elders. Already is this Blessing his as he enters upon his new path. But as he treads it wisely, unswervingly, greatly, so will the Rose of Blessing grow in beauty and in power.

And then there is the glorious Bud of Opportunity, which shall indeed blossom into splendour if he rise equal to the opportunities with which the path of every President is ever richly strewn. And clustering about this Bud so full of promise, are the innumerable little Buds of the world's Needs. As he helps to tend these with the waters of Theosophy and to sprinkle upon them the fragrance of the Roses, so shall they blossom forth into Roses of Gratitude to the Society.

Is there not too the Attar-perfumed Rose of Friendship, the goodwill of his fellow-members, and their hope that he may prove worthy of their trust. The Rose of Friendship must needs still be young. But if there be available the fructifying soil of rectitude it will grow into wondrous glory.

True indeed it is that life is for most bestrewn with thorns, but no less true, I think, that roses also are to be found upon the way. Where there are thorns there are roses; where there are roses there are thorns. But the prick of a thorn is surely but a small price to pay for the wonder of a rose.

On assuming office I thank those whose votes have been cast in my favour, and I thank no less those who have voted against me. Each member has voted to ensure according to his best judgment the well-being of the Society. I hope to fulfil the expectations of those who have voted for me, and I hope to be able to gain in due course the confidence of those who have felt it their duty to vote against me. A common dedication unites us—our dedication to Theosophy and to the Theosophical Society.

We all thank from our hearts Mr. and Mrs. Warrington who have so finely borne the flag of Theosophy during the period which has to elapse between the passing of one President and the assumption of office by his successor. Their deep devotion and warm friendship have endeared them to one and all. The Theosophical Society will not forget them; Adyar will not forget them. And we hope that some day they may return to their Adyar home, less burdened with the cares of office, but no less laden with our friendship. No less shall we miss Mr. Frei, who is proceeding on a long tour and whose place as Recording Secretary is being temporarily taken by Dr. Srinivasamurti. Mr. Frei has rendered very great service to the Society in his own unassuming way, especially in the many matters of business with which the Executive Committee has constantly to deal. May I be permitted to express the hope that in due course he may return to Adyar and once again in some official capacity give the Society the benefit of his wise judgment and experience?

Mr. Hamerster has generously consented to continue in his office as Treasurer at all events for the ensuing year, and for the same period Miss Heather Kellett has kindly consented to be my Private Secretary. She was a tower of strength to the Australian Section as Assistant General Secretary, and until recently gave devoted service to Bishop Leadbeater.

Thus, dear brethren, we now enter upon our new way together. May we go down the years together in strong comradeship and in wise service. We shall miss our beloved elder brethren who have so recently passed away from the physical plane. But we must show our gratitude to them by doing our utmost to carry on their work, as they so splendidly carried on when H.P.B. and the Colonel in their turn passed onwards. Fortunately, Mr. Jinarājadāsa is with

us, for the moment engaged in the Masters' work in Brazil. His wisdom will be of priceless value to us all. Let me also say how fortunate I am in having, on this new and difficult way to which I have been called, the wise comradeship and unique strength of Rukmini. If I am able to be worthy of my great office it will be largely because of her to whom I already owe so much.

Finally, may I in all reverence repeat to-day the great and historic Invocation spoken by our President for many years on the occasion of the opening of each Convention:

> MAY THOSE, WHO ARE THE EMBODIMENT OF LOVE IMMORTAL, BLESS WITH THEIR PROTECTION THE SOCIETY ESTABLISHED TO DO THEIR WILL ON EARTH; MAY THEY EVER GUARD IT BY THEIR POWER, INSPIRE IT WITH THEIR WISDOM, AND ENERGIZE IT WITH THEIR ACTIVITY.

At the conclusion of the foregoing remarks, the retiring President *pro tem.* thanked all the officers, heads of departments and other co-workers for their faithful co-operation with him during his interregnum, and expressed the belief that they would always do their best to serve the Society and its new President. Whereupon the meeting closed. After which the officers and department heads offered their congratulations; others followed, and then Dr. Arundale and Mr. Warrington were garlanded according to the ancient Indian custom.

***

My Stewardship.

Not only will Dr. Arundale henceforth be the President of the Society but, by virtue of that high office, the Editor of this magazine also. So, I have duly handed over the "keys" of both offices to him which it has been my constitutional duty to hold since the passing of our late President nine months ago.

During this period, as is usually the case in respect of an interregnum, I have been somewhat confronted with the conflicting duties of completing the previous administration, on the one hand, with as little change as possible, and on the other, of making those changes which one would

naturally do if one were expected to carry on for a full term of office. Therefore, under the constraint imposed by the balancing of these two principles, I have attempted to perform the duties of the acting President, or President *pro tem.* as it has been designated.

But during this period some steps have been taken. Under the newly appointed Honorary Superintendent, (a trained agriculturist and successful businessman), the Garden Department is, as fast as funds allow, undergoing changes and new operations which, if allowed to continue, ought to make the Compound self-supporting in the course of a few years—an end which would seem eminently desirable when such a large acreage is at our disposal.

By the development of the home market for vegetables, fruits and flowers, for which already there is no inconsiderable demand as against the supply from Bangalore and Ooty, and by the growth and sale of casuarinas more extensively, satisfactory results ought to be attained. But before this can be effectively accomplished the Superintendent must have time to build up our sandy soil with the abundance of leaf droppings on the place which for years have been sold instead of used; *e.g.*, we found the cocoanut grove which was planted by Colonel Olcott nearly played out for the want of such help. In the end there will be a soil which will conserve moisture and result in a substantial saving in irrigation costs by reducing the need for so much water. Even this cost could even now be considerably reduced in raising water could we but substitute wind-mills for electric motors, as winds prevail here throughout the year and one would like to make use of their cheap power.

Improvements have been made in the ornamental gardens, and for one thing the newly made lawn with its lotus-pond in Headquarters Square is a beautiful and refreshing sight when the thermometer stands at 100° in the shade!

The removal of the offices of the chief Officers to the upstairs of the T. P. H. building, at the new President's suggestion, not only makes these officers more accessible to each other but has given needed space to the Library which at last can place, and already has placed, all its books under one roof instead of three widely separate ones. With the recent acquisition of modern steel shelves for the main room and the adoption of the most modern system of classification, the efficiency of this valuable library ought soon to be greatly augmented. Its greatest need will then be an executive Director to relieve the present scholarly heads for concentration upon their special duties. Although we are fortunate to have an able Samskrit Pandit as our present Director, yet he himself realizes that the addition of an executive head, who was not tied down to scholarly duties, would be advisable.

I was happy to be able to carry out the suggestion that Blavatsky Bungalow be converted, in part, into a little theatre and social hall, and I hope the venture may prove to be a success. Already the reading room is popular among young Indians, and the radio and gramophone are patronized even more widely.

The creation of three new offices at Headquarters (which happily can be and are held by one head), *viz.*, Custodian of Movable Property, Inspector of Properties, and Headquarters Host, has substantially improved the service here. Likewise the appointment of Gurkha patrolmen, particularly for night service, has gone far toward stopping the rather general pilfering that has been going on by prowlers from the outlying districts.

Soon the Vasanta Press, which was left to the Society by the late President, will be handed over by the Executors, and will become an added part of its assets. The Press is naturally linked with the T. P. H. and both could well be conducted

as a single concern, and as such might do well in considerably developing a local as well as a world demand if an experienced western Manager could be found who understands the demands and sales methods of the West as well as the East. This I consider the most important need of the Society, as the printed word is after all our final and most permanent means of propaganda.

In the matter of Insurance, a careful examination of our policies and an expert revaluation of the properties have enabled us to save one-half in premium for the forthcoming year.

Could we but acquire a parcel of thirty odd acres at the west which is used by Panchamas, our Compound would form a rough square of about 300 acres with the river on the north and the sea on the east. This parcel is utilized as an outcaste village of thatched mud huts and unimproved land where, until recently, animal sacrifices were performed. It lies within the very lap of the Compound, very close to our most intimate activities—the Press, the T.P.H. and General Offices, the Library and Shrine Room. With this and the added incubus of a public road running through the Compound to the beach and cutting it in half, we can never secure the seclusion required; and it is my earnest hope that sometime soon some generous person will donate the cost of purchasing this village, as well as that of making a substitute road around our western and southern borders (with a wall beside it) which could be offered to the Government in exchange for the present one. Thus only could we ultimately utilize our Compound as a solid block. It would be entirely bordered protectively by a wall on two sides and water as now on the other two. I have no doubt that the occult value to this Centre of such acquisition and improvement would be very considerable.

At this time we are in the process of ascertaining through an expert whether it may not be better for us to scrap our

electric Power House D. C. equipment and take future current from the City supply (A.C.) The change, if favourably decided upon, ought to result in a considerable saving in cost of electricity used in the Compound. Even if the change should involve some capital outlay, as seems certain, I believe it would be an advisable move not only for economic reasons but others as well.

The Recording Secretary has recently written protesting against a growing tendency of late years to tinker with our Rules. He is right; and although the original Rules were drafted by an able hand and were meant to be and were very elastic, yet changing conditions as well as subsequently changing Rules incline one to hope that once again the task of providing us with suitable Rules may be submitted to able consideration by the appointment of a committee of one or two of our eminent retired jurists, requesting them to review all the Rules and to suggest such changes as time and circumstance may have made necessary.

I hope also THE THEOSOPHIST may hereafter show a continuing trend towards appealing a little more definitely to the average reader who is looking for light. The criticism of Public Libraries has been that there is but little public interest in the magazine because it contains an excess of matter that is highly technical as well as being too greatly devoted to personalities and the affairs of the Society.

I have given to the Compound most of my thought in the foregoing remarks, just as, if it were allowed, it could always claim the major attention of the President in its management day by day. Hence I have no doubt that future Presidents would be happy if some retired, capable Executive should eventually make his appearance here who would be free to act as Honorary General Manager of "all the works" at Adyar. Such a devoted member could more fully release the energies of the President for

his wider duties throughout the world where they are needed in the many departments of life.

For, a President of this unique Society—servant as it is of the Brotherhood—has the great privilege and duty, as an agent of the Brotherhood, of trying to make people's minds ready for the next step in life, in its many branches of activities; he must keep his ear to the ground and catch the immediate need of the world as well as discern the will of the Inner Government, and with our world-wide Theosophical organization at his command, he has a powerful instrument with which to point out the way of the Ancient and Ever-new Wisdom for the supplying of such needs, in giving the lead to those in darkness who have never seen the light of the Guardians of the race. So he should never be hampered in this great work by local duties.

***

The New Leaders.

As to the newly elected President, I feel that besides his obvious personal qualifications for the post, his associations from childhood and especially his very close association with Dr. Annie Besant, have in a special sense fitted him to carry on the duties which she so lately laid aside. And the same may equally be said of Mr. Jinarâjadâsa who has succeeded to the Outer Headship of the Esoteric School. Both enjoyed a very close friendship also with Bishop Leadbeater which has been of priceless value to them. Who else, with their years of experience in spreading Theosophy by pen and voice throughout the world, could claim as much? And one does not fail to appreciate too the invaluable help our new President will ever receive from his beloved helpmeet, Rukmini, who was so dearly beloved of the late President and who brings to his aid the spirit of youth coupled with the natural conservatism of the East. The great love and desire to help that our late leaders bore to Rukmini and these present leaders will abide even more fully now that

the former are no longer hampered by physical plane conditions. Above and beyond this there stand the Inner Founders of the Society to whom we believe our new leaders are at least as dear, and so whatever their human shortcomings may be (and who is free of them ?), I feel that our members would best serve their Society and the world at large if they would always co-operate with them in every possible way, lending them any talents they may possess which the need may disclose, and at all times avoiding destructive, carping criticism, which is such a harmful substitute for kindly and intelligent counsel.

***

Yale!

To all officers and heads of departments, to my editorial associates and to the many who do the humbler tasks at Adyar, I warmly express my appreciation and gratitude for their faithful and helpful co-operation during my brief term of office. We part to carry with us happy memories of friendships made and work shared in the joyful service of our beloved Society.

***

Annual Convention.

The Convention this year, as decided by the Executive Committee at its meeting on June 1st, will be held at Adyar from December 24th to 28th inclusive. Immediately following this decision, a communication was received from the Chairman of the Bihar Theosophical Federation recommending " strongly " that the next Annual Session of the Theosophical Convention be held in Benares, and protesting respectfully against the aforesaid decision to hold it at Adyar.

The Committee based its decision upon the fact that Adyar would be the most fitting place for the new President to hold his first Convention. There will be a number of his friends coming to Adyar from afar, especially to be with him on this important occasion, besides other reasons which

it was thought made Adyar the fitting place for this particular Convention.

As Dr. Arundale showed keen sympathy with the feeling at the north that the time had come for a Convention at Benares, I feel sure, without having the power to bind anyone, that our friends in North India may expect the Convention of 1935 to be held in their midst. We hope, therefore, that they will appreciate the unusual circumstances that urge upon us the need for holding the Convention once more in South India, even though it has been held here for many years in succession since Benares last enjoyed that privilege.

***

Mr. Hodson in South Africa.

Tidings of Mr. Geoffrey Hodson's success in South Africa still come. We are glad; for being outside the usual sphere of visitation, this remote land has not had the advantages which such countries as Europe have enjoyed, Theosophically speaking. We congratulate our faithful friends down there.

***

Acknowledgment.

I am glad to have received a cablegram from my friend, Señor A. J. Plard, General Secretary of Porto Rico, saying: "Porto Rico Convention sends loyal greetings".

***

Mr. Jinarajadasa.

News comes from Brazil that Mr. Jinarājadāsa's work there is full of enthusiasm. Nearly 1,000 people were in the audience at a recent public meeting, and this in spite of the fact that considerable opposition had developed from certain "Back to Blavatsky" elements. Mr. Jinarājadāsa is sure to have great success in South America, whose charming people know so well how to appreciate him and his work.

TO THE FELLOW-MEMBERS OF THE THEOSOPHICAL SOCIETY

FROM THE NEW PRESIDENT

BY electing me to succeed my beloved and revered teacher, Dr. Besant, in the office of President of the Theosophical Society, you have not only conferred upon me the greatest honour in your power to bestow, but also the greatest honour I could ever wish to possess. I regard your selection of myself for the seven years' term of office less as a mark of confidence and more as the gesture of an earnest expectation that I will steadfastly follow in the footsteps of those great brethren who have preceded me in office.

I have, of course, yet to show that you have chosen wisely, and to justify your hope that my close association with our great leaders during the past forty years will enable me in some degree to perpetuate their spirit and to reflect their policies. All I can say is that I will do my best.

You will, however, I am sure, agree that I am assuming office in one of our Society's most difficult periods. Within less than six months we have lost the two Theosophists who within recent decades have contributed most brilliantly to the growth of the Society and to our understanding of Theosophy, and who have been steadying influences of priceless value amidst the unrest which has been regrettably prevalent among some of our members, causing some to suffer from doubt and

indecision and a few to resign their membership. I ask for your patience and for a generous interpretation of my efforts as I strive to find the path of wisdom. I know these two great elder brethren will give their help. Yet the responsibility will be mine, for the time will come when you will rightly call upon me to render to you an account of the trust you have reposed in me.

To those who did not vote for me, may I be permitted to say that I think I understand and appreciate their reasons? Inevitably must there be both misgiving and mistrust among many earnest and devoted members of the Theosophical Society as it enters a new phase of its existence. The future must needs seem uncertain. It may appear that the immemorial landmarks and policies of the Society are in danger of oblivion. One or another of the potential Presidents may seem, to judge by his record and by his pronouncements, to fall lamentably short of those standards upon the maintenance of which the well-being of our movement depends.

I would, however, point out that while it is one thing to be a private member of the Society, with all the freedom and comparative lack of special responsibility each member rightly enjoys, it is quite another thing to be its chief official, whose every word and action must needs be weighed in innumerable Theosophical balances using all sorts and conditions of weights, and whom the outer world will of course use as an acid test for the judgment it passes upon our Theosophical Society. I have been elected neither to gain pre-eminence for any specific interpretation of Theosophy, nor to incline the Society as such along some specialized road, still less to further any supposed Theosophical proclivities of my own. I am elected to be all that the President of the Theosophical Society should be, and I am rightly expected to turn down the old leaf of my private membership,

turn over the new leaf of my public membership, and radically adjust myself to those changes which the turning over of a new leaf demands. This does not mean, of course, that I am required to abandon my individual freedom, but rather to insure its due and emphatic subordination to the interests of the Society as a whole.

To make my position quite clear, I would refer you to an address delivered by Dr. Besant at the Theosophical World Congress at Chicago in 1929 and subsequently published as a leaflet under the title "The Open Door". I am of opinion that any other attitude than that set forth in this address would gravely compromise both the essential neutrality of the Society and the no less essential freedom of the individual member.

What have you the right to expect, perhaps the duty to expect, from your President?

First, that he will keep wide open the doors of the Theosophical Society to all who accept the principle of Brotherhood in the terms of the First Object, and who are prepared to do their best to live it. The Society is in no way concerned with the beliefs or opinions of those who seek membership, any more than it is concerned with the beliefs and opinions of those who are already members. These, whether private or public, are their own affair exclusively. But the Society is surely concerned that each member shall be a source of goodwill, understanding and solidarity, and not a source of constant discord. In the interests of its own self-preservation the Society has the duty to expect that members will so live that all outer differences of belief and opinion and mode of living, which naturally and rightly separate them, shall tend to strengthen and not to weaken the inner and indissoluble tie of the One Life which all share, and which is the very heart itself both of Theosophy and of the Theosophical Society.

May I, in this connection, venture to suggest that in "The Golden Stairs" of H. P. Blavatsky we have a perfect description of that solidarity amidst difference which members of the Society should ever seek to maintain?

Second, that he will faithfully guard the Society against its dominance by, or subordination to, any dogma, doctrine or belief held by any individual member or group of members, and constantly to ensure that the Society and its various official expressions and activities shall be kept clearly and emphatically dissociate from all such beliefs and opinions and from any movements which embody them.

Third, that he will stress the paramount importance, both for the Society as a whole, for each Section, and for every Lodge, of spreading far and wide the great science of life given to the world in the beginning of the final quarter of the last century by the Masters of the Wisdom through Their Messenger, H. P. Blavatsky, and those who succeeded her.

Fourth, that he will actively encourage through the Theosophical Order of Service and in other suitable ways the practical application, by members and groups of members, of this science of life to the needs of the world in all its various departments.

Fifth, that he will encourage in all possible ways the youth of the world to perceive in Theosophy a high road to Truth, to Freedom and to Happiness.

Sixth, that he will constantly remind members of the Society of two great principles in their relation to Theosophy: first, that Theosophy is a body of truth for study, investigation and experiment, and that every member has the right, and indeed the duty, to pursue such study, investigation and experiment in the utmost freedom, no matter whither these may lead him, just as he has the duty to accord the same right to his fellow-members in a spirit of sincere goodwill and understanding; second, that there is no

effective search for truth save as truth becomes the actual possession of its seeker through his own personal experience. The authority of another may help him on his way, may be a sign-post pointing to him a short cut. Heart-felt belief may help him on his way, as may also keen intellectual appreciation. Yet neither authority, nor belief, nor intellectual appreciation are enough—they are but means to the end. Truth is a matter for individual experience. We must know for ourselves. Membership of the Theosophical Society may help to point the way to experience. Theosophy, its literature, its exponents may help to point the way to the realization of truth. But each one of us must in the long run tread his own way, even though he may be able to profit from much external assistance as he treads it.

Seventh, that he himself will personally strive so to try to live and to work, so to conduct the business of the Society, that our movement steadily increases in honour and dignity and earns respectful consideration from the outer world.

To all these duties I pledge myself, but I know full well that the fulfilment of this pledge depends upon the generous co-operation of you all, upon the sincerity of my own eagerness, and most of all upon the gracious help I pray I may grow worthy to receive from Those who brought our Society into existence, and under whose watchful care it lives.

Never must belief in Them become a condition of membership of Their Society. Never must belief in Them cause any to set themselves apart from others, who do not so believe, in fancied superiority of spiritual stature. Never must Their names be used, or any supposed association with Them be invoked, in order to stimulate any form of blind acquiescence, no matter for what purpose. Nevertheless, these Elder Brethren, the original Founders of the Theosophical Society, are indeed

its heart and its life; and only as we deliberately include within the all-embracing circle of brotherhood not only those who come after us on the path of evolution, but also, in all reverence, Those who have gone before us and beckon us to follow after Them, do we make that circle complete, and thus give full and unbroken reality to our First Object.

Therefore, at this great moment of assuming the office of President I ask for your kindly generosity and for Their gracious blessing. For my own part, I offer a very eager and heartfelt devotion to the splendid Cause which unites us in comradeship, in seeking and in service. May our motto be: TOGETHER, THOUGH DIFFERENTLY!

Your fellow-worker,

George S. Arundale

THE true Brahma-Vidya, the knowledge of the Self, that is no matter for words, no matter for teaching. That cannot be given even by divinest Teacher to aptest pupil. It cannot be communicated by mouth to ear, from mind to mind, nay, even from Self to Self. Other initiations may be given upon wisdom's splendid way, initiations well-nigh incredible in their beauty; but this supremest initiation into the knowledge of the Self must be taken by each Self for itself, when it is ready to open out into the fulness of its own Divinity. None else may give it; none else may impart it; only Brahman within can know Brahman without. So that the last, the final, the most lofty initiation is Self-taken. None else may give it, nor may any withhold it.

ANNIE BESANT

OUR NEW PRESIDENT

By A. J. HAMERSTER

WHEN our late leader laid down the burden of her Presidency, as the sun descended to the autumnal equinox, nine months of preparation lay before us, wherein to consider and decide on whom should fall the heavy load of becoming her successor. That time is now past. While the sun rose again to the height of the summer solstice, the choice was made, and there now remains only the happy duty of hailing our new leader to his glorious task, of wishing him all success in the Masters' service, and of pledging him our loyal co-operation in all his undertakings. Of course a number of votes have been cast against him, as many were cast against Annie Besant when she first stood for the Presidentship. In her case surely the majority of those who voted against her were agreeably surprised to watch her splendid leadership. I think I may make bold to predict that many of those who have voted "No" to George Arundale on this occasion may, in their turn, discover that their misgivings have happily not materialized, and that a different George Arundale has become President from him whom they felt they had some reason to mistrust. However this may be, the future will ultimately decide whether our choice has been wisely made or not, but the sincerity of our votes and our new President's antecedents justify, I

am sure, our choice for the present. As to our sincerity, there is nothing more to add than that it is the fruit of our devotion to the Truth of Theosophy and to the Movement for the spreading of that Truth; but as to our new President's antecedents, this is the place to record some of them, as a justification of our choice.

Among mystic and occult societies, in the East and in the West, of olden times as well as of our own days, great value has ever been attached to the "succession" of a teacher or leader; that is to say, to his spiritual parentage, as a guarantee for the "authority" or genuineness of his inspiration. There is nothing to be compared to intercourse with greater souls, for qualifying to become a leader of souls. "Arise! Awake! Seek out the Great Ones, and get understanding," says the Upanishad. Therefore, more than on anything else, I will lay stress, in this sketch of our new President's life, on his "associations" with the great leaders of the Theosophical Movement, who have gone before him, and whose rightful "successor," in the spiritual sense of the word, he can, from such associations, easily be deduced to be. All other biographical matter will be treated as the outer body, as it were, of which this direct and lifelong contact with the great Theosophical heroes of the past—for unfortunately they all now belong to the past, till others take their places—is the heart and life-blood.

George Sydney Arundale was born in a little village in Surrey, England, on December 1st, 1878, the youngest child of the Reverend John Kay, a Congregational Minister. His mother died in child-birth, leaving the infant in the care of her sister Miss Francesca Arundale. And this devoted pupil of H. P. B. faithfully and lovingly discharged the duties of mother, guardian and friend to the lonely boy as well as later to the grown-up man, till her death on March 23rd, 1924. It was at the Arundales' house then, at 77 Elgin Crescent,

Notting Hill, London W.—where H. P. B. and Colonel Olcott stayed for a while, the latter by special order of the Master M.[1] during their visit to England in the summer of 1884—that the little George made his first acquaintance with the two great Founders of the Theosophical Society. It was a momentous year in the history of the Society. Great things, good and bad, were happening, and the boy, then six years of age, lived and walked in the thick of them though of course not yet consciously. Who, however, believing in the unseen worlds behind the visible, can doubt that these happenings, acting on and drawing reaction from the elders around him, must have also strongly affected George in his yet unconscious inner life? His adopted mother's house was made a centre of inner activity, a " power "-house of the Masters' force.

> If you choose [the Master K. H. wrote to her] you may make your home one of the most important centres of spiritualising influence in all the world. The " power " is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage.[2]

It was then that the little George for the first time came to know what the Masters, who stood behind all these goings-on, looked like; for during this time a German Theosophist and well-known portrait-painter, Herr Hermann Schmiechen, who was domiciled in London, " painted with M.'s hand on the artist's head and often on his arm,"[3] the portraits of the two Masters who were the hidden Founders of the Theosophical Society. These portraits are now in the shrine room of the E. S. at Adyar.

Another important event was the founding by Miss Arundale and other staunch supporters of the Masters'

[1] *The Mahatma Letters*, p. 350.

[2] *My Guest—H. P. Blavatsky*, by Francesca Arundale, p. 47.—The letter was phenomenally received by Miss Arundale, in August of the same year, when staying with the Gebhards at Elberfeld, together with " her little George," H. P. B., Colonel Olcott and several other well-known Theosophists of those days.

[3] *The Mahatma Letters*, p. 349. See also *Old Diary Leaves*, Third Series, p. 156.

work, of an "Inner Group," as "the Adytum of the London Lodge," its "fundamental principle" being

> implicit confidence in the Mahatmas and Their teachings, and unswerving obedience to Their wishes.[1]

Surely all these stirrings and searchings of heart could not go on around the boy without having their profound influence on him. The atmosphere of the house was heavily laden with the perfume of the Masters' presence. H. P. B. at the time was the special vehicle of the Maha Chohan,[2] and it was under her and the Masters' strong exertion, that, for example, the clairvoyant faculties of two chelas, an Eastern and a Western pupil, were so awakened that in "a little upper room" of the house there came to birth that precursor of a later namesake, *Man: Fragments of Forgotten History*.[3]

Could it be otherwise than that, amid such surroundings in his very early youth, George seemed to be foreordained to become what H. P. B. with prophetic foresight called him in that well-known letter of hers on his sixth birthday[4]—a *chela*; that is, a pupil of the Masters, and a faithful worker in Their field? Both Colonel Olcott and H.P.B. had a real affection for the boy. The Colonel, in his correspondence with George's adopted mother, refers to him as "the curly-headed angel of Elgin Crescent"[5]; and I remember George himself recently, in one of the Friday evening "roof" talks here, telling us of a visit to the Zoological Gardens in London, with H. P. B., who was then much of an invalid, sitting in a bath-chair, and how when he tripped and fell, H. P. B., though only able to move with great difficulty, almost hurled herself out of her chair to pick him up and console him.

[1] *Letters from the Masters of the Wisdom*, First Series, p. 26.
[2] *My Guest—H. P. Blavatsky*, p. 22.
[3] *Loc. cit.*, p. 43.
[4] *Loc. cit.*, p. 40.
[5] THE THEOSOPHIST, April, 1933, p. 25

Before the two Founders left again for India, George met still another personage, at Miss Arundale's house, who in the future was also going to play an important rôle in his life.

> I remember Mr. Leadbeater as a visitor to our house [Miss Arundale writes]. I remember him in his clerical dress and his general appearance of a distinguished English gentleman. He quickly passed all barriers; the Master's call found a willing answer and it was evident from the very first that he "meant business" . . . His position as a priest of the English Church, the opinion of society, of his family—all were set at naught, and at the Master's bidding he joined H. P. B. and Theosophy at a time when many were turning their backs on both.[1]

This readiness to serve caused the Master to hail Mr. Leadbeater, on the eve of his departure from London, as "my new chela".[2] For five years he devoted his life to the cause of Theosophy in India. When he returned to England in 1889, George had him for some time as his tutor, and A. P. Sinnett's son Denny and the young Jinarājadāsa as his fellow-pupils. As a child George was of rather delicate health. I well remember how he also told us "on the roof," in his own inimitable, humorous way, that one of the things that stand out in his memory from his childhood was the substantial way Mr. Leadbeater saw to it that his boys were stuffed with milk and porridge. Of equal if not of more importance to his health was the fact that all through his childhood and youth he wore a curious Indian silver tube, which contained a lock of the hair of Master K. H. It was given to him by Colonel Olcott at the Master's command, and after it had seen him through his precarious youth, it was returned whence it had come.

George received his education not only in England, but for some time also in Germany, and when younger still he went to a little school in Rome, so that his international

[1] *My Guest—H. P. Blavatsky*, p. 53.

[2] *Letters from the Masters of the Wisdom*, First Series, p. 36.

education, preparing him in some way at least for his future world-wide task, was begun even in his very early childhood. When he was seventeen, Mr. Sinnett admitted him as a member of the London Lodge, meeting at Leinster Gardens; but this event happened more as a matter of course than as implying the response to a call that could not be resisted. The time for that had apparently not yet come. The conscious awakening to that needed the touch of another, a master-hand, which came in 1902, when Annie Besant "delivered her famous address on 'Theosophy and Imperialism' in the large Queen's Hall in London". I quote here what others have written as to the effect on George of her appeal for a World-Empire, "existing for the good of all those whom it rules," and "based on the Brotherhood that nothing can destroy":

> Then and there, as the last notes of the splendid music of her oratory died down, the resolve was made to follow her who had brought to him the message from those secret recesses of the Himalayas where the Lords of Wisdom dwell. At the close of the lecture he was introduced to Mrs. Besant, and he determined to offer himself to her service, and surely there is no one in this world, more devoted, more loyal to his beloved leader. With characteristic energy he did not lose any time in looking for work. And we find the young graduate from Cambridge (he had just taken his M.A. degree) commence his Theosophical work by doing odd jobs in the Headquarters of the Theosophical Society at 28 Albemarle Street, W., writing names in registers, addressing envelopes, gumming stamps on to letters; and this was done in the most joyful and cheerful manner. He was then given the work of sub-editing *The Theosophical Review* under Mr. G. R. S. Mead, and was appointed Assistant General Secretary of the British Theosophical Society under Mr. Keightley. Later on he officiated as General Secretary for a short time, and so gradually drew closer into touch with the work of the Theosophical Movement.[1]

Yet the real thing, the entire absorption of his whole being, had not even then come to George Arundale. But the Master-Mind, that was then leading the Theosophical

[1] *George Sydney Arundale*, His Life and Work in the Central Hindu College, Benares, (Adyar 1913), pp. 9-11. I can strongly recommend this much too little known book of nearly 300 pages to all teachers and to all those who are in any way concerned with or interested in the education of the young.

Movement, knew where to look for her and the Masters' real servers, how to appeal to their deepest desires, and what opportunities for work and service to offer them. To Western members of these later days it is probably not so well known what an intrinsic part "India" played, and still plays in the Masters' scheme, when They launched the Theosophical Society into the world. In one of the oldest letters, we find the Maha Chohan, "to whom the future lies like an open page," exclaiming:

> Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.[1]

At last that noble soul, than whom was none better on all the earth for this particular facet of the work, was found, and she herself needed co-workers. She was starting the Central Hindu College at Benares, and now she offered to the young graduate a professorship of English, and to his adopted mother plenty of work, "if they would make their home in India for India's service". Here evidently was the true call! Though not without considerable difficulties, still they untied the knots that bound them to their native soil; and also separated themselves from *Bru*, the daughter of Mr. Jinarājadāsa's famous cat *Ji*! From now on began George Arundale's real apprenticeship in the Masters' service. For ten years it lasted, at first as a teacher of English and History, afterwards as Headmaster, Vice-Principal and Principal of the College. Under Mrs. Besant's inspiration and guidance he did much to stir throughout India keen enthusiasm for education based on the great ancient Indian principles, of which the Western world had largely lost sight. No wonder that at the end of this period she, who had called him to this

[1] *Letters from the Masters of the Wisdom*, First Series, p. 11. The note on p. 110, that the letter is from the Maha Chohan, is apparently to be understood in the sense that it is a report by the Master K. H. of what the Maha Chohan had said. See, *The Early Teachings of the Masters*, p. xvii.

life of service to humanity, paid him tribute for his achievements in no small-hearted way:

> Among the many Theosophists who have sacrificed life and home for the dear service of India, none, I think, has met with more misunderstanding and more ingratitude than George S. Arundale. His power of leadership and of winning love and trust are, as is so often the case, the reasons for dislike and distrust among those who do not share that power. The commonplace is that which never gives offence; great natures arouse great love and great hatred in those around them. It is said that I have had the happiness of stimulating this life to service. If so it be, great is the reward. For among my many sons and pupils there is none of whom a mother and teacher may feel more proud than of George S. Arundale.

Equally natural it was that the first trust being honourably discharged—the helping of India loyally fulfilled—he had thereby earned the right for greater service still, for a world-wide task now and in the future, as the Maha Chohan's promise implied. India, however, and its needs were never forgotten or even lost sight of. It eventually became his second Motherland, as it had so become to Dr. Besant, his real home, where some years later, in 1920 in fact, he also found the companion of his life, in Shrimati N. Rukmini, now not less known to us and loved by us than her husband, because of the exquisite grace and charm of her womanhood, of her whole being in truth, outer and inner. But I am running too fast into the future.

After leaving the Central Hindu College George Arundale at first accompanied Mr. J. Krishnamurti and his brother Nityananda to Europe to help them in their education. Being found unfit for active service in the War, he returned in 1916, at Mrs. Besant's request, to India, and became associated with her and other national leaders in the Home Rule for India campaign. His educational work for young India was also taken up again. He became the Principal of the former National University in Madras, which for his services in the educational field conferred on him the

degree of Doctor of Letters *honoris causa*, his diploma being signed by Rabindranath Tagore.

In 1920 he became the head of the Education Department of the Holkar State, and did much to spread therein sound principles of education. He then returned to work under Dr. Besant, and later under Bishop Leadbeater in Australia.

After his marriage Dr. Arundale began his world-wide task in earnest, by travelling extensively, accompanied by Mrs. Arundale, visiting Europe, Australia and the United States, Java and New Zealand, and everywhere stirring up new hopes and new enthusiasms in a world that seems decaying for want of new ideals and new creative urges.

In thus following Dr. Arundale from youth to full-grown manhood, we have come gradually so near to the present time that it does not seem necessary to revive in our memory what most of us have only relatively recently seen and known through more or less direct contact with him and his work. But I cannot pass entirely some other aspects of this work, namely his connection with some of the ramifications from the one great Theosophical Movement, the Co-Masonic Order and the Liberal Catholic Church. The first is of very early date. He joined Masonry in 1902 and has now temporarily succeeded Dr. Besant as the Representative of the Supreme Council for the British Empire. His relation with the Church, on the other hand, is of very much later date. In 1925 he was admitted to the priesthood and the episcopate, in order, here also, to set in some measure an example of a new attitude in Christianity.

Last, though not least, his books. Whoever reads them, or comes under the spell of his eloquence, cannot deny that considerable artistic ability, besides the more prominent qualities of rousing enthusiasm, of power and leadership, goes into the make-up of the man George Arundale. In this connection it is interesting to note that he

comes of an artistic stock, two members of his family having been Royal Academicians, and another a noted explorer-artist, the author of some fine literature on Egypt, who was for some time architect to the Sultan of Turkey, and in that capacity was engaged in the restoration of the famous Mosque of Omar at Jerusalem. One of his Indian friends describes George Arundale as "a person of torrential and inexhaustible energy, always full of ideals, his mind a bubbling spring of ideas,"[1] as his lectures and writings prove him to be. Here I will mention only his three principal books: *Thoughts on "At the Feet of the Master"; Nirvāna; Mount Everest, Its Spiritual Attainment;* the first, the outcome of his direct contact with Mr. Krishnamurti, when helping him in his studies; the second, of his awakening, under the powerful influence of C. W. Leadbeater, to a higher life and consciousness than is contacted by most men; the third, of his response to the strivings and longings in the hearts of the people of the new world towards a new and better future.

Indeed a new future lies before us, a new note will be struck by our new President, or rather a new melody played to the old accompaniment of the Ancient Wisdom, taught to him and learned by him at the feet of our grand old leaders of the past, as I have here endeavoured to show, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, whose worthy successor, I am sure, George S. Arundale will prove to be, to the satisfaction of us all, who have chosen him our leader, and given him the opportunity for guiding Theosophy and the Theosophical Society "to ever greater glory" in the realization of the Brotherhood of Humanity.

[1] N. Sri Ram in *The Adyar Notes and News*, December 6, 1928, p. 3.

IN THE TWILIGHT [1]

II

"WELL, it *was* rather a ghastly story," began the Vagrant meekly and apologetically, "creepy, decidedly. There were two friends, some hundreds of years ago, half merchants, half soldiers of fortune, who for some years had travelled together through fair luck and foul. The elder, Hassan, had saved Ibrahim, the younger, from death by starvation and thirst in the desert, having found him lying senseless beside his dead camel, which he had stabbed to obtain a last drink. Hassan, passing alone over the sands to rejoin his caravan, came across man and beast, both apparently dead. The man's heart, however, was still faintly beating, and he revived sufficiently to be lifted on to Hassan's camel and carried to safety. Ibrahim, wild, reckless, passionate, became madly devoted to the man who had saved him, and they lived for some years as brothers. It chanced that they fell in with a band of Arabs and dwelt with them awhile, and here, as ill fate would have it, the fair face of the chief's daughter attracted the eyes of both, and the two men fell desperately in love with the same maid. Hassan's steadier and kindlier character won trust and love where Ibrahim's fiery passion terrified, and as the truth dawned upon him the tiger in the

[1] Nos. II, III, IV are stories by Annie Besant, first printed in *The Theosophical Review*, Vol. XXII (March, April and May, 1898). No. V is reprinted from THE THEOSOPHIST, October, 1909.

savage nature of the young man awoke. Wildly jealous, sullenly resolved to have his will at all costs, Ibrahim slew Hassan treacherously while both were engaged in a skirmish with an enemy: he then rode to the encampment, rifled the tent of the chief, and, seizing the girl, flung her across his swift camel and fled. For a brief space they lived together, a stormy time of feverish passion and jealous suspicion on his side, of sullen submission and scheming watchfulness on hers.

One day, returning from a short excursion, he found the cage empty, the bird flown, and his house despoiled of its treasures. Furious with baffled love and hatred, he hunted madly for her for some days, and finally, in a tempest of jealousy and despair, he flung himself on the sand, cut his throat, and, gurgling out a curse, expired. A shock as of electric force, a searing flash of lurid fire, a concentrated agony of rending tissues, of tearing part from part, and the quivering etheric form was violently wrenched from its dense counterpart, and the blinded bewildered man found himself yet living while his corpse lay prone upon the sand. A confused whirl of sensations, of struggling agony as of a strong swimmer when the waves close over him, and Ibrahim was in the astral world, in drear and heavy darkness, foul to every sense, despairful, horror-weighted. Jealousy, rage, the fury of baffled passion and of love betrayed, still tore his heart-strings, and their force, no longer spent in moving the heavy mass of the physical body, inflicted an agony keener than he had ever dreamed as possible on earth. The subtle form responded to every thrill of feeling, and every pain was multiplied a hundredfold, as the keen senses answered to each wave of anguish, the bulwark of the body no longer breaking the force of every billow that dashed the soul. Ah! even in this hell a blacker hell! What is this shapeless horror that drifts slowly near as though borne on some invisible current,

eyeless, senseless, with ghastly suggestions of gaping wounds, clotted with fœtid blood? The air grows heavier yet and fouler as it drifts onwards, and is it the wind which as it passes moans out 'Hassan . . . Hassan . . . Hassan'? With a scream strangled into a choking sob, Ibrahim leaps forward, rushes headlong, anywhere to escape this floating terror, this loathsome corpse of a friend betrayed. Surely he has escaped—he had fled with speed of hunted antelope; as he stops gasping, something surges against his shoulder; he glances fearfully round—it is there! And now begins a chase, if that may be called a chase where the hunter is unconscious and hangs blindly on the hunted, ever seeming to be drifting slowly, without purpose, yet ever close behind, run the other swiftly as he may. Down, down into depths fathomless of murky vapours—a pause, and the dull touch of the swaying shapelessness with the overpowering horror that hangs round it as a cloud. Away, away, into the foulest dens of vice where earth-bound souls gloat over vilest orgies, and the crowding throngs will surely give protection against this dread intruder; but no! it drifts straight on as though no crowd were there, and, as though aimlessly, sways up against his shoulder. If it would speak, curse, see, strike a deliberate forceful blow, a man might deal with it; but this blind silent drifting shapeless mass, with its dull persistence of gray presence, is maddening, intolerable, yet may not be escaped. Oh! to be back in the glowing desert, with the limitless sky above, starving, robbed, betrayed, forsaken, but in a world of men, away from swaying senseless horrors in murky viscous depths"—

The quiet tones of the Pandit broke into the silence into which the Vagrant's voice had faded: "That seems to make the pictures of Naraka more real. They are not old wives' fables, after all, if the astral world contains such results of crime committed here."

"But Ibrahim will not always be hunted like this," said our Youngest, pitifully, as ripples of loveliest rose-colour played through his aura.

"Surely not," answered the Vagrant, smiling at the boy. "Eternal hell is but a frightful dream of ignorance, following on the loss of the glorious doctrine of Reincarnation, which shows us that all suffering but teaches a necessary lesson. Nor need every suicide learn his lesson under such sad conditions as surrounded poor Ibrahim."

III

Many people are so near the development of etheric vision that a slight tension of the nerves will bring it about; in their normal state of health these very same people are etherically blind. A friend of mine at times developed this sense; if she were over-worked, ill or mentally distressed, she would begin "to see ghosts," and they would disappear again when her nerves regained their tone. She had a very distressing experience on one occasion, immediately after the passing over of a much-loved friend; the latter lady appeared as a ghost, still clothed in her disintegrating etheric body, and this very hideous garment decayed away with the decaying buried corpse, so that the poor ghost became more ragged, ghastlier and ghastlier in appearance as time went on. Madame Blavatsky, seeing the uncanny visitor hanging about the house and garden, very kindly set her free from her unusual encumbrance, and she then passed on into a normal astral life.

IV

You remember that steamer that went down in the cyclone at the end of last November; I betook myself to the cabin where about a dozen women had been shut in, and they

were wailing in the most pitiful manner, sobbing and moaning with fear. The ship had to founder—no aid was possible—and to go out of the world in this frantic state of terror is the worst possible way to enter the next. So in order to calm them I materialized myself, and of course they thought I was an angel, poor souls, and they all fell on their knees and prayed me to save them, and one poor mother pushed her baby into my arms, imploring me to save that, at least. They soon grew quiet and composed as we talked, and the wee baby went to sleep smiling, and presently they all fell asleep peacefully, and I filled their minds with thoughts of the heaven-world, so that they did not wake when the ship made her final plunge downwards. I went down with them to ensure their sleeping through the last moments, and they never stirred as their sleep became death. One or two of them, it may be hoped, will not awaken until the dream of the heaven-world gives place to the reality, and the soul regains consciousness amid the light and melody of Devachan.

V

"Nearly twenty years ago," began the Doctor, "while on a visit to the distant home of my childhood, I had a peculiar experience. Having a desire to view once more a small valley that lay beyond the hills in a neighbouring township, I started, one fine morning, to make the journey. Taking my horse and carriage as far as was practicable, I left them at a farm-house on the hills and proceeded on foot in the direction which I had often travelled long years before, expecting to strike into a bridle-path with which I used to be familiar. I had not gone far, however, before I found that time had made great changes in the face of Nature, and that the upland (where I expected to find the bridle-path) had become thickly covered with a growth of evergreen trees—spruce, hemlock

and balsam fir—the low-hanging branches of which nearly covered the ground. After spending some time in a fruitless effort to follow a definite course it gradually dawned upon me that I did not know in which direction the right course lay—in fact I was lost.

"As I was still wandering on, there suddenly appeared before me a very large brown dog who rushed up to me with great friendliness of manner and, rearing up, placed his paws on my shoulders and looked me in the face, but with such expressive eyes as I never saw in any dog before or since. They seemed to radiate a depth of affection and a breadth of intelligence such as I had never thought possible in any of the lower animals.

"He soon assumed the position most natural to all quadrupeds and trotted off a few yards and then looked back, wagging his tail, as much as to say 'Come on'; so I followed him without the least hesitation. He led me some distance through the thick growth of young trees, and I kept quite near to him, when suddenly he vanished from my sight, just as I was nearing an opening where I soon saw the summits of the Green Mountains, and was able to take the proper course. But the dog was gone, and though I made every conceivable effort to find him, it was without avail. On my return in the evening I took a different though a longer course, and on reaching the farm-house sought to obtain some tidings of my friend and guide the dog, but evidently such a dog was not known in that locality.

"I have often pondered over the question of the sudden appearance and disappearance of the four-footed friend who did me so kind a service. Where did he come from, and where did he go so suddenly, thus frustrating my hopes of future companionship with him? The pressure of his paws was plainly felt on my shoulders, which shows that he was not a *mere* apparition; but what puzzled me most was the

fact that I did not *see* or *hear* his approach or departure. He seemed suddenly to flash into visibility, only a few feet in front of me, and to vanish as suddenly, when near by, after accomplishing his mission."

"There are several possible explanations available," said the Shepherd. "If neither the appearance nor the vanishing occurred actually under the observation of the spectator, the dog may have been an ordinary physical animal, belonging to some passing visitor. It seems probable that some friendly dead person noticed the narrator's predicament, and offered assistance; then the question arises, how could that assistance most easily be given? If a suitably impressible animal happened to be within reach, to use him would most likely need the smallest expenditure of force. If not, no doubt a nature-spirit could assume that form, but that involves the additional labour of materialization and materialization maintained for a considerable time. Another possibility is the use of hypnotic influence; if that were employed neither dog nor nature-spirit is needed—a strong impression upon the mind is enough."

"I remember an occurrence somewhat similar, but less dramatic," remarked the Painter. "A girl-friend of mine lived in a country suburb about a mile from the station. It was a lonely walk which she always avoided taking alone after dark. One evening, however, she was obliged to return home late, without any companion. She was a timid girl and was very nervous, but she had scarcely left the station when a dog came up to her in a friendly manner. She patted him, and he turned and trotted along beside her till she reached her own gate, and then turned off in another direction. She told me that she felt quite secure in his company, and felt as if he had been sent to her."

"No doubt he had," commented the Shepherd.

"These cases seem not uncommon," said the Prince, "though the details differ in each. A lady who resided in

the suburbs of Philadelphia was detained one night in town and had to return home much later than was her custom. She was obliged to carry an unusual amount of money, which she thought must have been known to a depraved-looking man who followed her into the street car, and descended from it at the same time that she left it to walk through a lonely street to her home. She watched his movements with anxiety as he followed her at a distance, and (as she had feared) approached her menacingly just at the loneliest spot. As he was about to touch her a large St. Bernard dog suddenly appeared and growled fiercely at the ruffian, who turned and fled instantly. The lady recognized the dog as her own, and welcomed him with effusion, and he walked at her side all the way to her own door, where he suddenly disappeared even as she was looking at him and fondling him. Then for the first time (having been too upset and terrified before to think of it) she realized with an awful shock that the dog had died two years before! This recollection seems to have frightened her even more than the man had."

"Yet it surely should not have done so," remarked the Shepherd, "for nothing could be more natural than that the dog should still remain after death near the mistress whom he had loved, and should defend her when the need arose. How he was able to materialize himself so opportunely we cannot know; it may have been only the strength of his own love for the lady and his hatred of the aggressor, but perhaps it is more likely that some invisible helper or some protecting dead friend chose that way of interfering for the lady's defence. An animal is much easier to influence than the average human being."

BROTHERHOOD

A RADIO TALK

By SIDNEY A. COOK

IT is most appropriate that a representative of the American Theosophical Society should be given opportunity to contribute some thoughts on the subject of Brotherhood in this period of WGN's programme of broadly conceived religious presentation. For it is a fundamental principle of the Theosophist that he has no dogmas or creeds, since he holds that all religions are derived from one source, and that there is therefore no one religion which is the exclusive road to the ultimate goal of attainment. He considers each religion as having its rôle to fulfil in a great plan for the human race as a whole, just as the seven rays in the solar spectrum have all their distinct functions in fostering the growth of living things. To him all men and women, no matter what their country or the religion into which they are born, the lowest as the highest, the most ignorant and backward as the most cultured, enshrine within themselves the Divine Immanence, and brotherhood thus becomes a fact in Nature, and when rightly understood, the *supreme fact* in the life of all mankind. The final satisfactory working out of the problems of human relationships, whether within the family, the community or among nations, depends upon this

recognition of the law of brotherhood, from ignoring which arise all of the problems with which individuals, communities, classes and nations find themselves continually confronted.

The cry for liberty is constantly in evidence, but the voice of *true* liberty is seldom heard. We often hear the phrase "Liberty, Equality, Fraternity," but we must reverse this order, since it is fraternity or brotherhood that must *first* be established before there is any possibility of fulness of liberty. Liberty is the *crown* of progress, not its first step, and although increasing liberty comes with fraternity and equality, the *perfection* of liberty can come only when brotherhood is the basis of society and when the understanding of the brotherhood of man has redressed the inequalities of Nature. And it is as a *law* of Nature that I would ask you to consider this question of brotherhood, for laws of Nature, as you know, are inviolable. We cannot break them; we can only disregard them. We have no power really to disobey, but only to ignore; and when we disregard, it is not we who break the law, it is the law that breaks us. Until that great fact is realized as regards brotherhood, society and nation alike, built on any other foundation, will always be found after a while to perish. Only by harmony with this fundamental natural law can human society hope to endure.

It is not possible to find in all of history an example of the solid building of society on the law of brotherhood, and there is not a single instance of a civilization both enduring and permanently progressing. Every one has failed to endure or ceased to progress because not built entirely in accord with the law.

Take the marvellous civilization of Greece, which has dominated Western thought since its day, which is still for Christendom the criterion of philosophy and literature, which still gives the models of art and beauty, which reached marvellous perfection in the individual, which built up societies,

city-states, whose citizens are an example and a marvel to the world. The ideals of beauty, of responsibility to the State, the subordination of the welfare of the individual to the welfare of the State, were carried to perfection in the civilization of Greece. But in one respect, and that the vital one of the broad interpretation of brotherhood, that civilization failed, for all outside of Greece were classified as barbarians, and Athens, with all its splendour, was built upon slavery—slavery such as Aristotle described, that made of a slave only a piece of property hardly worthy of the name of humanity. There was the basic weakness of the civilization of Greece; there the cause of its perishing. Splendid ideals, perfect patriotism, exquisite culture—these survive only as memories. If coupled with the practical application of the great fundamental principle of brotherhood, outward turned to all men, that marvellous civilization might have survived.

Many are the examples of civilizations lost, and in every one we find glories, fit to be perpetuated, cut down by disregard of the principle of world-wide brotherhood.

Take another civilization still existing, that of India, which has endured for thousands of years and represented a very definite attempt to build the principle of brotherhood into the foundation of society; that is why it has lived. It realized that brotherhood in man was based on the essential truth that in every man resides a fragment of the Divine Life, the root of the fundamental equality of all. It realized that man was divine in his heart, and it saw in every human being a potential God, possessing unlimited but unevolved divine possibilities. It recognized at the same time that men were in different stages in the development of these divine qualities, and hence parcelled off the various types of work to different grades of individuals, and so long as this division in the castes was maintained only for service, recognizing no fundamental inequality in the inherent and unmanifested

powers, the civilization of India waxed strong, splendid and happy. It was when the caste system degenerated into a system of social tyranny instead of one of social service that that splendid civilization waned. That it still exists is due to its basic recognition of the root principle of brotherhood, now so ineffectively carried out, but it is destined again to blossom into splendour as the social distinctions of caste disappear and thus prepare the nation for its reinstatement as a cultural example for all the world.

Now in the *application* of brotherhood we have no more right to sacrifice one class than another. Brotherhood must be applied with justice, for justice also is a natural law. There is no basic right in a nation to sacrifice the employer class any more than the worker class, and there lies one of the dangers which we face to-day. There is so much resentment at conditions which have endured for many years, that there is danger of revenge taking the place of justice. That is not fair or right. Both classes are equally the product of the system, and this we should not forget; they are the result of conditions which we have all agreed with and accepted, *un*consciously if not consciously, *im*plicitly if not *ex*plicitly. We are *all* responsible for the conditions that exist, because we have failed to put our hearts as well as our brains into the solving of social problems. It may be necessary for pioneers to be fired with zeal for the movements that they lead, to be almost fanatical in their burning ardour of enthusiasm for the cause they serve, but for the great majority there is the duty of clear seeing, balanced understanding, careful weighing of all the elements in the problem, making the change from what is wrong to what is better, an orderly transition—evolution, not revolution.

If there is one thing more than another needed to-day in public thinking, it is a recognition of what is directionally sound and true. Progress comes of change, not by standing

still, and the open-minded and true-thinking citizen will willingly accept change that represents an advance of human happiness, recognizing that a change to such an end is directionally right, though he may not approve the details of the plan of progress. The question is only whether the change represents a true application of the principle of brotherhood. There may be compromises in the determination of the method of application of the principle, but as to the ideal there can be no compromise. It must be held up as a guide to all human activity.

And so I urge that wherever the principle of brotherhood is inherent in a new plan, there should support be given. Where idealism in any form permeates the work of public men, *there* are men to follow, *there* idealism to support, *there* plans to welcome.

Though in themselves the plans may not be perfect, yet if they are the projection of the principle of brotherhood, they are plans for progress, and though in some respects they fail, they may nevertheless be accepted, even welcomed, for the assurance that they will develop greater good than evil and will provide a foundation stronger for new development directionally sound, than that upon which they themselves were built. It has been well said:

> Support all work or movements which stand for brotherhood. Consider less what they achieve and more the ideals which they embody. Do not overvalue results. Recognize generously all heartfelt effort. Appreciate deeply all honest endeavour, be the apparent effect insignificant or outstanding. In good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are the seeds for your cherishing.

We have been considering the problem of brotherhood in the mass. It is well that we should remember that the masses are made up of individuals, that the problems that we consider as community problems, class problems and national

problems are after all the problems of the individuals, and that if brotherhood is to become a fact in national life, we must choose as to whether it shall be forced upon us by the failure of all other systems, as they have failed in the past, with many many periods of economic desolation while the need for recognition of the natural law gradually filters into human consciousness, or whether each individual that makes up the nation shall set himself the personal goal of brotherly living in his relations with all mankind. Perhaps that is the first essential. Only as we attempt to develop the principle in our own individual relationships shall we recognize it in the projects and plans of leaders and of rulers. For like responds to like.

There is a vital need to-day for a disregard of personal welfare for the sake of the national good, a recognition of the fact, that, in the final analysis, the welfare of the individual is wrapped up indissolubly with the welfare of the whole. Perhaps the first indication of a recognition of the principle by the individual is his unbiased, impersonal, unprejudiced thinking on national problems, and especially on the plans promoted for their solution, setting aside party, class, self-interest, in clear-visioned analysis. When that is done, our public men, of whatever class or creed or party, will be given support or denied it for the extent to which they serve or fail to serve, and for the extent to which they promote the principle of brotherhood in human affairs. There will be fair treatment of public men who give honestly of their services to the nation. Their thoughts and ideals and inspiration as indicated in their plans will be the basis on which they will be judged. Motives will be less in question. The direction in which their projects point, toward or against the application of the fundamental natural law of brotherhood in human affairs, will be the determining factor. With such an appreciation of true public service will the sense of public duty be revived.

There are priceless things that exist in this nation and in the other nations of the world that can be preserved only by brotherhood in spirit and in practice. If we would preserve our nation from the fate that has overtaken the nations in the past, this one vital principle that has been *absent* in them must be made *living* in ours. By the degree to which we recognize and support what is soundly in the direction of brotherhood, to that extent do we assist in preserving our nation. Though much may be sacrificed in the process of the establishment of brotherhood, the nation will reap a vaster fortune in love and gratitude and happiness, in stability and permanence. It means a change of values, a change of ideals. It means the realization that life is only precious when spent in service and in making happier the world in which we are privileged to live. It means being fair to all—to the worker with his wage that is too small for comfort, but no less to the employer whose ingenuity provides the work. It is so easy to condemn the man with the $50,000 salary; so easy to forget his service in providing employment to perhaps 10,000 men.

The realization of the oneness of all life, that makes one brotherhood of all humanity, is the keynote of human understanding and therefore of human progress. We must aim at finding the Divinity in each man, forgetting the petty trivialities and differences that at present hide the light and magnificence that are in him. It is so easy—so frightfully easy—to be brotherly with the saint, but in each man that same Divinity exists. Throughout the universe there is but One Life in which we live and move and have our being.

The ideal is beautifully expressed in a modern mantram:

O Hidden Life, vibrant in every atom!
O Hidden Light, shining in every creature!
O Hidden Love, embracing all in oneness!
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

THEOSOPHY AND NATIONALISM

By A. RANGASWAMI AIYAR

THE undue emphasis on Nationalism in the West, and its comparative weakness in India, its present-day popularity, and its condemnation by some prominent leaders of thought, as the cause of national jealousies and quarrels, and as an impediment to the growth of human brotherhood, may serve as an occasion to inquire into its place as a factor in human progress, in the light of Theosophy, and the conditions which would make it help or hinder such progress.

Patriotism, or devotion to one's own country, race, religion or culture has been esteemed in every age as a noble sentiment leading men to deeds of valour, devotion and self-sacrifice. Yet at the present time it serves also as a powerful emotion promoting national antipathies, suspicions and conflicts, and standing in the way of the realization of the solidarity of human brotherhood which appears to be the panacea for the several ills afflicting humanity at the present time.

How does Theosophy help us to understand the value of this emotion as contributing to the perfection of human nature or in retarding human progress? One of the main teachings of Theosophy is that there is One Life pervading the Universe, and that therefore that One Life runs through humanity as a whole. This is a fact in Nature and not merely a theory to be accepted or rejected, as one is inclined to think.

That Oneness of Life has its root deep down in the subtlest portion of our nature. On the other hand, kinship of race, citizenship in a common Motherland and similar facts are limited in their operation to one earthly incarnation of the individual. Yet the manifestation of qualities in the individual, which these facts help to induce in him, makes him a helper and server to others, and quickens his evolutionary progress, which is not confined to one life but several until perfection is reached.

The very evolutionary scheme which plans that the human life-wave must pass, on this earth, through seven Root-Races, with seven sub-races for each, indicates that the realization of the fact of human brotherhood and its solidarity is a great achievement, to be attained by several stages represented by births in different Root-Races and sub-races possessing peculiar characteristics of their own. It seems that no single Root-Race or sub-race, which has appeared on earth up to now, is so comprehensively endowed with qualities that it can serve as a complete training-ground for the perfection of a human Ego. So he is born in different Root-Races and sub-races, time after time, in succession, in order to acquire and assimilate the qualities which can be developed under the different environments presented by each. Thus it follows that the mere presence of these Root-Races and sub-races amongst humanity, and independent of the work of man, is an indubitable fact leading to the conclusion that one's patriotism or devotion to the race, religion, culture or country, in which one happens to be born, has a purpose to serve in his evolution, and belongs to a necessary stage in his progress before he can realize or live the common brotherhood of humanity.

Root-Races and sub-races, however they might have remained separate in water-tight compartments in their earlier history, have been tending to be fluidic, to mix and

coalesce. Perhaps in no country of the world can we find the generality of people belonging to a pure Root-Race or sub-race, as existing in the plan of the Manu, though human attempts have not been lacking to find such pure, unmixed races like the Nordic or the German Aryan in quite modern times. This intermixture must give rise to immense varieties of mental, emotional or physical characteristics. So the conception of this sentiment of patriotism amongst men has never remained static. Its meaning has been growing wider and more comprehensive with the manifest purpose that it should eventually be co-extensive with and embrace all humanity, yea, all that lives.

Amongst ancient nations, patriotism was directed to one's own race, religion, culture or country which were more or less synonymous. Since these races were generally averse to conscious commingling with each other, the type of patriotism which distinguished the Hindu, the ancient Persian, the Egyptian, the Babylonian, the Hebrew or the Greek is unlike the nationalistic patriotism of modern times.

Rome introduced a wider meaning for this sentiment by introducing a common Roman citizenship for people belonging to widely differing races. If the old idea of patriotism divided nations vertically into distinct groups, this was a cut made horizontally.

When the great missionary religions of Buddhism, Christianity and Islam made their appearance on earth during about five centuries before and after the Christian era, they intensified this expanding process, when patriotism embraced peoples of diverse races, cultures, customs, traditions and countries, and became the patriotism of different faiths.

Since Europe emerged out of feudalism into modern times, a new type of patriotism has entered the field, and is being diffused through the whole world, transcending barriers set up by ethnic differences, differences of religious beliefs,

and differences of mental and emotional outlook. It tends to unite in one common bond of union various peoples living in a particular geographical area.

All these appear to be consciously planned attempts on the part of those guiding human evolution to teach humanity that the quality of ever-widening unselfish love, for which humanity is striving, has as its goal a horizon which recedes as man advances towards it, and can only end when that love will embrace all humanity, yea, even all life existing on earth. Yet each stage on that long and tedious path represents a distinct milestone of progress, and serves a necessary purpose in the great journey.

This study of the evolution of the sentiment of patriotism in the light of Theosophy exposes to our view its use and abuse, its advantages and limitations, its justification and its dangers and unrealities.

If patriotism is a limited but necessary love for one's own country and its welfare, wherein the Ego is trained to evolve in himself a wider love towards Humanity, it has its due place in the evolutionary scheme. But if it tends to set up one's own nation in an attitude of permanent hostility to another nation, as we see in more than one country in the modern world, it is a negation of that fact of the solidarity of human brotherhood for which Theosophy stands. The narrow patriotism now learnt with vigour and enthusiasm will have to be unlearnt.

If Nationalism in its present form is represented as a potent cause of international jealousies, conflicts and wars in the West, it does not follow that under different circumstances it would be worthy of condemnation. For example, in India its development is a necessary stage for enabling Indian peoples of different races, religions, cultures and traditions to find a common purpose and aim in their devotion to a common Motherland. For them this evolving Nationalism may well be deemed a necessary element to strengthen their sense of

internationalism or solidarity of human brotherhood. For in India, that sense of Internationalism or the solidarity of human race has been ever present as a truth intuitively perceived when the Manu of the Fifth Root-Race settled His first sub-race on Indian soil, with the cognition of the existence of One Life as a distinct quality of its culture. In virtue of this, we often find various foreign elements persecuted in their homes of origin or in other countries of the world, such as the Jew, the Nestorian Christians and the Parsi, securing a ready and honourable refuge here. Yet India needs the intensive strength of modern Nationalism to give a purposive and dynamic vigour to that intuitive recognition of common humanity which the ancient recognition of the One Life meant to the Hindu. Hence Nationalism has its use and abuse. It cannot be either praised wholly or condemned without discrimination. The test is afforded by Theosophy, and it lies in the recognition of true Patriotism as a limited love of a limited sphere of one's own country leading to a wider love of Humanity, as distinguished from a false one consisting of a narrow selfishness and hatred of other nations, more and more shutting him off from that all-embracing love and life.

THE day has come when Indian men and women, parents and children, are once more jointly placing their feet with fresh vigour and dedication upon the Vedic road of individual and national freedom, of great mutual support in socialized work and aims.

FRIEDA DAS

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THE LIFE AFTER DEATH

"NOT ALL OF ME SHALL DIE"

By ANNIE BESANT, D. Lit.

(*Concluded from p. 280*)

I CAME across a case in which a lady, left a widow, dreamed of her husband many times, but she could never get near him; he always quickly disappeared. The reason was very simple. She was grieving bitterly, and her own dream-body was vibrating violently. The effect of that would be to drive away the person with whom she wanted to communicate, because those vibrations of hers would so affect that person that his only chance of safety would be to go quickly out of the whirl she produced. That is one reason why control is wanted. Another reason is that you cannot be trusted on the astral plane yourself until you have learned to control your emotions. There might be an emotion of anger, and unless there was some more advanced person looking after him, the person in the uncontrolled astral body might be killed. Then you have to learn control of thought. You must be able to think steadily on one thing without wavering and, what is more difficult, you must be able to hold your mind empty, but in a position of alert attention, so that you could receive a

thought from a teacher, and be able to hold it for some little time. That is one of the conditions for receiving communications.

You will see at once that these things are very tiresome to learn, and you cannot communicate with persons on the other side (unless you are mediumistic or they can materialize) without getting this control over emotion and mind, because when you send your physical body into a trance, so that you may leave it in full consciousness, then you must have control over that finer body and be able to control both emotions and thoughts, emotion-vibrations in the astral body and thought-vibrations in the mental body. It is this constitution of your own bodies that you want to know something about before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds; to have complete control of emotion does not mean you are to kill out emotion; that is the very worst thing you can do. If you kill out emotion because the emotion makes you suffer, as in the case of unreturned love, if you cannot bear the pain of that and so let the love go, you will not advance very far in Yoga. You have to train yourself so that you are becoming more and more unselfish in your feelings and your thoughts. Only so can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects. That is the first great preliminary danger.

Then there is another thing—a physical thing—which is insisted upon in the East. It has been followed by the great mystics in the West, but is not insisted upon in the same way; yet it is the only thing which will really make you quite safe in the astral world; that is that you must stop living on the corpses of your fellow-creatures. That is not a nice way of putting it, I know, but you must give up eating meat. In the West people are not very ready to do this.

I shall tell you more about this when I come to deal with the intermediate or astral world; for the moment I will only say that the antagonism between many forms of animal life and man is because the nature-spirits that guard these forms of animal and vegetable life very much dislike human beings, because of the human beings' treatment of plants and animals. It is no wonder, for you see a man going along a beautiful lane, with a stick in hand; there are flowers on each side of the lane, and as he passes, he strikes off the flowers with his stick. What for? It is thoughtlessness. He spoils Nature's beauties from sheer thoughtless carelessness, and yet Sir Jagadīsh Bose has proved fairly clearly that there is only One Life, and, as he said to the Royal Society, he had learned that from what his ancestors sang on the banks of the Gangā.

There is only One Life in everything, and nothing exists without that Life. It is less manifested as feeling, as the matter which embodies it becomes denser and denser, but when there is only One Life, and out of that Life a world or a universe is breathed, then everything that is in that universe is part of the One Life. That is a teaching of course that is found in every great Scripture. It permeates the Hindu Scriptures everywhere, this idea of the One Life, and on that is based the Law of Brotherhood—not only of human brotherhood but of the brotherhood of all that lives, and there is nothing that does not live.

So gradually, if you want to penetrate into the other worlds you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering, unless sometimes it may be your duty, as a doctor causes it to save the life of the body of his patient. No human being has a right to inflict pain on another human being except for helping that human being to some better condition. If that were really believed—if brotherhood were anything more than a pretence and a sham, as it is in our

civilization—how changed our world would be. It is far off, but it will come. For fortunately we cannot injure our brother without that injury reacting on us, who share the same Life with him, and so the slum of the city sends its diseases—often through the seamstresses working on starvation wage—into the palace of the monarch or the mansion of the noble. Just as there are infectious diseases like smallpox, and other skin diseases, which scatter disease-particles on all who come near, so all the time that you are moving about you are scattering particles of your own body everywhere, and others are scattering them also, and some fall upon you. Not one of us will go out of this hall this evening exactly the same physically as when we came into it. That is the justification of course for segregating diseased people, for making laws as to checking the poison of alcohol. It is not true that the alcoholic person is an enemy to himself only; he is an enemy to every one who comes near him, when his diseased particles fall upon his brother. This physical Brotherhood is a very good thing, because if we will not learn by love, Nature will teach us by pain and suffering, and in that way we may gradually come perhaps to realize that the Law is good, and that only by obedience to law can we be really happy. I do not know that anything proves that more truly than the development of the power to perceive the invisible things and examine them, for we can then see very much of the results that otherwise we should be unable to see. To take a very common illustration, if you see a person's aura—the parts of the invisible bodies that surround him—and see a sudden blaze of scarlet, you know he has lost his temper inside, however self-controlled outside; and if you see a jagged flash of scarlet, you know then that physical harm may be done to any very sensitive person who goes near him. But if you see him glowing with a beautiful rosy colour, you know

he is shedding out far around him a kindly feeling. And so we carry about with us our thoughts and feelings, visible to those who use eyes that have been purified, and it needs very little purification to see astral colours. Many people see these when they hear music, and see the colour-symphony that accompanies the music to which they are listening. Sylvia, Queen of Roumania, in her books tells us of the colours that she saw when she heard music. All these subtler things, that are around us and that open up to us as we become more and more healthily sensitive, are ways in which we can come into touch with the world of things on the other side of death.

But there is another way you can use without going through this kind of training about which I have spoken; and that is that by loving all around you and sending to them kindly thoughts, the people on the other side who are conscious of you, while you are not always conscious of them, can be helped. They are often craving for the love of those they love, whom they have left behind them, having passed beyond their reach. And so it is well for all of us constantly to send out kind, good, pure thoughts, for they will help the world; and they will help sufferers in it, and gradually we shall learn to be a benediction wherever we go, carrying peace and calm and kindly thought into any company into which we enter.

All that training of the emotions and the thoughts is the condition of safety, if you would pass consciously even into the next intermediate world, the world into which all our loved ones pass, and into which we shall pass as soon as the cord of life is broken. Those around may say: "He is dead"; but he is more alive than before.

There is one thing about the death-moment that I ought perhaps to add. If possible, do not surround the death-moment with thoughts of grief, however great may be the

agony you may later feel from the passing over of someone whom you love. For their sakes do not let yourself have too strong a feeling of sorrow at that moment when they are passing out of this world into the next. Surround them with peace and love and tenderness; then you will help them on their way.

And do not be afraid. There is nothing to fear if you realize the One Life; nothing to fear, for all others share that Life with you, and if they are hostile to you you can send them love and neutralize their hostility. If they have any feeling of antagonism against you, send them friendship, not by talk but by thought, and you can wear out old enmities, brought over perhaps from other lives.

It is true that if you feel a sudden dislike when you first meet a person, it would be wise to avoid that person because there is a wrong between you on the one side or on the other. You may not know on which; but think about him kindly; send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically—as you can train your physical body how to do things by habit, without thinking about them—so that it automatically returns love for hatred, kindness for ill-will, and you do not have to think about it; the moment ill-will touches you, the body will return with the thought of goodwill, and then you will find your life become very much more peaceful.

I used to have a very hot temper, and I frightened myself one day by that hot temper, for I was so angry with a person that I felt for a moment as though I could kill that person. It was before I had heard of Theosophy, but I was so frightened that I tried after that not to feel so passionately angry. When I learned about Theosophy I learned to know what to do, and as I had a stormy life at that time I had plenty of opportunity for sending out a good

thought in exchange for unkind thought, until it became so automatic that now the astral body does it on its own account. There is so much in which you can train these bodies of yours. All that will serve you on the other side of death and serve you now also, by bringing about you your dear ones who have passed on; they are about us all the time, if they love us. They are not lonely, although we are, when they pass on; but we can make them lonely unless we keep our love alive and warm, and going out to them.

And so, taking that general view on the other side of death, I would ask you just to accept, if only as a hypothesis during these lectures, that we have to study especially the two worlds on the other side of death: the astral or emotional which we shall take in detail on Sunday next, "The Intermediate World and its Phenomena"; and then the mental world, which is really the heaven world. For thought is our one creative power, and thought has its own way in the heaven world in the subtler matter of that world. Thought-forms are creative powers, and so life becomes more large and beautiful and rich. If you can add to that a belief in the Plan of the Great Architect of the Universe, carried out perfectly by Those who love to do His will in other worlds or in this, if you can trust that Architect and believe in the Plan, then you have learned the secret of peace; for if you really believe in that, then it does not matter to you whether some schemes of yours succeed or fail. Put your best into what you think is a good work. But sometimes when you have put your best, you fail. What then? Are you to be disheartened? Even if it does not fit the Plan at this time, the force you have put into it of love and spiritual energy will go on unlessened into some form which is in the Plan; it cannot be wasted; it cannot fail. And so gradually you become entirely indifferent as to whether the things you do succeed or fail. You work your very best; you work your

hardest. To quote *Light on the Path*, you "work as those work who are ambitious," but you work in the consciousness that there is really only one Worker, God Himself, He works in you. Let Him work. Then, whether your brain's schemes fail or succeed is a matter of utter indifference, for the One Worker works all to great ends, to noble issues, and life becomes joyous as our Krishnaji tells us it should be, because we become channels of the One Life that lives in the world, and that Life can never fail, no matter what our failures may be.

THOUGHT KARMA

By RONA ELIZABETH WORKMAN

I THOUGHT of sin,
I visualized a scene of sensual joy
And said: "I dare not act
But I may think whatever I choose
For none can know";
But that foul thought of mine
Did speed afar
And, lighting in a fertile soil,
Brought forth hideous deeds,
Which shuddered from the light of day;
And now I, too, must help to reap that grain.

I thought of love,
I mused upon its strength and wondrous power
And said: "I may not know
The joy of which I dream, but I will dwell
In this fair realm awhile."
And, lo, that thought rayed out
Like gleaming light
And touched another soul attune with mine,
Planting a seed of perfect joy,
Which flowered with light and hope;
And now that golden field lies ready for my reaping.

H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS[1]

(AS APPLIED SOCIALLY)

BY JOSEPHINE RANSOM

(*General Secretary, Theosophical Society, England*)

H. P. B. used the poetic phrase Trans-Himālayan Teachings (*S. D.*, I., 160) to indicate the source whence she drew the splendid teachings which are best enshrined in *The Secret Doctrine*. As indicating those same sources she used also the following phrases:

Trans-Himālayan Arhat Esoteric School (I, 181); Trans-Himālayan Occultists (II, 92); Trans-Himālayan Adepts (I, 182); Trans-Himālayan Esotericism (I, 136); Trans-Himālayan Esoteric Doctrine[2] (II, 673); Cis-Himālayan Esoteric Philosophy (II, 606); Esotericism of the Old Arhats (II, 672).

In these teachings Man is figured as the divine "inner Monad with its manifold Principles or aspects" (II, 672). He is the true Man, the irreducible primal consciousness,

[1] The thoughts and conclusions presented in this article have been provoked mainly by a study of *The Secret Doctrine* supplemented by extensive reading of the books of Dr. Annie Besant, and supported by my own independent study and observation of the world at first hand in many countries.—J. R.

[2] "The Trans-Himālayan Esoteric Doctrine is simply the common inheritance . . left to the Sages of the Fifth Root-Race by the great Siddhas of the Fourth. (Siddhas are Nirmānakayas of great Sages from spheres on higher planes who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress ".)

of like identity with that which is the energizer of all manifestation, and the "eternal witness" of the play of manifestation. He is competent to observe and to benefit by his observations in any one of the modes of his activities and the method of his observation is to use what is described as a "principle," which is a quality dominantly attributable to one phase of objectivity and to no other in like degree of dominance.

It is clearly postulated that this eternal man seeks those methods of approach to externals which will give him the most complete view of the field of experience. Because of eternal memories in himself which are, in a sense, the laws he comes to fulfil, and because the externals, matter or substance, have in them the power of response to those eternal memories, therefore there comes to pass an orderly sequence of what are called Principles, each working in its appropriate plane. Of the present conditions in which this Man or Monad works, it is said there are a number of possibilities available, seven of which are practicable in this present Earth Chain phase. These can be put in the familiar tabulated form:

Planes	*Principles*	*Modern Terminology*
Ādi	Divine	Divine
Anupādaka	Monadic	Monadic
Ātma	Atma	Spirit
Buddhi	Buddhi	Intuition / Awareness
Manas	Higher Antaḥkarana	Soul
		Mental Unit
	Lower	Concrete Mind
Astral	Astral	Astral
Physical	Physical	Physical

Of these seven Principles, the group from Mental Unit downwards are as yet the most highly mechanized, the suggested reason for this being that only through great efficiency of his vehicles can the Inner Man make his escape from the bondage of externals, and he begins with the outermost. Inefficiency or ignorance in his vehicles causes the

play of adjustments called Karma, and only when such adjustments reach the point of harmony or efficiency is the power of the man within safely released into full expression.

This set of Principles constitutes what might be called the personality of which the Soul is the synthesis, the summit of realization. Much of the education of this personality goes on in the physical world through the contacts made by the senses with the organs of action, the last outposts of observation in the Universe for the Inner Man. Much more of his education goes on in the astral world and since we do not, as yet, operate in full consciousness in this world, nor develop readily the technique of consciousness, or the technique of memory of it in the brain, we know it only by the seeming inextricable weavings of emotion into our daily lives. Still more of our education goes on in the mental world in long devachanic periods, but of the exact conditions of the mental world we have again, in our brains, little technique of memory, we know it only by the incessant play of thought controlled, seemingly, by the healthy or unhealthy conditions of the brain.

These esoteric teachings point out that since brains, of necessity, appear and disappear, having served their ephemeral purpose, there must be some permanent centre in which can be gathered up and assimilated the manner of the experiences thus acquired. For this purpose, it is said, a permanent atom is arranged to be the recipient of experience and to provide the continuity in time and space for the indwelling life between one incarnation and another. The same appertains to the astral and mental worlds so that slowly there is a body of experience welded into individual characteristics, which characteristics in their turn, both in the individual and in the mass, constitute distinctive qualities. These qualities, when displayed in many people inhabiting certain geographical areas, constitute a nation.

In the consciousness of such a nation will operate two fundamental interests:

(1) The interests of the personality composed of the past struggling with the present and aspiring after a greater future; and (2) the larger, but as yet unexpressed though powerful, drive of the more spiritual elements of the intuitional and spiritual worlds, the criteria of which press incessantly upon the doors of the soul for expression and evolutionary experience in the building up of the mechanical or *upādhi* side of their own need of expression.

In the development of a Root-Race with its sub-races, each with its own attendant civilizations, we can trace this dual story of the divine "Inner Monad with its manifold principles or aspects" (II, 672). Ideals from within press irresistibly upon the outer compelling its shaping, therefore we would expect to find that our social developments are always the outcome of inner ideals set for the Fifth Race. The outer formations of society, in consequence, show a trend of life in the irresistible will to be aware of externals, and yet to be free of them.

How the social fabric should be arranged is best seen in the study of the Hindu caste system, not as it stands to-day, the disintegrating remnant of a once powerful ideal, but in the indications of it that we get in Hindu literature. Here we are thrown back upon the plan that the quality of the ego must determine the social status. To describe this quality the word *varna*, meaning colour, is used, thus indicating that the play of the quality of colour in the soul, the ego, was the basis of human classification. It indicated the stage of education, through long ages of experience, to which the ego had come.

The most experienced were given the greatest responsibilities, as teachers and priests, or *Brahmanas*. For the ancient Hindu priest, his life was not so much a matter of temple observance and worship but of daily direction of the people in

his charge. He was expected to have a knowledge of the inner worlds, of their harmonies and beauties and of the exactness with which the laws of Karma work. This he was expected to impart to his pupils and train them in righteous living. He was expected to have a knowledge of astronomy and astrology and in the light of both to advocate the right adjustments of the family and social life about him. He was expected to be a man whose morals were above reproach, thus setting an example in the nobility of his own family life to all other families. He was expected to have a knowledge of Nature, the interplay of the kingdom of the Devas with the other kingdoms of man and animal and vegetable and mineral, and to be able to teach in ceremony and in example their happy inter-relationship.

The *Kshattriya*, or warrior caste, or colour, stronger in its vibrations, less subtle and delicate than those of the Brahmana, was the administrator of social life. He was supposed to receive from the Brahman those impersonal expositions of the laws of Nature which he was always observing and explaining, and to put them into action in the moral and social order. From this caste came the kings, the administrators, the civil servants and the soldiers of every rank.

The third caste, *Vaishya* or commercial man, was expected to study and understand the just apportionment of the wealth of the State or city and to see that all had their due. He has often been described as the "steward" of the "Nation's wealth," not its owner nor even its buyer and seller. Wealth was the vital stream which, when carefully directed, gave each enough for his own needs in his own measure of need. If at any time a King found that his measure had overflowed, public opinion as well as his own conscience demanded of him that he should distribute the surplus, and the same was expected of

any other person whose wealth proved greater than his average needs. It was done ceremonially, of course, but none the less effectively.

The fourth caste or colour came to be known as the *Shudra*, or artisan. The Shudras comprised every grade of artist from the highest genius to the humblest hod-carrier. As is well known, through this development of the artistic ability of the people the Hindus are still noted for their artistic genius in practically every department of manual operations. The association of the West with India and its notions of industrialism, remunerations and salesmanship has spoilt much of this innate artistry, but enough remains upon which to base a renaissance that could bring many and varied beauties to grace the future. The ancient cities of India were arranged in such a way as to give the greatest scope to the interplay of this fundamental organizing of the characteristics and abilities of the people who inhabited them. In a closer study of the caste system and its arrangement of human capacity we get a glimpse of the ideals that the Fifth Race Manu had for His vast adventure, and even though, in the West, there seems to be confusion of caste in the clamour for equality and opportunity and in the notions of democracy which still prevail to some extent, in which all are supposed to be reduced to the same level, yet there emerges from it the insistent determination of types to cling together in mutual aid and understanding.

We can see this in the way in which development has taken place in the Christian era; first, there was the struggle of the new ideals with the established customs and traditions of the day, the clash was spiritual, mental, emotional and physical. Then, after centuries of wrangling, a certain set of beliefs and doctrines emerge, which are handled by the priestly class and by them imposed upon the average citizens of every other class. By degrees, Kings assumed authority

independent of Churches or priesthoods and imposed their will upon society and destroyed even the religious classes when they interfered with the royal will, as is so well exemplified in the person of Henry VIII of England. Gradually the merchant class, handling the growing industries, which began to assume such an importance in social life, claimed that their class should have power, rendered in terms of wealth. Finally the element in social life, known as the worker, comes to realize his strength as labour, and desires to exercise it to his own benefit. So we see again the emerging of four great fundamental classes, not so clearly demarcated as in the great caste system of India, but each one showing manifest signs of the same fundamental human type.

In India the characteristics of each caste were strongly marked and the social limits of each strictly maintained, though the mind was never shackled by these limits, nor the Spirit. The obligation that each had to the community was well understood and the system worked out with considerable benefit to every one. It was inevitable that in the passage of time certain corruptions should come to exist, and that the stronger should exploit the weaker; and as the purity of the system decayed, it left modern India facing many difficulties, the most serious of which is the case of the "untouchables". In the West each of the great groups has in turn tried to overturn and usurp the authoritative place of the other. The cycle has run its course, and at last the "workers," under the title of democracy, have had their turn.

In all probability we shall see the emerging of an attempt to establish again the rule of the "wise," not now of the priest as belonging to an organization, but of those dedicated to a search for spiritual truths and pursuing them and practising them, despite the misunderstanding and ridicule of the world. The Theosophical Society has persistently declared

the value of this spiritual rulership of the world, and is, therefore, endeavouring to sow the seeds of a true growth, in the immediate future, of a spiritual life in a degree which will powerfully affect the world and re-direct its activities. That its outlook is different from both India and the West is seen in the declaration of its First Object:

> "To establish a nucleus of the Universal Brotherhood of Humanity without distinction of creed, sex, caste, race or colour."

This indicates that it envisages the emergence of a new social order where service will take the place of exploitation, and brotherhood will be the keynote of the whole social structure. In the past we have watched the passing of power from the wise and experienced to the ignorant; possibly in the future that is unfolding, we shall see the passing of power from the ignorant to the wise. Society may once more find itself more definitely arranged according to four (or more) great types, but on a wholly new basis and with a new attitude in each group to the other. The attitude will be born of the recognition now so insistently forced upon us, that the world of humanity is one and rises and falls together.

(*To be continued*)

FOR when once you have found yourself, you have found Him, and He becomes part of you, becomes one with you—He is where you are and not a separate entity, a separate Being, living in solitary radiance. Where you are, there He is, and where I am, there He is, and when anyone has lived and delighted in that Kingdom, He is with him. Because you have found yourself, you have found the true Self; and once you have found Him, you can always return to the Source. You have then the key to all knowledge, you have always the power to be part of the Eternal Compassion, the Eternal Source of all things.

J. KRISHNAMURTI in *The Kingdom of Happiness*

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from p. 294*)

Māyā. There is much misunderstanding about the idea of māyā. We may disperse a large part of it by the remark that there cannot be any unreality. Whatever is is, but we do not grasp its significance accurately. A pig in a parlour is, relatively speaking, a victim of māyā—it simply does not appreciate things for what they are, because apparently it cannot think of anything but its stomach. Its personal limitations prevent its recognition of the parlour as a parlour. And so with all of us, and with all things. A tree is a gymnasium to a monkey, a larder to its worms, an umbrella to the traveller, and other things to other beings. So the Māyā Doctrine is simply that things are not what they seem, not that they *are* not at all. Incidentally, we ourselves are not what we seem, to others or to ourselves.

Māyā declares not illusion, but delusion. If you say that māyā means pure illusion, that there is "nothing there," your saying or thinking so is also pure illusion and amounts to the same as not saying or thinking so; therefore the idea of illusion disposes of itself. But delusion is a fact; it must

be admitted that on account of our varied personalities we see things as different from what they really are—as when a rope appears to be a snake, or mother of pearl is mistaken for silver. We are then driven to the conclusion that the world is not to be described as real, nor as unreal; the categories of real and unreal derive from our personalities and are part of the delusion or māyā.

Of one thing we may be sure—our own ignorance. How it arose none can say. That it exists none can deny. That it may disappear is the hope of all, and the aim not only of scientists and of philosophers, but also of all who have love in their hearts and live not merely for the enjoyment of personal sensations, base or high. In the meantime the deep-seated and thoroughbred character of this ignorance is so great that it goes to the very roots of personality, in mind as well as in body, so that sensation, perception and reason are all incapable of informing us about reality.

The senses of the body are born of the very frustration of knowledge. With the eyes we see because we cannot see, or by the prevention of sight. We see the surface that obstructs sight, or at least light. If our eyes were linked with rays which could penetrate all things we should not see the wall before us, for it would be as transparent as the purest glass. An act of deliberate ignorance (*i.e.*, ignoring, or self-limitation or concentration) would then be necessary to see anything in the world. The senses are of the nature of limiting rather than enabling instruments.

Bodily actions share the same infirmity. We can move about because our free motion is impeded. The feet are obstructed by the ground; otherwise walking would be mere pedalling without translatory motion, like trying to ride along on a bicycle bereft of its chain.

Reasoning also presents the same weakness. In its very nature it can never give sure knowledge, for every

inference depends upon a generality or universal proposition, which itself cannot offer anything more than probability. This infirmity of reason is well known to students of logic and epistomology.

What is considered to be external reality is characterized by resistance to our personal will, or rather wish. Without that we should call it dream. But if the idea of karma is true, these external forms are produced according to our deepest will, as a musician produces dreadful discords and then rejects them when he is learning to play, and even when he is composing a piece. Mind is the agent for the production of these karmas or forms—everywhere we find mind engaged in building forms, forms which decay when mind is withdrawn. This is the case with all our possessions, and I believe even with organic forms.

So objects are resistances, and resistances are due to contemplation, which is the mother of creative action. The father of contemplation is active thought, the grandfather is concentration. In other words, an act of will limits the field of our attention, meditation in the broadest sense occurs within that field, and then contemplation at the end of that thought leads to action or material production. Mind is the creator; actions are suspended or crystallized thoughts. The world is a bundle of karmas, objects, resistances, māyā. What ties together all these karmas, so that the universe appears all of a piece, so that not even one grain of dust can escape from the world and go and exist by itself, is the unity of the lives which are constantly creating the forms.

It is not to be supposed that this māyā is useless. There must be some sort of a purpose in the acts of will which produce concentration (ignorance) in the form of incarnations. The result will, no doubt, be revealed in the completion of an action, but it cannot be discovered by mere thinking any more than muscle can be developed by thinking about dumb-bells.

and Indian clubs. Through action the will fulfils itself. We may think about life as a doctor thinks about the machanism of the leg; but walking and living are different from those.

The secret of the intention of the will is perfectly kept, for it cannot be fitted into the lessness of mind (time) or of body (space) processes. Well for us if we can have *the intuition of the will*—perfect obedience to our inmost nature, giving a taste of freedom even in the midst of limitation. Then action, which began in creation, will soon reach its joyous fulfilment in destruction. Thus runs karma, the law of the will of every one of us. This we can discern: the forms have no intrinsic value, but they have their use, as a rag doll awakens the emotions of a child, though it has nothing to give to the child.

The Nidānas. Madame Blavatsky mentions the Twelve Nidānas in connection with the Causes of Misery. The nidānas, which have played a large part in Buddhist thought, are listed as the successive developments which occur in a cycle of incarnation, and offer an amplification of the Second Noble Truth, which is Sorrow's Cause:

(1) Ignorance, or lack of true perception (avidyā);
(2) Predispositions or propensities (saṁskāra);
(3) Consciousness of being existent (vijnāna);
(4) Name and form, or embryonic personality (nāmarūpa);
(5) The embryonic six sense-organs—ears, skin, eyes, tongue, nose and brain (shadāyatana);
(6) Feeling of contact (spars'a);
(7) Sensations of pleasure and pain (vedanā);
(8) Craving for pleasure (trishnā);
(9) Clinging to form (upādāna);
(10) Karmic existence or birth (bhava);
(11) Birth in some class or state and place (jāti);
(12) Decrepitude and death (jarāmarana), after the maturing of the five bundles (skandhas) of attributes of material existence—form, sensation, intelligence, tendencies and knowledge—when they weaken and fall away.

Some writers made additions to this list, offering also grief (s'oka), lamentation (paridevanam), pain (duḥkha), mental

affliction (durmanas), etc. The list seems to me of little importance, but the idea of an endless, circular chain of causes and effects is useful, for it reminds us that real life is outside the chain, and teaches the futility of seeking happiness by the development of any particular propensities or by seeking other kinds of birth for the future. "Nothing out of the eternal can help" us, so we need not go begging among external phenomena for any instructions as to how we should deal with them.

The Seven Ways. A note is also necessary on the Seven Ways to Bliss. These are ways of real life even while circling on the endless chain of the nidānas. We may live as a ray of the divine or self-shining, self-supporting life. Can we not watch the stream of our own thoughts and feelings?

There are seven ways, according to the seven rays, of which I have written at length in the book *The Seven Rays.* It is too big and elaborate a subject to be explained here, but let us briefly notice that it is possible for us to act as belonging to the causation which covers the whole chain. If you find a series of material things following one another: (*a*) morning twilight, (*b*) morning, (*c*) noon-tide, (*d*) afternoon, (*e*) evening twilight, (*f*) night, and so on, you cannot say that (*b*) is the effect of (*a*) and the cause of (*c*), for there is one cause over all, namely, the rotation of the earth in relation to the sun. Similarly, there is *one cause* of our series of nidānas—our will is behind the whole chain. So we may aspire to live by the will, not at any point in the chain being driven or drawn by its forms. It is said that there are seven ways to bliss—according to the rays these would be through will, love, understanding, harmony, knowledge, appreciation and beauty. *Unity* is the keynote of each of these, while separation and limitation are features of each link in the chain of māyā, called the nidānas.

I will indulge in a few illustrations to show how life is beyond the nidānas, and the key to it is unity. Play a brief melody: there may be many separate notes, dying away one after another, but the *beauty* of it lies in their unity in our consciousness. *Love* one mother, and you have the power to love mothers. Look at the arms, legs, head and trunk of the body; but you *know* them when you realize their related unity—what ridiculous things they would be if lying about the roadway. Meet your karmas; but how different when you *appreciate* each and all, the clay as well as the gold, the enemy as well as the friend.

The pursuit of these seven ways to bliss was well represented in the Third Object of the Theosophical Society as originally formulated and given by Madame Blavatsky in her *Theosophical Glossary* (a precious book), namely: "The study and development of the latent *divine* [italics hers] powers in man."

(*To be continued*)

THOU

By BENITO F. REYES

VASTNESS and Darkness, Thou! One born of None!
End, Progeny of All, Eternal God,
Bosom of Skies, Self-Source of Soul and Sod:
I pay Thee homage, Thou! Unknowable One!
Artist and Art, Work done and Work undone,
Circle and Centre, Fire and Fiery Rod,
Ocean and Stream, Life and Life-giving Blood:
I yield Thee worship, Sun within the Sun!
Thou art Thou! One beyond all flights of Thought!
Eater of Stars and Worlds, Order of Things,
Heart and Heart-throb, Self-virtue and Self-sin:
Thou art Thou! Womb and Tomb! Sought and Unsought:
Thou! Consummation—Lo! the Pendulum swings:
One becomes Many, Silence becomes Din!

SŪRYŌPANISHAT

A TRANSLATION

BY B. S. RĀMASUBBIER

PREFACE

SŪRYŌPANISHAT is one of the recognized 108 Upanishads, forming part of a collection of 24, comprising the second volume of the Adyar Library Series of Minor Upanishads, edited in Dēvanāgarī script by the late Pandit A. Mahādeva S'āstri, under the title of Sāmānya Vēdānta Upanishads with the commentary of S'rī Upanishad Brahmēndra Yōgin. Very few of the Minor Upanishads have been translated into English. Many have been left untranslated on account of their sectarian character or little importance in the minds of the Orientalist scholars, since they did not provide data for historical research, in which they were chiefly engaged. However, it is hoped that translations of these will be of interest to students of religion, who explore in a truly scientific spirit. It is intended that this will be the forerunner of a translation series of the Adyar Library edition of the Upanishads.

This humble attempt of mine I owe to Mrs. A. P. Warrington; also to Dr. G. S. Arundale, to whom, I remember now, I gave some years ago a bibliography of Oriental literature on Sun-worship and had vaguely expressed my hope

to bring forth a compilation on the subject. May this be a beginning, it is my prayer, to fulfil that hope as time goes on.

I herein acknowledge that H. P. Blavatsky's *Theosophical Glossary* and Monier Williams' *Samskrit-English Dictionary* have been of invaluable assistance to me in preparing the glossary, appended to this translation, which I hope is sufficiently informative.

AN EXPLANATORY NOTE

The Upanishads represent the esoteric teachings of Hinduism. The history of the indigenous religions of India is inseparably interwoven with Sun-worship from the remotest times and with the cult of the Mother-Goddess. Curiously enough, Vandē Mātaram has been the rallying cry for national unity in Modern India amongst the various religionists including Muhammadans and Christians, who increasingly understand what "Homage to the Mother" means. That Indians are essentially "children of the Sun," can still be seen in their acts of Sun-worship on the river banks of India to-day. Every Brāhmaṇa is taught to think of the Sun every morning even before rising from his bed. The well-known verse "Kausalyā Suprajā Rāma" in the Rāmāyaṇa, uttered by Viśvāmitra to rouse from bed his two wards, Śrī Rāma and Lakṣhmaṇa, to offer their morning rites, is a holy reminiscence of our devotion to the Sun-God.

Certain fundamental ideas emerge from a study of this Upanishat: (1) The Sun as the centre of our system. (2) The triplicity of His manifestation. (3) The existence of Rishis who were the Seers of the Mantras and who communicated them to their sons of spiritual and physical lineage—which fact a Brāhmaṇa daily remembers in his acts of twilight devotional exercise. (4) The inseparability of our existence from the life or influence of the Sun. (5) Mantra

as a link to partake of that life in a fuller measure. (6) A scientific method of performing Japa (repetitions of words of power). (7) Healing as a result of the Sun's influence.

A caution is necessary for students from the West, who out of an excess of practical-mindedness and zeal may jump to practise some of these Mantras with a mere knowledge of their translations. They may be misled. For example, the Upanishat says that the repetition of the Mantra should be done facing the Sun. If one does that, it may cause sun-stroke. The Brāhmaṇa is, by sacrament, given over for protection to the Sun-God, when the Gāyatrī Mantra is imparted to him as a boy, and he is taught to keep himself open to receive the intuitional impulses from the Sun, and by practice faces the east in his morning prayer, north in the noon and west in the evening. He knows that he is to do his Japa in the pleasant twilight hours, and in the noon within the roof of his house, gazing at the Sun for only a brief moment while uttering a Mantra.

I have used in translation the aid of the commentary, which is brief but clear.

SŪRYŌPANISHAT

TEACHING ABOUT THE SUN-GOD

Peace-chant: *Bhadram Karṇēbhiḥ, etc.*

THE SEER OF SŪRYŌPANISHAT, ETC., AND THE PROCESS OF MEDITATION

Now we proceed to narrate the Śruti relating to Sūrya, the Sun-God, communicated by Atharva Angiras. Brahmā is the Seer. The Sun-God (Āditya, the son of Aditi) is the Deity. The Bīja Mantra (the root-idea for meditation) is:

"I am He; He am I; Rām". "Hrīm" is Hṛllēkhā Śaktiḥ, the power of enthusiasm in the heart. From up the sky down to the whole of the created universe (connoted by Ha Ya Ra La Va) is Kīlakam. The Mantra is used to attain fulfilment of the four objects of life, *viz.*, Dharma, Artha, Kāma, and Mōksha, often translated as Duty, Profit, Pleasure and Liberation. The Bīja Mantra pronounced with the six vowels in order, Hamsām, Hamsīm, Hamsūm, Hamsēm, Hamsaim, Hamsōm, is to be used in the consecration of the six limbs (Shaḍanga). Whosoever knows Śrī Sūryanārāyaṇa as seated in a red lotus, as endowed with a chariot of seven horses, as of a golden complexion, with four arms, two palms bearing two lotuses and two others in the Abhaya and Varada poses, and as the turner of the wheel of time, he is a Brāhmaṇa.

INNER IDENTIFICATION WITH SŪRYA

GĀYATRĪ MANTRA

OM! LET US CONTEMPLATE THE SUPREMELY EXCELLENT LIGHT AND ENERGY OF SAVITṚ DĒVA, THE SUN-GOD, IN HIS THREE PLANES OF BEING KNOWN AS BHŪḤ (PHYSICAL), BHUVAḤ (INTERMEDIATE) AND SUVAḤ (CELESTIAL) WORLDS! MAY HE ILLUMINE AND INSPIRE OUR INTUITIONS ON THE RIGHT PATH!

CREATIVE ENERGY OF THE SUN, THE CAUSE OF THE UNIVERSE

Sūrya is the ensouling spirit of the moving and the non-moving. All living beings are indeed born of Sūrya. From Sūrya proceeds Sacrifice (Yajña), Rain-clouds (Parjanya), Food (Anna), and Life (Ātmā).

Hymn to Āditya

Salutation to Thee, O Son of Aditi. Thou art the only visible doer of deeds ("Cause of the Universe" says the Commentator). Thou art the visible Brahmā, Thou art the visible Vishṇu, Thou art the visible Rudra. Thou art the visible Ṛik, Thou art the visible Yajus, Thou art the visible Sāman, Thou art the visible Atharvan. Thou art all metres. ("Thou art all visible things," says another version.)

All-Pervasive Brahman is Āditya

From Āditya comes into being Vāyuḥ (Air).
From Āditya is born the Earth (Bhūmiḥ).
From Āditya are born the Waters (Āpaḥ).
From Āditya is born Light (Jyōtis).
From Āditya are born the Space and the Directions.
From Āditya are born the Gods (Devas or Shining Ones).
From Āditya are born the Vēdas.
Āditya is He that heats this System. That Āditya is Brahman. Āditya is (our) heart, mind, intuition, thought and feeling and the sense of individuality (in us). Āditya is Vyāna, Samāna, Udāna, Apāna and Prāṇa. Āditya indeed is the ear, eye, palate and nose. Āditya indeed is the organs of speech, hands, feet and the organs of excretion and generation. Āditya indeed is sound, touch, form, taste and smell. Āditya indeed is speech, seizing, walking, excreting and enjoying. Āditya indeed is the Jīva, full of innate happiness and wisdom.

(*To be concluded*)

SELF-DEVELOPMENT AND POWER

By O. HARCOURT

A PRACTICAL mystic is said to be the strongest spiritual power in the world, and a practical occultist should be equally powerful if he use rightly the knowledge he possesses. The ways I am about to suggest of increasing one's individual powers have been tested and adopted by Adepts all down the ages, and are still of paramount value to students of Theosophy.

We all know something about the quantum theory, according to which there is a constant outpouring upon the atom of a minute quantity of energy from without. If we are prepared to admit the law of analogy we must be prepared also to believe that this power, coming from nobody-as-yet-knows-where, and setting up new combinations in the atom, has its prototype in the spiritual world and is brought to bear upon humanity too. Forces coming from nobody-as-yet-knows-where act upon our minds and set up new combinations of thought.

The atom is only moved to make new combinations when the quantum of energy has the same rate of vibration as the atom. This is highly significant, for if here again we admit the law of analogy, we must believe that we are only capable of answering to the spiritual quanta that agree with our own vibration. Pouring through the world are vibrations

of every conceivable rate, and according to the quality—that is, the rate of vibration—of the matter that makes up our physical, mental and spiritual bodies, so will be the quality of the vibrations that reach us.

It has recently been said that man is a great amphibian, because he lives in two worlds at once. As a very modest student of the esoteric doctrine of Israel, I would like to suggest that man lives, not in two worlds but in four. According to the ancient wisdom of Israel there are four worlds of Being. First, there is the world of Pure Being, secondly, there is the world of Creation, or of Idea; thirdly, there is the world of Formation, where the creative Ideas take form as mental images; and lastly there is the world of Manifestation in Matter. Man has, therefore, four selves, so to speak, each of which lives in one of these worlds of being.

Man possesses two Higher Selves, the lower of which corresponds to the Ego of the Theosophists. The one above it, the Highest Self, is with God. The Higher Self is contacted here on earth by the normally developed, only the great Initiate can reach his Highest Self which in its turn sends only a portion of its powers into the incarnated individual. We are while here merely a low vibration of our Highest Self, and in order to rise to conscious union with that Self we must raise, by every means in our power, our rate of vibration. The chief paths that will lead to this are, among others less important, Experience, Knowledge, Meditation, Balance and Spiritualization.

The great teachers of the past laid great stress on the importance of observation and experimentation, as the two easiest ways of gaining understanding. They seem to have believed that one of the chief objects of incarnation was to take in experience and give it out again in the form of expression—the pressing outward of that which has been

absorbed. Unless we follow up what we have gained by giving it out again for the benefit of humanity, it is of no use at all. We are all too much afraid of giving out, we are unwilling to show all that is stored within us. We live so far apart, not from our souls, but from the expression of our souls. If we gave free rein to the God within we should be living the fuller life without passing through the gates of death.

Every sphere of life tends towards a higher sphere, a loftier manifestation, and even while in the body we are functioning on the Creative and Formative planes. Experience is a great asset, even if never pressed outward into manifestation. We all have talents, even if we never use them—the talent which we have lost or neglected and which we so much bewail, is so much added to our power, it gives point to our personality and strength to our character.

The experience of suffering is a great help to development, fortunately for us. An instance of this is the American negro. He has suffered for long generations, but has now reached the stage when he is at last able to bring his suffering to fruition, for his artistic powers are coming to the fore by leaps and bounds; he is acting, singing, producing, writing, painting increasingly well.

Although physical suffering has been lessened by modern methods of life, mental suffering has increased. All things are moving one plane higher in this Aquarian age, dense matter has disappeared from the scientific outlook, transport is moving out of the region of earth and water into that of air, and so on. Mental suffering will produce even greater powers than ever, though perhaps not in so concrete and physical a form.

Most of the great among humanity come from the poorer class, because suffering brings out spontaneity and independence of public opinion in the pouring out of the inner life.

For where there is fulfilment there is little aspiration. Only a moderate amount of material satisfaction chokes out the artist in man.

To the experience gained by suffering, and to the knowledge attained by hard study, the genius adds the spontaneous expression of all he has accumulated in past incarnations. He functions unconsciously and involuntarily on the Creative plane because he is a suitable instrument for the transmission of messages from Divinity to humanity. If only those who led pure and noble lives were permitted to create beauty for the uplifting of humanity there would be very little uplifting indeed, for genius exists mostly in men and women who still have evil in them. This can be accounted for by the fact that evil can be made the foundation of power—a great and recondite truth which is a vast subject in itself. The Higher Powers use as a channel the man whose mental and spiritual endowments have been formed by heredity, opportunity and circumstances to provide that channel, and they use him regardless of the response he may be making to the calls of his evil *persona.*

Experience is power, and can be expressed for the benefit of others.

Knowledge is power. Everybody knows something that no one else knows, every one has had some experience that no one else has had. The Scriptures speak of the Waters that were broken up in Daath—the Hebrew word for knowledge. These Waters are the great River of the Spirit, the crystal-clear waters that flow from the Garden of Eden into Daath, where they break up to pour finally into the material kingdom of this world, entering into the consciousness of man, refreshing and uplifting him during his crucifixion on the Cross of Matter.

One of the most fruitful sources of power is meditation. An hour of ordered meditation will bring more result than a

week of study. It not only gives one ideas but also the enthusiasm with which to carry them out. Enthusiasm comes from the Higher Self: that is why it is so rare. No artistic or other work on the mental plane is really good unless it has its roots in the profundity of deep meditation or concentration. Work that has absorbed one's whole being, into which has flowed the unmistakable stream of enthusiasm, is work that will live on in some form or other, for it is immortal.

Our Higher Self has to penetrate many veils before it can reach us here below. By prolonged meditation the veils are often cleared away. Men and women of unusual gifts, in entering the creative silence, are enabled to receive and convey to their fellow creatures new manifestations of truth and beauty. Dickens has told us that he often lost sight of this world when he was doing his finest work. After writing the last word of the Christmas Carol, into which he had put his whole soul, he felt so strange that he went to the mirror to see if he looked as ill as he felt, and was amazed to find that his face was disfigured to such an extent that he knew he must have been weeping for hours without being conscious of it. That is the kind of work that brings immortal fame, for it is the shedding of the heart's blood of the Higher Self for the salvation of men.

In profound meditation one can at times reach the Creative plane. The wonders one sees there are from the psychic point of view just as real as the things of the world of events and matter. Some great man has said that the investigator into the higher worlds is an associate of the Gods. Things which one sees there, the manifold glories of the hierarchical spheres, are what Keyserling calls "incarnations of metaphysical realities, just as objective as things of matter". The mind when meditating has its nearest possible approach to the spiritual world, for then the Higher Self becomes one with the lower selves. The quietness of the body, the clarity

of mind induced by closing the mental door to disturbing influences, are all favourable to making contact with the Divine. The higher planes are shut to us normally because they are fourth-dimensional, and we are still labouring along in three dimensions. When we realize that the fourth dimension is what Madame Blavatsky calls " penetrability," we have taken a long step forward in the understanding of our own psychic make-up.

Meditation develops our creative imagination. Flashes of this come involuntarily to all who have artistic gifts, but deliberately called up and intelligently used it is very rare—almost an unexplored power.

Another important source of power is balance, for without equilibrium all force is without avail. In the Zohar there is the sentence: " Before there was equilibrium Countenance beheld not Countenance," one of the curious sayings of the Kabbalah which are quite inexplicable unless one has the key with which to unravel them. The reference is to the Two Faces which play a conspicuous rôle in Jewish symbolism—the Greater Countenance, which is God the Father, and the Lesser Countenance, which is the Messiah. It means that where there is not balance the link is missing that binds matter to spirit. The link is for us Westerners the Christ. When brought down to everyday life this means that, unless we can attain to perfect balance between our Higher and Lower Selves, we have not the Christ-spirit within us to help us to reach up to the Highest which is in God.

We members of the Body of Christ can make the link, but we must fulfil the conditions—we must live the life in order to attain to spiritualization, to produce pure gold from the baser metals. It would seem to be a hopeless task. But no religion is helpful unless it offers an almost impossible ideal. Christianity offers such an ideal, and so does Judaism,

the ideal of spiritual initiation through Love and Sacrifice. The mind is not the Highest Self, the Superman at which Nietzsche aimed so violently must be the Second Adam who was crucified on the tree of self-sacrifice, thus developing the link that will bind him to that Highest Self. For self-sacrifice is a greater developer of power than self-expression.

We are very marvellous beings, we humans, and we have an important destiny to fulfil. Occult tradition tells us that the Angelic Hosts envy us our experience of the physical plane, because the eternal fight with the difficulties and sorrows of life leads to a special development that cannot be reached by those whose evolution takes place outside the material.

James Rhodes says in his poem, "Out of the Silence":

That which thou art thou dreamest not, so vast,
That lo! time present, time to be, time past,
Are but the sepals of thy opening soul
Whose flower shall fill the Universe at last.

Thou ponderest on the moon, the stars, the sky,
When the winds gather, how the waters run,
But all too lightly deemest of thyself,
Who art a thousand miracles in one.

WILLIAM CROOKES AND OCCULT CHEMISTRY

BY A. J. HAMERSTER

(*Continued from p. 289*)

II. FROM PROTYLE TO RADIUM (1886-1903)

Protyle

In the first part of this article we dealt with the period in Crookes' life from 1869 to 1879, which led from the experiments in Spiritualism to the discovery of the Fourth State of matter, the latter forming one of the climaxes of his scientific career. Another such climax lies between 1886 and 1903, and includes his brilliant speculations on the origin of matter and the genesis of the elements. This we will now consider.

After the Master's paper in THE THEOSOPHIST for September, 1882, quoted in the previous part of this article, four years pass by without our seeing any sign of the Master's paying further attention to Crookes' discoveries. But from two letters of H. P. Blavatsky's to A. P. Sinnett, we see that, towards the close of 1886, the Master's interest in Crookes' work was as keen as before. In that year William Crookes had been elected President of the Chemical Section of the British Association, and in his opening address he had put forward the hypothesis that all elements are originally derived from one substance, more primitive and subtle than the lightest of

the known elements, Hydrogen, which he called *Protyle.*[1] Many years later, referring to this

speculation on *the origin of matter*, I drew a picture, [he says],[2] of the gradual formation of the chemical elements by the workings of three forms of energy—electricity, chemism, and temperature —on the "*formless mist*". We require a word, analogous to protoplasm, to express the idea of the original *primal matter* existing before *the evolution of the chemical elements.* The word I venture to use is *protyle*, wherein all matter was in *the pre-atomic state*—potential rather than actual.

Probably it was the address of 1886, given at the Birmingham meeting of the Chemical Section of the British Association, entitled "The Genesis of the Elements," which A. P. Sinnett sent to H. P. B., and to which she replied as follows:

Thanks for all compliments and Mr. Crookes' chemical speculations. He is a dear man who has all my respect, admiration and sympathy. I am *proud* of him [Mind! he was a member of her and her Masters' Society], even though he may be less proud of me. I have received your parcel by book post just before dinner and now it is 5, so I could not even glance at it let alone read it. But Mrs. Countess [Wachtmeister] has and says she understands nothing. Nor will I *of course*; we are ignorant fools she and I and if you have to wait till I evolve into my *higher self* to read that stupendously scientific speech to understand it, then you will have time to cut new teeth.

Yet, I had brains enough to understand what you meant in your letter; and I say right away: Mr. Crookes, Sir, preaches and teaches a very old occult Doctrine. I will of course lay his work and *new* discovery before the Master and Mah. K.H. and will let you have Their opinions. Meanwhile I am *impressed* to send you a few pages that I have *unhooked* from my Book I, Archaic Period, [of *The Secret Doctrine*] the beginning of which you have seen and beg you to read them carefully.[3] Now if you do not find in it your *prelix* [read: *protyle*] or his—whatever its name—then I am a Battenberg.[4] Only for mercy's sake do not lose those 8 pages or you will ruin me in *time* lost and other things. If you find it answers please show to Mr. Crookes; if not—answer me I am a fool as usual, and then send back those 8 pages.

[1] More correctly *Prothyle.*

[2] In a lecture at Berlin, 1903, reprinted in THE THEOSOPHIST, November and December, 1903, pp. 71 and 140 from the author's pamphlet copy.

[3] Perhaps pp. 257-263 of vol. I (1st ed.)

[4] H. P. B. was a von Hahn of Mecklenburg. The Battenbergs were originally a noble family of Hesse-Nassau, extinct however in 1318. The title was revived in 1851. The English branch renounced the German title during the Great War, and adopted the surname Mountbatten.

Chemistry and Alchemy

Three days later she recurs to the same subject, having meanwhile heard more definitely from the Masters:

I doubt whether the news I have to give you will be found satisfactory by yourself or Mr. Crookes. I have heard from Master and—*Masters*. It appears (as I have thought from the first) that he is on the *orthodox occult* path, in his general method. "No one went nearer than he did to the *laya* region" I am told. The *laya* is the *Nirvana* of all organic (we have no inorganic) Substance, the zero point or "neutral centre" where all *differentiation* ceases. But when I asked for a few lines written in a language that I could not write, using scientific (chemical?) terms and symbols to show Mr. Crookes that the Masters were (*a*) in earnest and (*b*) that they *knew* what Mr. Crookes was talking about with his Greek letters and figures and H.'s and N.'s and N.C.'s—Master told me very coolly that He would be very sorry to be *showing his ignorance*!! He knew nothing of modern chemical terms and Mr. Crookes knew nothing of Alchemical jargon. He looked into the *aura*—(much good this will do Mr. Crookes!) and found in the said "pamphlet aura" only two deflections, and one small point, half of one—which showed error. I asked Him to point it out and he laughed, and I saw no more of Them.

Well to-day Dj. Khool put in an appearance and was in a hurry and would not wait and so I had to send Louisa away—with my legs half rubbed because she looked at me listening—as though I were crazy. Then he told me that Master sent in a word for you, and me to tell you: "Sinnett has evidently forgotten what he had read in the Comm. on the 7 Stanzas (Book II Archaic period). Otherwise he would have known that out of what is plainly stated there, seven such pamphlets (as about *protyle*) could be written by Mr. Crookes if he only knew it. No such scientific *orthodox* terms used in the S. D. but all that can be given out in *this* century is there and about chemistry and physics more than anything else. If Mr. Sinnett is willing to read those portions to Mr. Crookes—or Mr. Crookes wants to read them himself—send the MSS. to them by all means. (Thanks) . . . Anything that will appear hazy, incomprehensible or too *grotesque* I (Master) am willing to explain and *even to be corrected* if I fail to do so."

On my kicking against the idea of sending you the MSS. which I want all the time for reference—(then, Lord! Mr. Crookes to see and *laugh* at it!!!)—Dj. Khool said that if I had any regard for yourself and Mr. Crookes I better do so, or *else never ask Master to help anyone again*. And then he added that one of Master's *Chums* (he learnt the word from Olcott) a Syrian [probably the Master Jesus], upon hearing of your letter to me about *protyle* (that I had sent on to Them) and your proposition, had very seriously remarked that something *ought to be done* for Mr. Crookes; and Master had agreed with him; only that *He* laughed (Mah. K. H.) at me, advising Master to do that

something, for otherwise I would be asking and bothering Them next to baptise one of the London Theosophists' children.

Thus it is *I* who receives the kick. Never mind. Well, D. Kh. said before parting company that I better write and tell you all; that there was a chance for me that either you, or Mr. Crookes would refuse to read over that which you had already read, and Mr. C. something that he is sure to find stupid, unless he reads the *Comm.* on *Stanza VI* with great attention. Well I am ready to do *my* duty. But I do hope Mr. Crookes will refuse.

It is true that ever since you left, Master has made me add some thing daily to the old MSS. so that much of it *is* new and much more that I do not understand myself. So that with God's help you may find in it something to attract the attention of even such an eminent man as Mr. Crookes.

I never thought he *was* so learned—till I heard Masters' opinions about him and his *aura*. Master says, there is no one higher than him in chemistry in England, nor elsewhere except Butlerof[1] who is dead. But then Butlerof spoiled his brains by Spiritualism and took it all for God's grace, and became stupid at the end.'[2]

Judging from the next letter,—written probably a few weeks later, after the New Year had set in,—the rough MS. sent by H. P. B. did arouse Mr. Crookes' criticism rather than his enthusiasm, and so induced the Masters, the real authors of *The Secret Doctrine*, to make still more changes in those parts of the MS. which dealt with " chemical " things. The following is what H. P. B. wrote about it on January 10th, 1887:

You want to know what I am doing? Atoning for my sins of having sent to you my *Archaic Doct.* before it was ready. Rewriting it, adding to it, pasting and repasting, scratching out and replacing with notes from my AUTHORITIES. I was told to send you the MSS.—but not told when. The Countess who is always on the look out for practical things, wanting to profit through Hamilton going back to London—made me send with him the MSS. Two days after I was asked for it, and when I said it had gone was answered " so much the worse for you "—thanks. It appears that in its crude state it failed to make Mr. Crookes faint with rapture and he must have pronounced it a full blown flapdoodle. At least I augur it so and surmise, considering the *chemical* changes produced in it, of which neither before nor now do I understand one rap. Nor do I care.

[1] Alexander M. Butlerof, well-known Russian chemist, discoverer of tertiary alcohol (1864).

[2] *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 224 *et seq.*

Science and Occultism

Two points in these letters arrest our attention. They are (1) the extraordinary interest awakened among some of the Masters by Crookes' discoveries and speculations, so that They even think of going out of Their way to help the scientist, and notwithstanding this, (2) the wide gulf which apparently gapes between the ways of science and the ways of occultism. Nothing illustrates this second point more strikingly than the confession of the Master's " ignorance " of Western *orthodox* scientific terms and distinctions, and even more so the difference in method of acquiring knowledge or of investigation, used by the Masters and by the scientists, as exemplified by the Master looking at the " aura " of Crookes' pamphlet instead of reading and studying it intellectually.

If I must define the difference between the two, I can only do so in more or less figurative language. The scientist adheres strictly, as it were, to the outer surface or appearance of things, the correctness of his definitions, their justification by experience, and the strict logic of his reasoning. This is the adamantine network in which the inner life is caught by the intellect. The scientist judges by his intellect if this " network," this " system," is a logical and consistent whole. In so far as it is this, it is accepted as a true expression of the inner life, and this life is accordingly conceived in conformity with its appearance.

The occultist on the other hand does not seem to bother much about this outer appearance or intellectual expression of things, whether the life is clothed in modern scientific conceptions and presuppositions, or in the more allegorical language of the old alchemists. He rather *makes* himself or *is one*, as it were, with the pulsing life within—this is what is to be understood by " looking *into* (not *at*) the aura "—and so for example he is able to judge if the true inner meaning, or life, or " aura," of the pamphlet is in conformity

with the inner life of the thing itself, of which it tries to give the intellectual expression.

Especially in our dealings with occultism we must always be careful not to cling too much to words or terms, and even more especially so in the case of H. P. B.'s writings. She herself "admitted that to some extent even the esoteric teaching is allegorical"[1] and according to C. W. Leadbeater she thought us "abominably literal".[2] The "aura" is generally conceived as an outer clothing or envelope. We should however think of it more as the sphere of radiation, of outgoing force, and so as the expression of the inner life.

The Two Worlds

Often have I wished, and others also, I am sure, that many of our Theosophical truths, teachings, assertions, might have been written in a language, expressed in images and conceptions, more in line with modern scientific terminology, than has actually been the case. In no other field has the divergence between science and occultism in this respect been more accutely felt, even as H. P. B. felt it when she wrote her letter, than in that of chemistry. *The Secret Doctrine* is one gigantic attempt and . . . failure (assuming that success in this sense *is* possible) to bring about the wished for "concordance" between science and occultism. The nearest approach to it has been realized by the in every sense incomparable Annie Besant, in some of her books. But in general we may say that the gulf between the two still gapes as wide as ever, though evidently this seems to cause the Masters more amusement than worry. We think it of so very high importance that occultism should speak "our" language, but why should not the Masters rather expect of us that we learn to think "Their" thoughts? In

[1] *The Secret Doctrine*, 1st edition, Vol. II, p. 81.
[2] *Talks on the Path of Occultism*, p. 416.

no uncertain words They intimated that to us. Rather than hope for Them to come down to our world, we should aspire to raise ourselves to Theirs. The Master K. H. wrote to A. P. Sinnett:

> *Man of the world*, living in and in full sympathy with it—you are undoubtedly right. But the men of *this other world of ours*, untutored in your modes of thought, and who find very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve . . . instead of we going over to him, he has to come to us . . . leave your world and come into ours.[1]

The language of our world is a language of the time being, continuously getting out of date. The world of Their ideas is an eternal world. Nowhere has this been better demonstrated than by science itself. William Crookes' own dissertations of 1879 and 1886, looked at from the heights of twentieth century science, are very imperfect and out of date now. And the Master's paper in THE THEOSOPHIST of 1882 in part does not escape this criticism. It speaks and thinks in the language and according to the lights of nineteenth century science, before the later important discoveries and widening of ideas. The "Mahatma Letters" show the same effect of time, in this respect. Crookes' subsequent writings of 1903 and later show also clearly this outgrowing his earlier conceptions, limitations, ignorance, as of course they *must*, if they indeed are to show development, evolution, growth.

W. Crookes and C. W. Leadbeater

The above considerations have brought me some measure of resignation in the apparent discrepancy between science and occultism. We must not worry too much about it. Time and the trend of evolution will slowly but surely build a highroad over the gulf which separates them, will gradually bring them more and more together, and at last merge both

[1] *The Mahatma Letters*, pp. 8-9.

worlds into one. For the time being let every one, whom both worlds interest, try to think and write as clearly as he can in the language and of the things in that world in which he has specialized. Do not reproach the "occult chemist" that he does not write the jargon of science, nor blame the scientist that he is not able to make sense of the alchemical slang. The discrepancy seems inevitable. One cannot serve two Masters, as one cannot follow two roads, or do two things at one and the same time. This is illustrated for example in the lives of W. Crookes, the great scientist, and C. W. Leadbeater, the great occultist, each having his own characteristic limitations. The latter saw this clearly when he wrote:

> There are many lines of development for human beings, and it takes many lives to develop the characteristics of any line perfectly. I have spent most of this life in developing the psychic side of my nature, in learning how to see clairvoyantly, and writing about it. I met in our Society, and have worked with, Sir William Crookes; that man spent his life in the study of chemistry, and he knew it perfectly. Over and over again I have felt: "If only I had your knowledge, or if you had my clairvoyance, what work we could do!" It seems a pity that one cannot have in one life both these forms of development. It takes a lifetime to attend to each.[1]

Though it is running too fast into the future, it may yet be interesting to note here that the working together of W. Crookes and C. W. Leadbeater, hinted at in the above quotation, did not stop even when the former died in 1919. I have heard C. W. Leadbeater say last year, that in his latest investigations in Occult Chemistry he had received much assistance from William Crookes, who had shown a keen interest in these researches from their very beginning in 1895, and who now had put at the disposal of the occult investigators the wonderful chemical laboratory which he had constructed on the astral plane for his own use.

(To be concluded)

[1] *Talks on the Path of Occultism*, p. 923.

KRISHNAMURTI AND HIS MISSION

Editorial Note.—As to Mr. Krishnamurti's stated reasons below for leaving the Theosophical Society (if the press has correctly quoted him), *viz.*, (1) that the Society is "an organized belief," and (2) that the "whole idea of a Guru, a Master, leading man to Truth, does not enter my beliefs," I would suggest that Mr. Krishnamurti does not seem to be judging our movement "by the record," or as our Founders envisioned it, but rather perhaps by what our members have made of it to the eyes of an observer. The three Objects certainly do not imply any sort of belief, unless belief in Universal Brotherhood might be implied in the First Object. The Second Object merely encourages study, and the Third research.

No one entering the Society comes without some sort of belief. It might therefore be more truly said that, instead of the Society being an organized belief, it is an organization sheltering people of many and all kinds of beliefs which they are free to hold as they may see fit. It is no doubt true, however, that there are and ever will be, so long as human nature is what it is, people in the Society who will try to bring others to their own particular modes of belief, whatever they may be. But the Society's principles remain unchanged.

As to his second reason, what can the Society be said to be doing that differs substantially from what Mr. Krishnamurti

himself is doing, *viz.*, pointing out the *way* of Truth, which is within man himself? Each is doing the same thing, though at times differently. A teacher, whether a Master or one of lesser stature, may and does successfully point out to others *how* the search for and the realization of Truth takes place, *i.e.*, by looking within, even though he may not be able to *teach* mankind Truth itself. This I think is fundamental in true spiritual conceptions, else why should we be having the very great privilege of listening to Mr. Krishnamurti's own teachings?

Let those who are interested study and judge for themselves.

(*From the "Ceylon Observer"*)

"Religious organizations, educational systems, capitalist corporations—they have all failed in their purpose. They have not served humanity, but have reduced the natural human spirit to servitude.

"Prejudices, bigotry, selfishness and all uncharitableness have been the fruit of man's endeavours these many thousand years, and there is no hope for mankind until all these encumbering appurtenances of life as it is lived to-day are thrown away."

Quietly but expressively these words emanated from the mouth of one who at one time was hailed by Theosophists as the Messiah, the World Teacher. But Theosophy no longer knows him as such, because he abandoned all connection with the movement some time ago.

To-day he is plain Mr. J. Krishnamurti, the Messiah of his own message to the world, not the Theosophic message, as he told a Sunday "Observer" representative yesterday.

"Why did you leave the Theosophist movement?" he was asked.

"Because it is a movement, an organized belief," was his prompt reply.

After a pause, he added: "There was another reason. This whole idea of a Guru, a Master, leading man to Truth does not enter

my beliefs. No man can teach mankind the Truth. Mankind must realize the Truth for themselves."

"Do you then reject the title of Messiah?"

"I have never denied it. The late Dr. Annie Besant described me as the Messiah. What I tell people is: Do not bother whether I am a Messiah or not, but listen to me. I have found out what to me is Truth or God."

Mirror of Truth

"Then you have a message for the world?"

"I only put a mirror before the world so that the world can see itself in the mirror. It is for mankind to see itself there. But if men and women refuse to see and to learn, what am I to do? Can I knock them on the head?"

He then fell into deep thought before he broke out: "I do not believe in organized religions of any kind. Religious beliefs cannot be organized without harm being done to religion. I think they really impede man. I dissolved the organization to which I belonged when I left Theosophy, and I do not want to start another.

"But I have got something which I believe will help mankind, and I want to say it. I believe very strongly that all organized religions have failed to make mankind kin. It is not merely a belief; it is a fact. Organized religions have failed to break the bonds of nationality. Priests blessing cannon in the last war was not only a most unedifying sight; it was a terrible proof of the failure of organized religions.

"I do not believe that there is any need of a human mediator between God and man. Bigotry, hypocritical professions of faith and cynical worldly conduct—these are the fruits of organized religion. Instead of peace and fellowship you have discord and competitive strife. Let us first understand the disease of nationality, of class distinctions, caste and the other hampering vices which have come into being through the apotheosis of the spirit of acquisitiveness. It is only then that we can devise remedies for the sleeping sickness of civilization."

Not a Communist

"Do you then believe in Communism?"

"Please do not give my beliefs a label," he remonstrated. "I know nothing about Communism. I have never read anything about it or seen it in action in Russia. To me a man's belief must be as natural and free as the air. That is why I am against all organizations or systems. They attempt to force men's beliefs into a

groove, and anything enforced from outside is inimical to the growth of a man's mind and spirit."

"What is the root of your objection to the capitalist system of society?"

"A system which recognizes a distinction and a difference between commercial morality and the morality of religion is rotten to the core."

INDIVIDUALIST

"You are not then a believer in the theory of individualism?"

"I am a sincere believer in individualism, but not in the individualism of an acquisitive society. We are to-day expressing our individualism in the things that do not matter. Individualism as practised in the world is the power to create riches for oneself and misery for others, whereas individualism should find expression in the power to create happiness for mankind in the material as well as in the artistic and spiritual spheres.

"In many countries there has occurred a revolt against individualism in commerce and industry. But what are they substituting in its stead?—an organization, a system based upon a philosophy of stark materialism. That is not the remedy. The only remedy lies in the reformation of the very attitude of society towards the material things of life."

"How is that to be achieved?"

"By the realization that economics and religion are interrelated. The religion which one takes to the church or the temple and the religion which one practises in daily life, in the heat and toil of earning one's living, should be the same. But is it? The struggle to appear to be better off than one's neighbour, the love of display, the greed for material accumulations, utterly regardless of what happens to one's fellowmen—all these things are a matter of everyday practice despite the churches and the temples and the priests.

"What I feel about organized religions is that they bear no relation to the life of mankind. The preoccupation with ritual and the outward forms of religion leaves them indifferent to the realities outside their churches and temples."

The impetuous torrent of words and thoughts continued with scarcely a break: "The state of the world to-day is a terrible reflection on organized religions. The tumultuous clamour of warring commercial organizations is heard everywhere in the world at the moment. Armaments are piling up and the nations are sharpening their weapons for another blood bath, and the voice of organized religions everywhere is powerless to turn mankind away from the precipice."

Educational Systems

"Do you think the system of education is responsible for the bankruptcy of creative intellect?"

"Yes, the educational systems upon which the peoples of the world are nurtured are responsible for the stupidity of men and their rulers. The mass production of standardized intellects, the elevation to the rank of virtues of the aggressive instincts of the savage, and the submergence of originality and individuality in thought and feeling and conduct—all these influences have been at work to produce a chaos of competing organizations and system of society, which seek a release from their besetting difficulties in an armed clash that leaves them worse off than before."

"What system of education would you substitute for the present one?"

"It is not a system that we need, but the men who have the capacity to think profoundly and creatively. We do not want a regimented system which can only turn out cogs for a machine. Each man must be taught to think for himself, and not merely to conform to a preconceived system of society."

"What about the backward intellects which are content to grub along without thinking about life or art or religion?"

"I believe that education of the right type will awaken even such minds to a realization of themselves. If men are intellectually or spiritually backward, that is the fault of their environment, their heredity or their lack of the right opportunity."

"To whom then would you hand over the education of the peoples of the world?"

"To the deep and original thinkers who can rouse other men also to think for themselves."

"Would that not lead to a chaos of competing educational systems?"

"Is not there chaos in the world to-day," he replied, "as a result of the existing educational systems? Unemployment, the dislocation of markets, reckless competition, the jettisoning of humanitarian principles from the economic system, and the substitution of the balance-sheet for the Bible or the Bhagavad-Gita—is not this the result of modern systems of education, and cannot something better be found?

"If something better cannot be found," he added with a deprecating wave of his hands, "then civilization is doomed."

THE THEOSOPHICAL SOCIETY AND ITS ESOTERIC SECTION

II

IN my article on the Theosophical Society and its Esoteric Section which appeared in the April issue of THE THEOSOPHIST, it was shown beyond doubt by documentary evidence that the only object of the Theosophical Society, from its inception in 1875 till the Founders settled in Bombay in 1879, was to investigate unexplained laws of Nature and the powers latent in man.

1880-84

The Rules as revised and ratified by the Society at Bombay on the 26th and 28th February, 1880, contained among other objects the following:

> VIII. (*d*) To seek to obtain knowledge of all the laws of Nature . . . and so termed the OCCULT SCIENCES.
>
> (*g*) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement . . . But no Fellow shall put to his selfish use any knowledge communicated to him by any Member of the First Section; violation of this rule being punished by expulsion . . . nor to reveal it, except with the permission of the Teacher.

1885-87

This remained in force till a Committee on Rules revised them again and these revised Rules were approved by the

General Council on the 29th December, 1885. All the aims and objects of the Society were then summarized under three heads as we have them to-day, although the scope of the Second and Third Objects was limited. The Third Object then ran as follows :

Third : " A third object, *pursued by a portion of the Members of the Society*, is to investigate unexplained laws of nature and the psychical powers of man."

In the two succeeding years the Rules Committee retained the Third Object as adopted in 1885.

1888-1896

Colonel H. S. Olcott, in chartering the Esoteric Section of the Theosophical Society in 1888, said : " While in London and after having a full understanding with H. P. B. as to the best way to carry out the policy of *divided work in the Society* which had been indicated for us by a Master, in a letter phenomenally given me on board my steamer, the day before reaching port, I issued the following Executive order to create the Esoteric Section of the Theosophical Society."

In his Annual Report presented to the Society on the 27th December, 1888, the President-Founder recorded as follows :

" I have never interfered with the esoteric or metaphysical part, nor set myself up as a competent teacher. That is Madame Blavatsky's speciality ; and the better to enunciate that idea, I have just issued an *Order in Council*, in London, creating an Esoteric Section under her sole direction, as a body, or group, entirely separate and distinct from the Society proper, and *involving the latter in no responsibilities towards those who might choose to enrol themselves in her list of adherents*. With our forces united, each doing the work most congenial and attractive, we two have, under the favour, or rather the benevolent sympathy, of our Teachers, built up this Society . . . "

Consequent on the order of the President in Council instituting *a separate division of the Society under the guidance of the Corresponding Secretary*[1] *of the Society*, for the purpose of more particularly aiding the parties interested *to carry out the Third Object of the Society*, and on three other grounds, the Rules were again revised and adopted by the General Council on the 29th December, 1888. The Third Object was still retained as before, and the following note was added to it in parenthesis:

> The Fellows interested in this third object now form a distinct private *division of the Society* under the direction of the Corresponding Secretary.

In February, 1890, Madame Blavatsky had "appointed Colonel Olcott her confidential Agent and sole official representative in Asiatic countries as Chief of the Esoteric Section," and directed that "all correspondence relating to and Instructions emanating from the same to pass through his hands". At this period an effort was made to overthrow the Theosophical Society and to build on its ruin another body of the same name, by one who repudiated the Masters, and tried to substitute for them some bogus Adepts in the Rocky Mountains, and thus ruin the cause. After giving this warning to the Members of the Esoteric Section, H. P. Blavatsky established, in the summer of 1890, an Inner Group within the Esoteric Section and succeeded in gathering round her a certain number in London. In January, 1891, she definitely organized the Esoteric Section in India, relieving Colonel Olcott of his responsibility in it, and to safeguard the neutrality of the Theosophical Society she changed the name from the Esoteric Section of the Theosophical Society to the Eastern School of Theosophy (*vide Lucifer*, February, 1891).

The Esoteric Section, however, continued to exist as an Inner Group, as on April 1st, 1891, she issued an order which ran as follows:

[1] Then a regular Officer of the Theosophical Society.

"*I hereby appoint, in the name of the Master, Annie Besant, Chief Secretary of the Inner Group of the Esoteric Section* and Recorder of Teachings." Signed, H. P. B.

Thus it is evident that though the name was changed to Eastern School of Theosophy, the Esoteric Section still continued as an Inner Group in it. This Esoteric Section was once again thrown open for a period of five years, from 1911 to 1915, to the Members of the Eastern School of Theosophy. Even though the Esoteric Section was later closed to fresh admissions, those who had already joined it still constituted that Section "which is designed to work on the *original lines* for which the Theosophical Society was founded and to carry out the Third Object of the Society".

1897-1905

The Third Object was continued in the very form in which it was adopted in 1888 till the Rules were revised by the General Council, which included among others Mrs. Annie Besant and Mr. C. W. Leadbeater, in July, 1896. (*Vide* the President-Founder's Executive Notice, dated London, 9th July, 1896.) It was then that the Second Object was widened so as to include the study of all Religions and Philosophies and the *Third Object* was worded as we have it to-day, *viz.*, "to investigate unexplained laws of Nature and the powers latent in man". Here it will be noted that the scope of this Third Object was also widened by omitting the words "pursued by a portion of the Members of the Society" and by changing the phrase "the psychical powers of man" into a more explicit one, *viz.*, "the powers latent in man".

It may also be mentioned, as very few Members are likely to be aware of the fact, that a Board of Trustees of seven Members representing the whole Society was constituted

on December 14th, 1892, thirteen years before the Society was incorporated at Madras, in 1905, and the Trust Deed was registered in the Office of the Registrar of Deeds. This Deed, though primarily intended for the safeguarding of the property of the Society, contained the Objects of the Society as they were during that period.

It is true that Colonel H. S. Olcott's resignation of his Presidentship on January 1st, 1892, his subsequent revoking of the same on August 21st, 1892, under instructions from his Guru, and the later incidents which ultimately led to the secession of Mr. W. Q. Judge from the Society in 1894, led him to think seriously of the possible danger of the influence of the Esoteric Section on the Theosophical Society, thereby limiting the scope and freedom of action of the Society. But even as early as 1893, in his Presidential Address referring to the Eastern School of Theosophy, Colonel Olcott wrote: "She (Mrs. Besant) and I are now at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our Members . . . Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888,—*now known as the Eastern School of Theosophy*—and of which she is the sweet spirit and the guiding-star, have passed away—I hope, for ever." Again in his Presidential Address on the 27th December, 1895, he records as follows: "I am most happy to tell you that the restraint formerly used towards myself as to the work of the Eastern School of Theosophy has all passed away with the American Crisis. I am now in a position to cordially testify to the value of the teachings given by Mrs. Besant . . . and to recommend such as incline towards the study and practice of . . . Esotericism . . . There is no sign of dogmatic assumption nor of desire to interfere in the practical working of the Society . . ."

The Society in its constitution has provided for three objects and also has a provision to do such things as are incidental or conducive to the promotion of all or any of the three objects.

A constitution is not made all of a sudden as some hold. It grows out of years of experience by conventions and practical working. When the Society was incorporated in 1905, the Constitution and Rules were framed as they existed at the time; they were really those adopted by the General Council in 1896. There is evidence in the growth of the Society that the Esoteric Section was chartered for the carrying out of the Third Object of the Society. Though it is true that the Esoteric Section is a separate body, yet it forms a *distinct private division of the Society.*

Some think that a legal document for securing the possession of the Esoteric School rooms should be obtained from the Theosophical Society. As regards the Shrine Rooms now occupied by the Esoteric School of Theosophy in Adyar, the very fact that that body has been in sole occupation for the last thirty years would give them a legal status sufficient for the purpose. The resolutions of the General Council in a body like ours ought to be looked upon as giving a status which no legal document can ever surpass.

In spite of the foregoing evidence of historical importance relating how the present Constitution of the Theosophical Society has grown, if it be argued that there is nothing definitely mentioned in the Rules about the Esoteric Section or the Esoteric School of Theosophy, then it may similarly be argued that there is nothing mentioned in the Constitution and Rules of the Society about the publication of THE THEOSOPHIST or the maintenance of the "Theosophical Publishing House" or the "Vasanta Press". If H. P. Blavatsky obtained a charter from the Theosophical Society for the Esoteric Section (afterwards widened into the

Esoteric School of Theosophy) and Colonel H. S. Olcott brought to bear upon the Theosophical Society the burden of publishing THE THEOSOPHIST and the maintenance of the "Theosophical Publishing House," Mrs. Besant also presented the "Vasanta Press" to the Theosophical Society. If the three existing Objects of the Society, and Clause 2 (*d*) which provides for the doing of all such things as are incidental or conducive to the attainment of the above Objects or any of them, are not sufficiently clear to admit of the Esoteric School of Theosophy, the publication of THE THEOSOPHIST and the management of a Press and a Publishing House all within the scope of the Theosophical Society, it is time the Society included them clearly. It is strange to see some compare the Esoteric School of Theosophy to the Co-Masonic Order, the Bhārata Samāj and the Liberal Catholic Church. The main difference between the Esoteric School of Theosophy and those movements is that while the Esoteric School of Theosophy admits *only* active Members of the Theosophical Society in good standing for at least two years, the other movements have no such relation with the Theosophical Society. Besides every Member of the Esoteric School of Theosophy is bound to support the Theosophical Movement before the world.

M. SUBRAMANIA IYER

INTUITION

BUT as the ranks thin around us, and, one after the other, our best intellectual forces depart, to turn into bitter enemies, I say: "Blessed are the pure hearted, who have only intuition, for intuition is better than intellect."

H. P. B.

CORRESPONDENCE

Fascism and Theosophy

I

AFTER reading Mr. Hemshell's *Fascism and Theosophy*, I think other members may be as much interested as I was in the enclosed cutting from Mr. Hannen Swaffer's article "In Praise of War" in *The Daily Herald* of 24th April, 1934:

> You will find in the Duce's book, "The Political and Social Doctrine of Fascism" (Hogarth Press, 1s.) the following:
>
> "War alone brings up to its highest tension all human energy, and puts the stamp of nobility upon the peoples who have the courage to meet it . . .
>
> "Thus a doctrine which is founded upon this harmful postulate of peace is hostile to Fascism."
>
> That's that!

Theosophists have a big job ahead to educate mankind to discriminate between the highest tension of animal energy and that of human energy. Then perhaps the good points of "the Corporate State" may be freed from false analogies which lead to war-mongering.

KATE SMITH

II

It was distressing to read in your April issue an article on Fascism. It would seem that there must be something wrong in the teaching of Theosophy to lead anyone to see any connection between its ideals and those of Fascism.

To be brief, Fascism firmly believes in fighting, persecution and terrorism, all of which can never be considered Theosophical. It is these ugly features, obvious to the whole world, which cause dismay to find a Theosophist urging this political movement as a means of helping the Blessed Masters.

With regard to the German Fascist idea of separating Aryans from Semites, *The Secret Doctrine* (Vol. II, p. 200; 1888 Edition)

states: "The occult doctrine admits of no such divisions as the Aryan and the Semite."

The *Bhagavad-Gita* cannot be invoked either. This book, as well as every other sacred book, was never intended to be taken in its dead letter meaning.

To me, the whole matter is very regrettable.

CLIFFORD PHILLIPS

(We have received other letters of considered protest against Mr. Hemshell's article, as also against Mr. Butterworth's communication in respect of the Douglas Social Credit System, for which we regret we have not the space at this time. As is obvious, it has been our purpose to invite discussion by publishing letters or articles upon which opinions may differ.—ED.)

Other Dark Spots

Under the heading of "Work in Geneva," Dr. Anna Kamensky states in your April number that an exhibition of the dark side of Russia's life is to be given, from which the enlightened side of her activities, such as the proposals for total disarmament, efforts to eliminate prostitution, to spread education and introduce penal reform, is apparently to be omitted. She also draws the conclusion that what misery there is in Russia is due to her present godlessness.

I should like to know if in the cause of Universal Brotherhood similar exhibitions of conditions prevalent in other countries are to be organized. That is to say, are we to show to the world at Geneva pictures of half-starved children and despondent unemployed men and women such as can be seen any day in the slums and the countryside of England and the Continent, and I believe also of the East? If so, what conclusions are to be drawn from them? That our godlessness is as great as that of the present Russian rulers, or that it is greater?

The Russian Revolution, like the French, was the outcome of centuries of oppression on the part of the rulers of the Church and the State. After the Revolution she suffered from chaos and famine. But we other Western nations were not nearly so unfortunate, and yet we are allowing our populations to suffer the most appalling degradation and misery in spite of our religion, economic organization and plentiful harvests.

If we say that the semi-starvation in Russia is due to godlessness, then we must ask ourselves to what it is due elsewhere, and get rid of the squalor, oppression and slavery (in the form of sweated labour and prostitution) which we tolerate in our midst, before we can prove conclusively to the Soviets that their materialistic doctrine is wrong.

If it is necessary to direct the light of investigation to our darkest spots, then let us by all means have an exhibition of our shame at Geneva, but my sense of justice is not satisfied at hearing one country indicted because she is frankly materialistic, whilst others are left out because they claim a spiritual superiority which finds very little expression in practice.

I very heartily join Dr. Kamensky in appealing to Theosophists to be light-bearers and reformers and thus carry on the torch which our leaders have so far carried with so bright a flame.

At the same time, may I congratulate you on the excellent standard of THE THEOSOPHIST from every point of view? I use it a good deal now for propaganda purposes and find that it is just as inspiring to those "on the fringe" as to the small band of Theosophists with whom I share my number.

G. EEDLE

Our Policy

I want to tell you how glad and thankful I am about your policy of not giving room in THE THEOSOPHIST to controversial matter concerning the election of the President. Your policy seems to me to be the only one worthy of the dignity of the Theosophical Society.

AXEL VON FIELITZ-CONIAR

Nominalism

For him, who knows the unusual circumstances under which *The Secret Doctrine* was written, it is a matter of moment to accept without examination corrections of the text so carefully revised by people of learning and understanding.

This reason moves me to examine the brief note signed by Mr. A. A. Prins which appears in THE THEOSOPHIST, March, 1934, page 718, with the title: "A Slip in 'The Secret Doctrine'."

H. P. B.'s passage reads as follows:

> There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it noumenal Essences have more reality than their objective counterparts: wherein resembles the system of mediæval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

Mr. Prins adds:

> It is clear that it is not the Nominalists but the mediæval Realists that are meant here. It was the scholastic Realists who insisted on the real existence of "universals" or general notions or ideas, as any handbook or the Oxford English Dictionary will show. For the Nominalists such abstract concepts were mere names (nomina).

H. P. B. referred to the outstanding doctrine of mediæval Nominalism as explained by Peter Abelard at the beginning of the twelfth century; for she expressly had rejected the materialistic Nominalism of Roscelinus, condemned by the Church in 1092, in her note on page 32, where she asserts:

> . . . meanwhile, we claim our rights of Conceptionalists as against Roscelini's materialistic views of Realism and Nominalism.

This Conceptionalism introduced in England by William of Occam as an outgrowth of the Nominalism of Abelard who held that "universality resides only in judgments and predications," and admitted that "general propositions may be true of real things in virtue of the similarities of the latter". Being a Platonist, Abelard accepted the transcendent reality of ideas: his Nominalism was in close keeping with his Platonic doctrine. Occam, his follower in the fourteenth century, declared that "concepts are natural signs of many things and in that sense are universal".

During the nineteenth century another revival of Nominalism appeared in England with James Mill and his son John Stuart Mill who in his *System of Logic* expounds it at length. H. P. B. had nothing to do with this and therefore she emphasized mediæval Nominalism.

The Oxford English Dictionary does not support the connotation expressed by H. P. B.; we should not forget that this dictionary, a perfect history of the English language, does not record ideas beyond the actual use of the words which convey their meaning. There is no quotation for Nominalism in its philosophical sense prior to 1528; consequently it does not register the mediæval Nominalism referred to in the passage pointed out by Mr. Prins. So there is no slip, and no correction should be made.

R. BRENES-MESÉN

What is Brotherhood?

I beg you to publish these lines on Brotherhood.

I must really smile at Mr. H. van Gelder's idea to instal in the Theosophical Society a sort of commission to judge the fitness and right understanding of Brotherhood by its members. It reminds me of the "Keuschheit komission" (commission for judging chastity) instituted by the Austrian Empress Maria Theresa. Does the writer earnestly think that there is somebody living who could clearly state and explain in such a precise manner what Brotherhood means, that it will never exclude anybody by misinterpretation?

All prominent Theosophists talk about it and—I am *convinced*—every one of them does his uttermost to live and act accordingly. But the moment one of them happens to express himself differently as to how Brotherhood should be expressed, that one is blamed in

words to the effect that here is a nice show of members talking to each other of Brotherhood and at the same time rebuking each other of unbrotherliness.

What is Brotherhood? How is it to be expressed? Who can explain it? To me, to these questions there is only one answer: Try to catch Krishnaji's idea on the point.

That brings me to some arguments often touched in THE THEOSOPHIST on Bolshevism, Fascism, Hitlerism, and the like. Readers of THE THEOSOPHIST are always presented with opinions, pro and con. One cannot say which one is more right, because one is always on that side which is according to one's own temperament, to *one's own* idea of right and wrong, and to *one's* conception of what is good for the people and for humanity (especially as to spiritual matters). *We* want to judge from *our* point of view according to the background of our ideal; and here we are. In the name of what *we* think right we *fight*, convinced as to our *duty* to fight for it and . . . tableau! Hail Brotherhood, hail Peace!

To these conclusions I came by looking deeply into my own heart and soul. The remedy to it? We must rid ourselves of all standards, freeing our minds from preconceived ideas, and practise meekness.

PIA MÜLLER

"The Lamasery"

I have read with great interest the description of the Lamasery in the December and January issues of THE THEOSOPHIST. Since I work in West 54th Street, only seven blocks away, I recently took time off to walk down into this locality to see what the conditions are now. The house shown on page 308 of the December, 1933 issue is still standing, but many houses of the same type and period in the vicinity have given place to skyscrapers. The house faces east on 8th Avenue and the exposed side is to the north. The framing for shelter as shown in the cut has long since been removed and the walls have been painted a light red with small white markings to imitate the original mortar joints between the bricks. Large openings have been made in the walls near the street level and glass show windows have been installed from the corner on 8th Avenue clear back to the entrance leading upstairs. A large optical business occupies the entire ground floor, offices and display rooms on the front and lens grinding machinery at the back. There are many small shops in the neighbourhood, radio, jeweller, cigar stores, lunch counters, haberdasheries, etc., but the carriage factory mentioned by the visitor must have vanished several decades ago when carriages made their exit from the streets of New York.

The entrance at the back is 302 West 47th Street, and I suppose it is the same as when H.P.B., Colonel Olcott and the many

distinguished visitors used to pass through it and up the stairs. The stairs are evidently the same. Upstairs the corridor walls are in the same position, but inside the apartment, or flat, great changes have taken place. I was told by an attendant, who remains on the premises to let out rooms, that about six years ago the house was converted into a cheap rooming house. He said that each flat had originally four rooms but that these have been subdivided into eight small rooms. The attendant was able to trace for me the outline of the original partitions so that I could get a fairly accurate idea how the flat looked when H.P.B. occupied it. Her writing room was on the front and included the front windows and the first side window on 47th Street. This part of the house has an offset of about two feet extending out from the main wall and a similar offset is shown at the back where the entrance is. Between the front room and the room immediately behind it there were originally two sliding doors, the opening for these can still be traced in the present walls. Just behind this second room was what I take to be the dining-room, and behind it was the kitchen which is now a small bedroom but its original purpose can still be easily recognized.

As I looked over the rooms I thought perhaps there was possibly nothing in any of them the same as when H.P.B. went about in them, unless it might be the fireplace in the front room; pipes for steam heat have been run throughout the building but her fireplace has not been disturbed. It is a plain old-fashioned fireplace, so common in England, with a heavy grate for burning coal, and I am sure it is just as it was when H.P.B. used to sit and muse before it—if she ever mused. The fireplace was the only thing left that seemed to vibrate her presence, and if it had the power of speech, or I had had the gift of clairvoyance, I think I might have salvaged many choice stories which that fireplace could tell but which have never been told. At any rate I was thus deeply impressed.

Some months ago I wandered down Irving Place at about 15th Street on the East Side to see if Number 46, where the Society was organized, can still be seen, but was disappointed to find that this house with many others near it gave way years ago to make room for a large high school building, the Washington Irving.

When Dr. and Mrs. Cousins were in New York two years ago, Mrs. Cousins organized a vegetarian Society, and the first public meeting was held in the auditorium of the Washington Irving High School, which, I think, occupies the identical space where the house stood bearing the number 46. The meeting could not have been held in a more appropriate setting but this fact was not known to Mrs. Cousins when she planned it.

I hear that you may soon be returning to America. If this is true, you need not doubt that there will be a warm welcome awaiting you.

G. C. HUCKABY

Education by Drills

. . . I read your article "An Armistice-born Dream" in the December THEOSOPHIST with the greatest pleasure because it dealt with a matter . . . with which I am actually working at the present time . . . you said exactly the things that I have been preaching for years.

. . . I am connected with a liberal school . . . I have absolute freedom to carry on educational experiments along the lines suggested in your article . . .

The physical body is cared for through teachings regarding health and diet coupled with exercise, etc.

The health of the astral body is looked after in various ways but I am giving special sense drills. I am working with taste and smell through the medium of dilute solutions giving a constantly increasing ability to taste and smell ever more dilute forms, also to distinguish between similar tastes and odours when in a weak form . . . I am also working to develop a sense of beauty in form and colour . . .

Mental drills emphasize reasoning, visualization, and memory as well as mental alertness . . .

W. SCOTT LEWIS

Does Krishnaji Mean This?

The other day I met two of my young friends. One of them told me that the other had made a discovery. He used to believe that there were more bad than good people in the world. He had now discovered that there were more good than bad, and added that he would soon discover that there was some good in all.

I said that the process would not stop there. He would soon find that there was more good than evil in every one and in every thing, and ultimately that all was good and that evil did not exist.

They wanted to understand what I meant by that, and I had to think and justify my statement. Of course I pointed out that all was That, and nothing but That, and if we must speak of That as good or bad, we must call That good. All people and all things, being only That, recognized in their separate individuality by our limitations only, they must be good as That. God, Life, or whatever else we might call That, was good.

Life alone is, and Life is one continuous whole. In That, in Life, there can be neither good nor bad, neither high nor low. These conceptions are created by ourselves, by our conventions and by our standards of measurement.

Then it occurred to me that perhaps Krishnaji meant this when he, without denying the existence of the Masters, refused to talk of Them and asserted that Their existence was unimportant from the

point of view which he was trying to explain. That stages of evolution and the long laborious path to attainment did not accord with his way of thinking. That, without effort, by merely putting away from us these conventions, these standards, these limitations upon life, we could identify ourselves with that Life. That was true attainment. That was the way to Truth according to him.

P. M.

Mr. Leadbeater: An Impression

When on a summer-day the sun reappears from behind a passing cloud we feel the sunshine brilliant, benevolent and warming to the core.

This impression is the only impression I ever got from Mr. Leadbeater; the only way in which I can think of him is as a heart which is a sun.

All who read Mr. Jinarājadāsa's dream, "Flowers and Gardens," will feel the reality of his description of the Head and the Heart, when they think of the strong sun that led our Society in strength and love and the smiling sun that flooded it with golden sunshine for many, many years.

Happy indeed are the Society and the world to which these hearts are pledged.

A MEMBER OF THIS SOCIETY AND OF THIS WORLD

Suggestions for the Society

I asked a businessman, member of several clubs, who enjoyed reading Theosophical books, why he did not join a Lodge. He replied: "I am interested in information, not in a religion."

Perhaps he hit a keynote. For there are many idealistic people, eager for spiritual ideas, yet unwilling to identify themselves with a religion. Religion is not as popular as it was once. We have the information that many are seeking, but we are presenting it in the wrong manner.

If we desire to attract cultured types, we must make our outer form more attractive, and revolutionize Lodge rooms. Most are gloomy, and in old-fashioned houses. I know of four such horrors around this city. If I took a friend to one of these he would think I belonged to a "nut" religion. The last one I attended was almost of a spiritualist nature; candles, gongs, meditation, and Parsifal badly played by the inevitable earnest woman. Music, meditation, long introduction to speakers, should be abolished. So I do not take my friends, but I lend them books.

Why cannot Headquarters appoint a lecturer of taste to change these conditions? It would be his duty to study the best magazines of modern art and architecture. (I can supply a list, if necessary.)

From these he could choose many pictures, mount them on slides, and use them to illustrate different types of rooms suitable for public gatherings. He could at the same time show various colour schemes, explain possibilities of painted woodwork, and stress the importance of attractive curtains. From good interior decorators he could procure inexpensive samples and estimates of materials suitable for drapes. Thus in a nutshell he could demonstrate how rooms could be improved with little expenditure. A person of taste can re-create houses on a minimum budget. This lecturer could then tour the Lodges, and impress them with the necessity for improvement. Lodges would not be forced to accept these suggestions, but it is probable such practical information might fire them to change. We are good people, unselfish, but dull, uninformed.

Though I am keenly interested in biographical material concerning our beloved leaders, yet I would forbid the hanging of large portraits. One picture has the dangers of deification, and several resemble a chiropractor's college. Perhaps pictures could be placed in libraries and condensed in size. Your own beautiful Krotona has but one of these heavy portraits.

Then there is need for a tactful and charming person to greet strangers. This person could tactfully procure addresses, and introduce strangers to the features of the Lodge and to members. The first time I entered a Lodge was a sacred occasion for me, I felt I was going "home". I walked up bleak stairs, entered a graceless room full of huge pictures, glaring lights, shabby curtains, stiff chairs—and stiff people. I smiled at two elderly ladies, but they were busy discussing Karma and did not notice me. In revolt I fled. Had it not been for . . . bookshop, I never would have realized the dignity of the Society.

We talk of beauty, clear colours in auras, then hold meetings in brown rooms with dingy curtains. Naturally the worldly person runs away, as I did, probably never to return, unless he has the good fortune to contact a bookshop like that.

Such an occult bookshop is invaluable. I wish we could have one in the busy section of each town. Such a shop attracts all interested in philosophic ideas, and enables the public to be told of Theosophical lectures, if their interest warrants such direction.

It might be a good thing for each Lodge room to have a magazine rack, or large table, on which were most of the magazines on occult and "brotherhood" subjects published in the world. Magazines on capital punishment, anti-vivisection, vegetarianism, peace, prison reform, etc. Such material would attract scholars, and help us to become more universal-minded. A bulletin board, too, could post newspaper articles, notices of new occult books, and information concerning any of the cultural subjects that should interest occultists. There are often lectures at universities and town halls that many of us might enjoy, but that we never know of.

W. B.

"The Presidential Election of 1941"

For some years now there has been a tendency in our Society for Tom, Dick and Harry to step forward and try a little tinkering with our Rules and Regulations. In 1931 there were thirteen Propositions, in 1932 eleven, and in 1933 eighteen Propositions and six Amendments. This craze for continuously altering the Rules has become positively ridiculous, as the following example, which has come within my own experience during my short term of office as Recording Secretary, will amply show. One General Secretary proposed a certain alteration; as soon as this proposal had been sent out to the members of the General Council and before even the voting had taken place, another General Secretary sent in a counter-proposal for reversing the first General Secretary's proposal, to be voted on the following year *in case the first Proposition in the meanwhile should have been accepted!*

In your June issue, under the above title, Mr. M. Subramania Iyer proposes serious alterations to Rule 10. I may mention at this point that this Rule was drafted by a committee of three members (Mr. C. Jinarājadāsa, Mr. Ernest Wood and Mr. Hirendra Nath Datta, with the assistance of Mr. A. Schwarz), that it was voted on by the General Council in 1931, and that it was carried by a majority of 44 votes to 1. Amongst those who voted for it were Mr. A. P. Warrington, the Rt. Rev. C. W. Leadbeater, Mr. A. Schwarz and Mr. C. Jinarājadāsa, and all General Secretaries of the more important Sections; the only vote against it was from the General Secretary of a small Section, representing some 75 members. This is a clear proof that it was generally considered as a great improvement on the previous Rule. Now considering the strong committee which has drawn up this Rule, and also the fact that the General Council has voted practically unanimously for it, it would, in my opinion, be decidedly unwise to make hasty alterations.

The chief reason, as far as I can make out, which made Mr. Subramania Iyer come forward and advocate a change, is that he considers this Rule responsible for all the unpleasant controversies which have taken place during the recent election. Let us investigate whether the proposed new Rule would really prevent a repetition of the unfortunate crop of pamphlets and counter-pamphlets. Let us for argument's sake consider that two candidates are nominated by the General Council and that the result of the nomination is as follows:

Mrs. Brown	...	17 Votes
Mr. Smith	...	15 „

According to the proposed new Rule the Recording Secretary would have to offer Mrs. Brown—the successful candidate—to be voted on by the members. Now what is there to prevent the supporters of Mr. Smith from starting a campaign against Mrs. Brown if they felt

strongly enough about it? And who would stop Mrs. Brown and *her* supporters from answering back? It is clear that you can never stop people from arguing and quarrelling by rules and regulations.

If there is one thing of which this Presidential Election has convinced me it is this, that there is still plenty of work for the Society to do, *not* so much in the outer world, but among our own members, to teach them to put the principles of Brotherhood into practice. I am fully convinced that if we members flout our First Object a little less in the face of the outside world, and practise it a little more within our own ranks, we shall get on famously with Rule 10 as it now stands.

But quite apart from the fact that the proposed new Rule would not in the least prevent squabbles, if people *want* to squabble, there are some very serious flaws in it which might complicate matters considerably in the long run. The candidate who has emerged with the largest number of nominations will be offered to the members, and he will be declared elected as President if he gets a majority of two-thirds of the votes recorded. Now what will happen if this candidate does not get the majority of two-thirds? This is not such a remote possibility as Mr. Subramania Iyer seems to think, if there happen to be two candidates in the field both of about equal merit and both equally well known to the members of the Society. Would his rival be offered for election after the failure of the first candidate? And what if he also failed to get the majority of two-thirds? It seems to me that with such a Rule in force we might easily have an interregnum of two years! And what should the Recording Secretary do if by any chance two candidates should receive the same number of nominations? This also is not an impossibility if only about 30 members of the General Council send in nominations, as was the case this last time. Would he have to present both names to the members to vote on at the same time? If so, where is the difference between the new and the old system?

If the members really feel that the Rules and Regulations are not up to date and that there should be a complete revision, the only way to set about it is to appoint a Rules Committee composed chiefly of lawyers who are able to formulate the Rules in a logical, legal manner. Mere tinkering by amateurs will never give us a satisfactory system. After this Committee has carefully considered the Rules their recommendations should be circulated amongst all the members of the General Council—not for voting purposes, but for criticisms and suggestions. These should again be carefully considered by the Rules Committee, and only *after* that should the new set of Rules be sent out for the approval or rejection of the members of the General Council. Once the Rules have thus been fixed and confirmed by the General Council there should be no further alterations for at least three years. Casual tinkering should be abolished once for all.

H. FREI

REVIEWS

The Bridge of the Gods in Gaelic Mythology, by Edith F. Pinchin. (T.P.H., London. Price 4s. net.)

This is one of a series of research studies by groups working in various branches of knowledge under the general direction of Professor J. E. Marcault. It is, so far as the reviewer knows, the second effort to interpret the mythology of Ireland as an imaginative expression of cosmological and psychological verity; the first was his own brochure, "*The Wisdom of the West*, an interpretative handbook to Celtic Mythology," published by the same house a quarter of a century ago.

Other studies, such as those by Monsieur de Jubainville (*The Irish Mythological Cycle*), Sir John Rhys (*Celtic Heathendom*), Miss Eleanor Hull and Mr. David Nutt, have treated the Gaelic mythos as expressing solar phenomena, but nothing less obvious. *Fiona Macleod* made an imaginative spiritual variant on the Scottish-Gaelic version of the mythos. Lady Gregory has retold many of the stories. A.E. and W. B. Yeats have here and there in their prose writings expressed their mythological faith. A.E. has even painted it; and both of them have translated the inner significances of the mythos into their poetry. English translations of the Gaelic mythology are now plentiful. They and the easily obtainable writings mentioned above would, I think, have given Miss Pinchin richer material to work on than the rather facile compendium which she acknowledges as the basis of her study.

All the same, she has done an admirable piece of work, which is not only valuable in its own actual achievement as esoteric mythological exposition, but in its indications of further study along the same line. She has treated the Gaelic mythology as being, like other mythologies, a symbolical expression of other

truths than the persons, events and circumstances dealt with, but has confined herself to the cycle of stories dealing with the elder Gaelic pantheon, the Tuatha de Danaan, the people of the Goddess Dana. She interprets the cycle as expressing, among other things, "the crossing of a bridge with all its seven steps clearly marked". The crossing is evolution, and the seven steps are familiar to students of Theosophical literature.

In working out her thesis, Miss Pinchin accepts the service of astrology and numerology. This adds weight to her exposition; but I think it also imparts a complexity to it that may deter students who are not familiar with those particular branches of study. Many of her sentences assume a knowledge that not many Theosophical students possess.

> All the symbolism we are dealing with in this study, [Miss Pinchin says], can equally apply to an individual soul as to a Race or other cycle . . . the same laws and rhythmic order govern all manifestations of Life.

While this has become true to us, it may not mean that the original myth-makers or their elaborators shaped their myth-tales to an objectively accepted system of thought regarding the universe and humanity. Their impulse, as far as we can judge from the records of their imaginings which were made centuries, perhaps millennia, after their start on their oral life, was that of the creative artist working imaginatively through the emotional and mental material of his race and time and his own creative discovery. They were thus naturally sensitive to the intimations of Life in both its objective and subjective phases, and we are justified to-day in searching for these and in equating them with the responses of other myth-artists in other times and places. Miss Pinchin has made what will take its place as a permanent contribution to this study. But I should like to see another study made with intent to uncover and co-ordinate the distinctive and original imaginative discoveries and responses of the Irish myth-makers. And both studies would, I believe, take on a deeper significance if they assumed that the myth-makers were not merely myth-makers in the symbolical sense, but believed in the reality of the beings of whom they sang and told stories—and believed what was true, and is true to-day. The rationalization of myth is not, I am convinced, the ultimate service we can render to it or to the will of the Ever-living Ones.

J. H. C.

Economic Nationalism, by Maurice Colbourne. (Figurehead, London. Price 3s. 6d.)

The author discusses the present economic problem arising out of the machine age. He divides his subject into three parts. The first deals with the paradox of poverty amidst plenty. Man has been able to increase production with the help of the machine. The statistics supplied by the author from Technocratic experts in America, showing the rise in machine production and elimination of man-power, make very interesting reading. He shows how increased leisure does not mean laziness or crime. When Ford reduced the working day from ten to eight hours, he found so many of his employees took to building their own houses, that it became worth his while to establish lumber yards and supply them with wood from his own forests. According to the reports received from various governments of the world on the use of leisure by their citizens,

> excessive drinking has become less frequent in those centres in which the working day has been shortened. Excessive drinking is frequently the result of over-work, since the workman, tired by continuous effort required by long hours, is tempted to seek relaxation by going from the workshop to the public house . . .
>
> The worker welcomes the opportunity of improving his home and taking exercise in the open air. Workers' gardens and sports clubs have increased in number, and sport has a beneficial effect upon health and character.

The heart of humanity is sound.

The second part of the book deals with obstacles in the way of rearrangement of economic life. Some of these are: machinery itself which piles up unemployment figures continuously, the will-to-power that is implicit in Big Finance, dislocation of the distribution system, and tinkering by politicians who do not want to face the situation. To-day, the author writes:

> Any discussion of Finance itself (apart from its present creaking machinery), any affirmation of its true function, or any search for a possible basic flaw—these things are taboo. Their rigorous exclusion from the agenda of the World Economic Conference is a case in point. That circus of credulous clowns lightly assumed that the present financial system was, if not perfect, at least workable . . . Judging, however, by the Conference's agenda, consisting as they did of items all pointing backwards to the *status quo*, the thing that was to be feared above all else, and prayed against to all our gods, was the Conference's success.

Excessive production and will-to-power in finance demand markets. But every part of the world is being rapidly industrialized, the markets are being limited every day. High pressure production results (1) in manufacture of armaments, poisonous gases and war, and (2) in sabotage. Here are some examples of the latter:

> Throwing coffee into the sea or burning it; slaughtering 60,000 sheep in San Julian area in Argentine and burning them in 1933; stoking furnaces and engines with wheat; throwing away thousands of pounds of tripe, a staple dish of the French people,

at Les Helles in Paris; burning or throwing on the refuse dump vegetables and fruit at Covent Gardens (London); destroying 2,500,000 acres of English areable land by allowing them to revert to pasturage or go out of cultivation between 1919 and 1930; throwing back fish into the sea.

In the third part of the book, the author suggests four remedies: (1) The nation's money should be under the nation's control. (2) Money should be based on national wealth, to increase as that wealth increases, and to diminish as that wealth diminishes. Money to be based on reality. (3) Money should flow in such volumes and at such times that it is mathematically and automatically sufficient to buy what we produce, as soon as we have produced it. (4) We should look upon release from work as a blessing, that is to regard citizenship, life itself (rather than work), as the *primary* claim upon the means of life. Here the author parts company with Technocracy and joins hands with the Douglas Credit System. He has tried to elucidate the principles of his economic theory very carefully in this part of the book. The volume is a good contribution to the study of economics to-day.

K. L. M.

The Book of the Master of the Hidden Places, by W. Marsham Adams, edited by E. J. Langford Garstin. (The Search Publishing Co., London. Price 12s. 6d.)

As the editor tells us in his Foreword, this is a new edition, in the form of an "amalgamation," of two older works, namely *The House of the Hidden Places* (1895) and *The Book of the Master* (1898). The title of the book is taken from that given to what is generally known as the *Book of the Dead*, at the end of the rubric to chapter clxiii of this ancient Egyptian sacred scroll. The author's thesis is that there is a close correspondence between that Book and the Great Pyramid, or as the famous French Egyptologist Maspéro puts it more strikingly: "The Pyramids and the *Book of the Dead* reproduce the same original, the one in words, the other in stone," adding further that "that Secret House was the scene where the neophyte was initiated into the mysteries of Egypt". The *Book of the Dead*, therefore, instead of belonging to the "dead," is rather a Book for the Living, instructing them into Life and Light.

Though now more than thirty-five years old, Marsham Adams' books are still, I think, the best expositions of the inner life and hidden meaning of that much misunderstood religion of the ancient Egyptians, from which was derived much of the symbolism and ritualism of the Christian Church. In this connection I cannot

refrain from quoting a portion of a letter received by the author from a Roman Catholic Professor of Theology:

> I have been surprised beyond measure at the profound doctrines of the Catholic Faith, and the numerous illustrations of our own Scriptures which seem to me, in reading your book, to have been foreshadowed beneath the symbols of that mysterious religion.

The value of this new edition is very much enhanced by the addition of many notes from the editor, bringing the facts more up to date and elucidating many obscure points. I well remember G. R. S. Mead, in his *Thrice Greatest Hermes*, where he gives a synopsis of Marsham Adams' books, complaining that the author had omitted all references to the original texts. The present editor has remedied this defect by supplying in an appendix the texts from the *Book of the Dead* which corroborate the author's theories. Altogether a well-prepared and well-executed edition, issued by "The Search Publishing Company," which, besides a magazine called *The Search Quarterly*, has already published other equally interesting books along the same lines of the ancient traditions and mysteries.

A. J. H.

Doubt the Liberator, by Serge Brisy. (T. P. H., Adyar.)

This must be one of the most exuberant eulogies of Krishnaji yet written. It was composed after the Ommen Camp of 1928, hence its present appearance in a translation is somewhat belated. During the six years that have elapsed Krishnaji has become increasingly explicit and forcible in his expression. To discuss his message in terms of life and form, or the Christ in the Heart, is very much off the track: Krishnaji absolutely rejects the duality implied in the first proposition, while the understanding that he teaches cuts at the root of religious or any other form of *idealism*. Despite these defects we are made to feel the cleansing power of doubt, which can only reveal the permanent, upon the mind of the author. The translation has been capably done by Margaret Sastri, who prefaces the tract with a short sketch of Serge Brisy's life.

R. W. C.

THE PRESIDENTIAL ELECTION

21st June, 1934.

TO THE PRESIDENT *pro tem.*, THEOSOPHICAL SOCIETY.

DEAR MR. WARRINGTON,

I have pleasure in handing you herewith a detailed statement of the result of the Presidential Election, duly signed by the Scrutineers appointed by the Executive Committee. As you will notice therefrom, the total number of votes obtained by the two candidates is as follows:

DR. G. S. ARUNDALE	...	15,604 votes
Prof. Ernest Wood	...	4,825 „

According to Rules 9 and 10 of our Rules and Regulations the members of the Theosophical Society have, therefore, elected Dr. G. S. Arundale to the office of President of the Society for a term of seven years from the 21st June, 1934.

The following National Societies have not sent in any voting results: Czechoslovakia, Norway and Peru. I have also not received voting papers from the following Lodges attached direct to Adyar, *viz.*, Miroku (Japan) and Barbados (West Indies).

Unfortunately the General Secretaries for Sweden, South Africa, Switzerland, Austria and Central South Africa, as well as the Presidential Agents for Egypt, Paraguay and China, have omitted to send me figures giving the number of members eligible to vote and I am, therefore, unable to work out the percentage of all the members who have voted, nor am I able to give the percentage obtained by each of the candidates throughout the whole Society. Omitting the Sections and Lodges which have *not* sent the necessary particulars the figures work out as follows:

Percentage of members who have voted ...	72·16	
Percentage of members who have not voted.	27·84	27·84
Percentage of members who have voted for DR. G. S. ARUNDALE ...		54·14
Percentage of members who have voted for Prof. Ernest Wood ...		16·76
Percentage returned empty and invalid ...		1·26
Total ...	100·00%	100·00%

Yours sincerely,

H. FREI,

Recording Secretary.

PRESIDENTIAL ELECTION—1934

No.	National Societies	No. of Members Eligible to Vote	No. of Votes Received	No. did not Vote	Percentage Voted	Number of Votes for		Remarks
						G. S. ARUNDALE	ERNEST WOOD	
1	U. S. of America ...	4,637	3,481	1,156	75·07	2,961	433	87 Invalid
2	England ...	3,249	2,154	1,095	66·29	1,330	822	2 „
3	India ...	4,211	3,288	923	78·08	2,905	342	41 „
4	Australia ...	1,261	809	452	64·15	473	314	22 „
5	Sweden ...	—	285	—	—	219	66	
6	New Zealand ...	842	656	186	77·91	483	173	
7	Netherlands ...	2,075	1,551	524	74·74	1,065	432	18 Invalid & 36 Blank
8	France ...	2,574	1,905	669	74·01	1,264	578	63 Invalid
9	Italy ...	404	275	129	68·07	214	55	6 „
10	Germany ...	402	289	113	71·89	221	68	
11	Cuba ...	368	260	108	70·65	231	29	
12	Hungary ...	275	165	110	60·00	152	13	
13	Finland ...	376	349	27	92·82	300	46	3 Blank
14	Russia ...	169	152	17	89·94	137	12	2 Invalid & 1 Blank
15	Czechoslovakia (votes not received)	—	—	—	—	—	—	
16	South Africa ...	—	94	—	—	55	39	
17	Scotland ...	453	281	172	62·03	165	116	
18	Switzerland ...	—	135	—	—	108	27	
19	Belgium ...	365	255	110	69·86	201	48	6 Blank
20	Neth. East Indies ...	1,224	621	603	50·73	435	157	12 Invalid & 17 Blank

21	Burma ...	170	54	116	31·76	49	5	
22	Austria ...	—	240	—	—	232	8	
23	Norway (votes not received) ...	—	—	—	—	—	—	
24	Egypt (see below)	—	—	—	—	—	—	
25	Denmark ...	395	273	122	69·11	196	74	3 Blank
26	Ireland ...	96	49	47	51·04	39	10	
27	Mexico ...	279	271	8	97·13	234	37	
28	Canada ...	332	289	43	87·04	11	278	
29	Argentina ...	305	251	54	82·29	159	92	
30	Chile ...	101	76	25	75·24	48	28	
31	Brazil ...	464	293	171	63·14	254	37	2 Invalid
32	Bulgaria ...	120	66	54	55·00	62	4	
33	Iceland ...	229	95	134	41·48	79	16	
34	Spain ...	456	354	102	77·63	232	122	
35	Portugal ...	167	165	2	98·80	165	0	
36	Wales ...	303	166	137	54·78	107	59	
37	Poland ...	161	148	13	91·92	133	15	
38	Uruguay ...	76	46	30	60·52	34	11	1 Blank
39	Porto Rico ...	87	71	16	81·61	53	18	
40	Roumania ...	123	114	9	92·68	78	26	10 Blank
41	Jugoslavija ...	199	188	11	94·47	187	1	
42	Ceylon ...	104	27	77	25·96	18	9	
43	Greece ...	118	80	38	67·79	26	54	
44	Central America ...	131	103	28	78·62	83	14	6 Invalid
45	Central South Africa	—	90	—	—	53	37	
46	Paraguay (see below)	—	—	—	—	—	—	
47	Peru (votes not received) ...	—	—	—	—	—	—	
48	Philippine Islands ...	100	83	17	83·00	64	11	6 Invalid & 2 Blank
	To be carried ...		20,597			15,515	4,736	346

PRESIDENTIAL ELECTION—1934

Lodges and Fellows attached to Adyar Headquarters	No. of Members Eligible to Vote	No. of Votes Received	No. did not Vote	Percentage Voted	Number of Votes for		Remarks
					G. S. ARUNDALE	ERNEST WOOD	
Carried forward ...		20,597			15,515	4,736	346
Canadian Theosophical Federation ...	82	75	7	91·46	46	28	1 Blank
Federation of the Lodges of the T.S. in Egypt ...	—	9	—	—	6	2	1 Blank
Paraguay ...	—	7	—	—	7	0	
Barbados Lodge, T.S. (votes not received) ...	—	—	—	—	—	—	
Nairobi Lodge, T.S. ...	10	10	—	100	1	9	
Shanghai Lodge, T.S. ...	—	14	—	—	7	7	
Manuk Lodge, T.S. ...	—	24	—	—	4	20	
Singapore Lodge, T.S. ...	11	10	1	90·90	6	4	
H.P.B. Lodge, T.S. ...	12	8	4	66·67	0	8	
Selangor Lodge, T.S. ...	11	7	4	63·63	6	1	
Miroku Lodge, T.S. ...	—	1	—	—	0	1	
Fellows-at-Large ...	21	15	6	71·43	6	9	
		20,777			15,604	4,825	348

Examined and found correct.

HEATHER KELLETT,
G. SRINIVASAMURTI,
Scrutineers.

21-6-1934

H. FREI,
Recording Secretary.
21st June, 1934.

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 20th March to 10th June, 1934, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per February, March and April, 1934, £61-1-11	807	4	7
Emilio Traverso, dues per 1932 and 1933, £2 ...	26	4	3
T.S. in Argentine, 10% annual dues (towards account), £3-19-7	52	8	0
Shanghai Lodge, dues and admission fees of 2 new members, £1	13	1	0
Dr. Humphreys, Udaipur, dues per 1934	13	8	0
T.S. in Cuba, 10% dues per 1933 in part, $5·0 ...	12	5	7
Singapore Lodge, admission fees of 2 new members, 10s.	6	10	0
Manuk Lodge, China, dues of 2 new members, £1 ...	13	4	0
T.S. in Greece, dues per 1933, £1-11-0	20	7	0
Hong Kong Lodge, admission fees and dues of one new member	6	10	0
	971	14	5

PRESIDENT'S TRAVELLING FUND

	Rs.	A.	P.
T.S. in France, £30-8-8	403	9	8

BESANT MEMORIAL FUND

Mr. Y. J. Taraporewala, Mahendra, Patna	5	0	0
Miss H. S. Kemp, Adyar	5	0	0
Mr. T. V. Gopalaswamy Aiyar, Adyar	15	0	0
Miss A. J. Maynard, Adyar	2	0	0
Mr. Peter de Abrew, Colombo	25	0	0
„ Madan Mohan Lal, Nathdwara	10	0	0
„ J. D. Mahalakshmiwala, Bombay	10	0	0
„ V. Ramachandra Naidu, Adyar	5	0	0
Shrimati Janakrishnammal, „	5	0	0
Mr. R. Mudalyandan Chetty, „	20	0	0
„ M. H. Master, Godhra	15	0	0
Miss Thakuri Lilaram, Karachi	10	0	0
Mr. Panda Baijnath, Benares	10	0	0
Dr. J. E. Solomon, Raikhad	70	0	0
Miss S. Ware, Adyar	30	0	0
Mr. Robert R. Logan, $25	63	0	0
Mrs. Sarah W. Logan, $25	63	0	0
Mr. Felix Layton, Michigan, $2	5	1	0
" Khushaldas, Karachi	10	0	0
T.S. in Dutch East Indies, (two instalments) ...	507	7	10
Mr. Butt and family, Natal, South Africa, £5 ...	66	5	1
Anonymous, £3-1-7	40	12	5
Rajpipla Lodge T.S.	2	0	0
Mr. Munisamappa, Nagamangalam	15	0	0
„ H. Lorimer, Montreal, Canada, $10	25	5	0
„ Robert Davidson, Roseville, £2	26	8	0
„ Tarachand H. Keswani, Rohri, in memory of Mrs. Kosalya Gulraj Keswani	20	0	0
	1,081	7	4

DONATIONS

	Rs.	A.	P.
A. Hiernaux, Brussels, (P.M.O. received on 22-5-33, without any instructions), £2-11-2	33	12	0
Huizen Lodge, Holland, " Adyar Day," £7-15-9 ...	102	15	0
Hilarion Lodge, Cyprus, 7s.	4	7	0
Miss M. G. Leggett, Bogino, Philippine Islands ...	7	8	0
T.S. in Jugoslavija, " Adyar Day," £1-12-0	20	6	4
U.S. Adyar Day Committee, per 1934, $1,000 ...	2,600	12	0
V. Munuswamy, through the T. P. H., Adyar ...	1	1	0
Akbar Lodge, Chicago, " Adyar Day," $20	51	10	6
Madame Z. Blech, from the estate of the late M. Charles Blech, 10,000 French francs, (£127-12-8) for the upkeep of Adyar Headquarters	1,687	2	0
T.S. in Greece, " Adyar Day," 9s.	5	15	0
T.S. in Scotland, „ „ £4-12-9	61	6	4
Mr. R. Brenes Mesén, Evanston, U.S.A., through T.P.H., Adyar	13	14	9
Dr. R. V. Phansalkar, towards Headquarters expenses ...	10	0	0
Hampstead and St. John's Wood Lodges, " Adyar Day," £2-4-0	29	3	0
T.S. in Spain, " Adyar Day," £1-3-3	15	5	0
The Executors of the late Mrs. M. E. Binn's estate (part of Legacy), £90-0-0	1,193	12	6
T.S. in Dutch East Indies, " Adyar Day "	67	0	0
T.S. in France, £40-19-9	543	9	7
	6,449	12	0

Adyar
11th June, 1934

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOL

FINANCIAL STATEMENT

The following receipts, from 20th March to 9th June, 1934, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
The Treasurer, Sanatan Lodge, T.S., Surat ...	13	6	0
Mr. M. H. Master, Godhra, "White Lotus Day" gift ...	5	0	0
„ Harihar Prasad, Treasurer, Gaya Lodge, T.S. ...	5	0	0
T.S. in France, £2-4-0	29	2	11
Mr. Robert Davidson, Roseville, "White Lotus Day" gift, £1	13	4	0
	65	12	11

Adyar
9th June, 1934

A. J. HAMERSTER,
For the Hon. Secretary & Treasurer, O.P.F.S,

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Orizaba, Ver., Mexico ...	"Emancipacion y Progreso" Lodge, T.S.	5-2-1934
Parbhani, India ...	"Parbhani" Lodge, T.S.	28-2-1934
Petlad, India ...	"Shri Vasant" Lodge, T.S.	7-3-1934
San Rafael, Argentina ...	"Fiat Lux" Lodge, T.S.	3-4-1934

Adyar
9th June, 1934

H. FREI,
Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the

mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

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17

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IN

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THE THEOSOPHIST

August, 1934



THE PLACE OF CREMATION
OF
DR. ANNIE BESANT

VOL. LV No. 11

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT and edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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ADYAR, MADRAS, INDIA

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A. P. WARRINGTON

President *pro tem*, Theosophical Society (Sept., 1933—June, 1934)



ON THE WATCH-TOWER

BY GEORGE S. ARUNDALE

MY first privilege on assuming editorship of THE THEOSOPHIST is to offer homage, in the ancient Eastern way, to her under whom I have been fortunate to serve for very many years. Just down from Cambridge University, and a raw young worker in the office of the then British Section under Mr. Bertram Keightley, I had occasion—it is now over thirty years ago—to listen to one of Mrs. Besant's lectures at the Queen's Hall, London. I knew at once that I was again in the presence of the general and elder brother who had helped me on my way in the past, and who would in this life help me onwards. I went to see her after the lecture in the little room behind the great platform, and shortly afterwards my dear aunt, Miss Arundale, and I came to India on her invitation to help the Central Hindu College at Benares. I have been with our President-Mother ever since.

Homage.

***

In homage and gratitude I place upon the cover of this issue a picture of the place at Adyar of her cremation. It is the site on which some seventeen years ago we had hoped to erect a Temple to

The Cover.

our Lord the Sun, and we called it Sūrya Ashrama—the little brick structure at the side commemorating the laying of the foundation-stone by Dr. Besant herself. In the centre, where we see the mound, was her body placed in the early morning of September 21st, 1933—north to south as she always slept; and there the sandal-scented flames reverently consumed the splendid vehicle of a marvellous soul. Round about her a great crowd of friends, quietly thankful for the blessings they felt so strongly as the air grew rich with the sacred elements which had formed the body of one whom India knew as the Yogi she was. Round her murmured breeze-tossed trees, while in the distance waves beat upon the Indian shore the rhythm of eternal life. And swelling the crowd on the physical plane were countless hosts from every plane of Nature, thrilling to the triumphant music of the funeral pyre, bidding farewell to the body, welcoming with joy the soul released from prison. Dominating all, summoning in all the peaceful smile to shine through blinding tears, was the great Ego himself, saying like the rest farewell to a very faithful servant, but glad in the release and eager to open the eyes of those seemingly left behind to the realization that he had not gone, though he were changed. How great a benediction to the world and to Adyar was that funeral pyre with its great picture of the Real amidst the unreal, of the Eternal rising from the ashes of Time!

Often I find myself standing where her feet rested, in the sacred atmosphere adjusting as best I may my smallness to her majesty. I touch her feet, and go forward with her on the Way.

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The Past Year.

The past year has indeed been eventful for our Society. On September 20th, 1933, about 4 p.m., Dr. Besant passed onwards into freedom after twenty-six

years of vivid Presidentship and of extraordinary leadership and activity in almost every field of human life. On March 1st, 1934, at about the same time, her great colleague heard her voice, and went out into the light to meet her, leaving us bereft in this outer darkness of the two principal light-channels of the Society in the outer world since the departure of H. P. Blavatsky and Colonel Olcott. Into the prescribed interregnum stepped the Vice-President, Mr. Warrington, to see the Society safely through a somewhat difficult period; and we all thank him and Mrs. Warrington for much tact and understanding charmingly exercised.

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Our Loss.

And now we must look our loss in the face. Two outstanding personalities have left the outer world, and some of the most faithful of their comrades have also surrendered the outworn body. Monsieur Charles Blech, General Secretary of the French Section for a quarter of a century, went to join them. Also Captain Max Wardall, tower of strength to the Theosophical Order of Service. And Mr. Albert Schwarz, the beloved treasurer of the Society for over twenty-five years, went a little ahead of all of them, as it were to be ready on the other side to greet them as they came. And some of the brethren younger in body elected to go too—Theodore St. John, a youth of the very greatest promise who will return to the world with mighty gifts, and Paula Schwarze, a German girl of outstanding character, who also will be among the greater builders of this new age.

So do we go onward—to-day's loss being to-morrow's gain, the present yielding its servants for the service of to-morrow. How little do we lose, if we lose at all. We do not even lose these comrades from the physical plane, for they are round about us even though to us, or to some of us, invisible. And we have not lost their work. We have not lost Theosophy,

neither have we lost the Theosophical Society. These are with us, that we may cause Theosophy to shine in ever-increasing glory throughout the world, that we may day by day add strength, solidarity, purpose, to the Theosophical Society. And as we thus work here, so are they working elsewhere and otherwise. Their leadership remains. Their inspiration remains. Are they not indeed with us as we join them in the one work of bringing happiness to all evolving life? We are one band as ever, making one music as before, but, let us hope, vaster as the days and the nights pass.

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Forward with Theosophy.

Forward with Theosophy and the Theosophical Society, and forward with all who work in the name of Truth, of Brotherhood, of Freedom, of Happiness! How splendid a movement is ours—with certain suggestions to offer as to the direction in which an aspect of the Truth may be discovered, but above all with a great levelling of barriers of pride, of sense of superiority, of self-assurance, of self-conceit, and of those more external barriers of religion, of caste, of race, of colour. I say "a great levelling of barriers". I do not say "a great levelling of differences". Differences exist. They are of the essence of the glory of the universal brotherhood. But within our Society they cease to be barriers. They cease to separate us one from another so that we deny the Oneness of Life under the influence of the illusion of the differences. We refuse membership to none, be their opinions, their convictions, their beliefs, what they may—provided they accept the principle of Universal Brotherhood. We do not say: "Your beliefs are wrong. They are taking you away from Truth. You are pursuing a tortuous way, long and leading nowhither. You are hedged about with obstacles and your being is in chains." We say: "Come into our midst with all

that you are and have. Here you will find no contempt, no sense of superiority, no attack on your cherished convictions, no dogmas or doctrines or philosophy to be learned by head, (the heart does not learn, it knows). And you too will feel no contempt, no sense of superiority, nor will you offer any attack upon the cherished convictions of your fellow-members." Perhaps the greatest value of our Society lies in its provision for the juxtaposition of other sincerities to our own, in affording intimate contact with many other fragments of the One Great Heart, fragments which beat somewhat differently from ours. In such a happy, informal, understanding way we come into touch with a variety of differences, some of them slight, some radical, and if we are wise—and all members of the Society are *ex officio* wise—we shall benefit immensely from our close association with those who are different from ourselves. What could all the differences in life be for, if not to arouse jubilation in a Unity so marvellous that it contains, indeed is composed of, these multitudes of differences. To adapt Whitman—the Unity is large, it contains multitudes.

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Who is Right?

What a difference it would make to our Society, what a difference it would make to the whole world, if only we could know that when we are sure we are right we are at best, at most, *relatively* right, never absolutely right. I am hoping that my tenure of office as President will at least result in each one of us, while cherishing for himself his own "rightness," whole-heartedly conceding to others their own individual "rightnesses". If only we could live and let live, be right for ourselves and let others be right for themselves. If only the sense of our own rectitude did not give birth to a denunciation of the rectitude of others. For my own part, I have my own individual sense of rectitude, but I pray

that, if ever I have sought to impose my rectitude upon others, or to mould their rectitudes to mine, I may henceforth cease from so doing. As an individual I must be allowed to cherish unobtrusively my own rectitudes. As President of the Theosophical Society, I must be the friend of all rectitudes, and so shall I try to be. It is not an easy task, since there is so great a tendency for rectitudes to be expressed in uncompromising, aggressive terms. We are not quiet with our rectitudes, peaceful with them, friendly with them. We tend to be harsh with them, domineering with them, intolerant with them—as if we were on pedestals and the differing world in the dirt. Thank God that in fact each one of us has right, and most of us as much right as the rest of us. If only we could see as clearly in others a right we see so clearly in ourselves, howsoever divergent from our own, what a difference it would make to the solidarity of the Society.

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Our Motto.

I think it is important for us to remember that the motto of our Society is not that "there is no religion higher than Christianity" or "than Hinduism" or "than such-and-such or so-and-so's philosophy" or "than such-and-such a movement". Our motto is: "There is no religion higher than Truth," and we do not define Truth any more than the Christ defined it when challenged by Pontius Pilate. If any individual member chooses to declare that there is no religion higher than his own particular creed, he is entirely at liberty so to do. If any individual member chooses to insist that so-and-so is the supreme vehicle for Truth, he is free so to do. If any individual believes that to each is his own Truth, that no individual, no religion, no philosophy, can offer more than a facet of Truth's diamond, he is free to proclaim such belief. *Quot homines tot sententiæ*, and the Society's motto is

designed so as to include each and every *sententia.* The Society expressly exists to combine Truth-differences within a free solidarity: not to incline its members to some special forms or interpretations of Truth, but rather to uproot from the Truth as expressed by individuals the tendency to create barriers, to arouse antagonism and condemnation, as against the Truth as otherwise expressed by other individuals. Into the gold of Truth the dross of selfish and proud personality has entered very deeply. Hence much of the world's present woes.

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Pooling Our Differences.

The Society exists to minimize the dross, so that each individual's Truth may emerge the stronger for the purifying. Differences have separated, have caused tyranny, injustice, oppression, hatred, war. The Theosophical Society recognizes the inevitability of, indeed expressly provides for, differences, their power and their purpose, but seeks to help them to become constructive, helpful, unitive, rather than destructive, harmful, separative. Let each hold his own Truth with all his heart, with all his wisdom, with all his will. But as a member of the Theosophical Society let him learn to hold it co-operatively, reverently and strengtheningly both as to the holdings of others of their Truths and as to his own holding of his own Truth. It seems to me that this is the Society's supreme service to the world and to Truth. And if it be asked as to whether we do not erect Theosophy, no doubt a particular facet of Truth, almost into a creed or doctrine, an orthodoxy for all true members of the Society, let me reply that in no sense is that which we call Theosophy a creed or doctrine or orthodoxy, but rather an enlightenment, to spread which the Society in part, but only in part, came into existence. Theosophy is a collection of discoveries or experiences with regard to the nature and purpose of life,

forming part of the treasure of the Theosophical Society. But it would be striking at the very roots of the Society to suggest that every member is expected to accept the collection either as a whole or in part. It is his if he likes, or he can ignore it utterly.

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The Society's Gifts.

The Society is more concerned with insistence on its First Object than with the Theosophy given through it to the world by H. P. B. and her colleagues. I consider that it is our duty to display the collection, and to suggest that it will repay study and experiment; for do we not owe our movement to those to whom Theosophy was as their very heart's blood? But when we say: "There is no religion higher than Truth," we also mean, I think, that there is no Truth higher than Brotherhood, for the wiser we become, the more we know, the nearer do we draw in comradeship to the life around us. The Society's expression of brotherhood matters supremely. Its solidarity, the respect of its members one for another, be the separating differences what they may, the mutual goodwill which nothing can break—these matter supremely. These are the Society's major gift to the world. Theosophy is, perhaps, a gift it has to offer, but only those need offer it who feel that they themselves possess it. The Esoteric School of Theosophy is, perhaps, yet another gift, as the address of our late President to new members declares. But only those need offer this gift who feel that they themselves possess it. Both gifts come down from the early beginnings of the Society, and have been hallowed as such by H. P. Blavatsky, H. S. Olcott and Annie Besant. But above them all is the gift of brotherhood. All members are surely expected to possess this gift and to offer it. As for the others, so long as some can offer, all is well.

H. P. B.'S WORK FOR THE WORLD[1]

By C. JINARĀJADĀSA

GREAT souls are understood only centuries after they have done their work. Their own generation is too close to see their greatness; that generation, and those which follow immediately, mostly note the littleness in the characters of great people, for the full effects of the work of great leaders are only visible as the centuries pass.

This is the case with Helena Petrovna Blavatsky; she is still too near to us for us to understand the significance of her work and of the Theosophical Movement which she created. Being truly great in character, she had many aspects of herself; above all, she was original, and therefore utterly unconventional. Therefore she affords her critics plenty of material for hostile criticism.

But criticism is helpful only when the critic has a *criterium*, a standard of measure, with which to judge. But there is no criterium with which to judge H. P. Blavatsky. She was of course a woman, but only in name, so to say. She had vast learning, but she was not a scholar. The difficulty in understanding her is that she was an *occultist* through and through; and as the ordinary critic and writer of biographies has no notion of what an occultist is, he can state to us only

[1] Address on White Lotus Day, May 8, 1934, to the Theosophical Lodges of Rio de Janeiro, Brazil.

the puzzles about her character, but not those elements in it which are going to affect generations.

H. P. Blavatsky did several things to help Humanity, and I shall mention a few of them. The greatest of them is that she unified the world.

We see to-day a process which is slowly bringing nation and nation, people and people, nearer to each other. Our newspapers and magazines, the radio, the telegraph, our means of travel, are all due to the discoveries of our great scientists and inventors. Their work since modern science began has laid the foundations for a unification of the world. But this unification is a superficial one, a unification of our material interests. Such a unification is not lasting, unless it has behind it a spiritual basis. It is this spiritual unity of mankind which H. P. Blavatsky proclaimed with Theosophy.

Of course it is the task of every religion to unify mankind, but none of the existing religions can do that. For instance, Christianity cannot unify the world, for the simple reason that it asks all to become Christians first. The vast majority of Hindus will never leave their religion and accept Christianity. So is it with every religion, each with its doctrine that salvation can be achieved only by professing its doctrines, and following its Founder. It is here that the work of the great Theosophist is so significant. With her teachings drawn from every religion, she showed that the Unity of Humanity is a fact in Nature, as simple a fact as that all the nations, in spite of their differences of culture and climate, in spite of their differences of colour and organization, live on the surface of one globe. The moment one understands the fundamentally spiritual origin of man, as proclaimed in Theosophy, the idea of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour, becomes the only logical creed for a sensible man to profess.

So widely spread is the Theosophical Society to-day, that, should there be any danger to the process of unification of the world, the members of the Society will spring forward to resist the danger. Suppose, for instance, the present League of Nations were to collapse, and the nations drift back in discouragement to chaos and cruel competition, we Theosophists, the followers of H. P. Blavatsky, will throw ourselves vigorously to move public opinion by our propaganda, till the work of unification is begun once more, by another and better League of Nations. We understand clearly, because of our philosophy, that the next stage of human advancement is through unification. Universal Brotherhood is not with us a vague ideal; it is the most powerful of realities in our hearts, and we want to make it real in the world of men.

It is H. P. Blavatsky, assisted by her colleague, H. S. Olcott, who have made for us Brotherhood not a theory but a fact.

A second great work done by H. P. Blavatsky has its effect more in Western civilization than in Eastern. You are aware how in Christian lands there is an unbridgeable chasm between religion and science. Men and women educated in schools and colleges, where science is taught, learn various facts concerning the age of the earth, the biological connection between men and animals, and the history of civilization, which are incompatible with the revelation which religion gives concerning life. If to-day an educated Christian is deeply moved by religion, he must either turn his back on science, or put what he learns of science into a compartment of his brain which is separated carefully from the compartment where he keeps his religion.

In a similar manner, though to a lesser extent, is the division between science and art and philosophy. The artists live in a world of their own, and see no bridge

between the spirit of science and the spirit of art. As to philosophy, scientists turn their backs upon the philosophers, as a set of intellectual jugglers dealing with unrealities.

More vital to the progress of Humanity is the gap between science and mankind. The scientist pursues his way with a deep dedication to the cause of discovering new truths. But he carefully abstains from considering whether those truths may not become curses in the hands of unscrupulous men. Consider, for instance, the discovery by the scientists of the chemical formulæ of dynamite and other explosives, and especially of the poison gases. The scientist publishes his discoveries in scientific journals; he declines to be responsible for the misuse by men of the truths which he discovers and publishes. His attitude is due to the fact that he has made his world of science a world separate from that of religion, or philosophy, or art, and especially separate from the world of men where right and wrong must be ideas of primary importance.

It is this division of human activity into separate worlds which disappears with the work of H. P. Blavatsky. To all who study Theosophy, she has unified the two worlds of the mind and the emotions into one world of Idealism. We as Theosophists know that every fact discovered by the scientists has its importance in the full understanding of the Divine Wisdom. To us there is but One Life, and its manifestations as man, animal, plant and mineral produce the various activities which we call science, religion, art, philosophy, commerce, philanthropy. But they are like the facets of a diamond ; each facet is separate from its neighbour, but all of them exist in the diamond, because of its essential geometrical structure.

This idea of the unity of all knowledge, and therefore of all action, is the basis of Oriental mystic teachings. It is not new to us in the East. But even in India it had begun to lose

much of its reality. Therefore the work of H. P. Blavatsky is of great consequence to us of the East also, for she taught us to go back to our old synthesis. But to the Western world her work was to proclaim what appears as a new synthesis. No one is a real Theosophist unless this synthetical ideal of the unity of all knowledge, and especially of all activity, is a living reality in his mind.

The third great work of H. P. Blavatsky was to proclaim to the world the great facts of Occultism. We had known them in India, but our knowledge had become a tradition, and was no longer a living reality. What are these facts of Occultism? They are summed up in one fact, that nothing happens by chance in this world, and that there is an Inner Government of the World ruling, directing and guiding all the affairs of men. I cannot here touch upon the vast subject of Occultism, but the message of H. P. Blavatsky to the earnest Theosophist is that he must enrol himself as a worker for Humanity under the Masters of Wisdom. For it is these Great Ones who are the trustees and guardians of Humanity. They are the agents in "God's Plan which is Evolution," and nothing happens in the world—no movement of races, no development of commerce or industry, no appearance or disappearance in the domains of religion, science, art and philosophy—without there being behind them all a control by the Inner Government of the World.

But H. P. Blavatsky taught us the truths of Occultism not in order that we as occultists might become more powerful than those who are not occultists. On the contrary, she taught us that all knowledge is for service, and that the first duty of one who knows is to teach one who does not know. She taught our India what India had forgotten, and she taught the Western world what it had not yet learnt: that the noblest destiny of man is to bear the burden of his fellowmen. The Theosophy which she lived, for which she devoted every

ounce of her force, is summed up in the great ideal of Service revealed in the words of a Master of the Wisdom in *Light on the Path*. These are the words:

> Try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory.

It is this call to action which sounds in the ear of the true Theosophist all the time.

I was a boy of thirteen when I first met H. P. Blavatsky; since then it has been my privilege to know more of her as a person and as a worker through what she has left us in the way of papers and documents at Adyar, the place which she, by order of the Masters, established as the centre of the Theosophical Society in the world.

As I live at Adyar, I am saturated with her magnetism; her old letters, and the letters of the Masters, are often consulted by me in my literary work. Half of her bedroom was one of my offices when I left Adyar to come to Brazil, and the room where the letters of the Masters appeared miraculously is my sitting-room. H. P. B., as we call her, is to me a living reality, though I was present at the cremation of her body in England in 1891.

And H. P. B. will live more and more in the imaginations of the men of the future as they begin to realize what she did to unify the world; and how she brought into one sphere of human interest and welfare the separated departments of religion, science, philosophy and art; and how she taught us the greatest truth of all—that life is only for Service.

EDWARD BELLAMY AND "THE BELLAMY PLAN"[1]

A SOLUTION OF WORLD PROBLEMS

BY FRED W. BELL

[*Chairman, South African Section, International Bellamy League*]

AS the result of the contribution published in the correspondence columns of the March THEOSOPHIST, I have had numerous enquiries, literally from all quarters of the globe, regarding the International Bellamy League. Letters still come, emphasizing the catholicity of our journal. Being unable to answer individual enquiries fully, and considering the importance of the subject, (coupled with the fact that the whole matter dealt with is wrapped up with the primary object of the Theosophical Society), I crave indulgence for space to explain, in greater detail, who Bellamy was, and how he stands for the practical application of the principles of Brotherhood in our economic dealings and social relationships on the physical plane.

Edward Bellamy was an eminent publicist and author, who is to be judged more by the depth and quality of his writing than by the number of his published works. He was born in the State of Massachusetts, U. S. A., in 1850, and died at the early age of 48.

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Though an advanced thinker he was in many ways strongly conservative. With prophetic vision, Bellamy saw that the economic and financial sides of our social structure, rooted in selfishness and unbrotherliness, could not long endure. He clearly visualized and foretold the disruption now taking place.

Bellamy's chief works were two books each unfortunately named. The first was called *Looking Backward*, the second, a greater work, *Equality*, was published in 1897, shortly before his death. Bellamy never preached "equality," in the ordinary sense of the word, amongst individuals, and the first of the two books is supposed to be "looking backward" from the year A.D. 2000! Few look so far forward as Bellamy did in 1886. His views are even yet too far advanced for many.

Recognizing that the study of economics and finance is uninteresting to the multitude, Bellamy used the form of the novel as a means of presenting his message to the world. In a charming love-story, simply told, though with literary ability of the highest order, (and covering a period of only nine days), in the book *Looking Backward*, he introduces his readers to the 21st century, and pictures the world in A.D. 2000. He shows how people lived under the new conditions. Unemployment and wars were ended, and regarded only as a nightmare of the past. In the second book (over a continuing period of five days ending on the 23rd of September, A.D. 2000), his love-story ends. In the telling, and as the result of conversations between the people of that time and the man of 1887, (who was supposed to have awakened 113 years later), we learn how the old system broke up, and how the new one was ushered in. There is nothing depicted that is impossible of accomplishment in the new era to which we are introduced. Incidentally he envisages television as well as broadcasting, and portrays characters in America seeing and hearing things happening the world

over, from their armchairs in Boston. Flying machines from which passengers alighted on house-tops, electric lighting and other things, not in existence at the time the books were written, are spoken of as commonplace and as a matter of course.

These two works of Edward Bellamy, from some points of view, may be regarded not only as books of the moment, but as books of the age. For, if two books presented a social and economic plan capable of accomplishment, under which almost all the evils from which the world is at present suffering could be alleviated, would they not merit the designation of "books of the age"? Under the Bellamy Scheme international wars would be ended—their root-causes having been removed; unemployment would have ceased; there would be no poverty or material distress amongst individuals or classes; and sordid elements that tincture and befoul the thoughts and dealings of people under the competitive profit-system would be eliminated; racial and even religious antagonisms would be eased, if not removed, their causes, too, having disappeared.

The professions would be purified, the question of material gain no longer being a consideration. The aged, the infirm and children would no longer suffer hunger or want. I do not ask people, on my word alone, to believe that all these things could so be brought about. But I ask them to read and study the books, and then to see for themselves whether my claim is not more than justified. So much for Bellamy and these two books. Let us now consider his ideas.

Bellamy believed, as is now proved, that there is enough in the world to supply the needs of all—food, clothing and shelter; as well as the good things of life that people might reasonably need, or want to enjoy. He believed that these desirable things should be within the reach of all. He believed that science, inventions and machinery would not only

enable all to be supplied with the good and necessary things, but that they could be produced, distributed and enjoyed without the necessity of grinding toil on the part of the masses, or the soul-wearing anxieties so often endured by business and professional classes. And all should be given the opportunity, and leisure, to dwell upon and realize the purpose of existence. Machinery, he considered, should spell leisure and freedom from drudgery, not unemployment. Believing these things, he set himself the task of showing how all this might be brought about, not by upsetting everything, or by bloody revolution, but by merely utilizing, sensibly, reasonably and justly for the benefit of all, what is at hand, and what has been accomplished; in short by the practical application of the "Golden Rule". In the process, none need be dispossessed of what is their due. He did not want to rob the rich to enrich the poor. Nor did he advocate reducing every one to a dead level of equality, or of mediocrity. He aimed at unity, but unity through diversity, not by uniformity.

The main features of Bellamy's plan, worked out in detail in his books, are these. All land would belong to the State. And it should be so, for, in reality, God Almighty is the only Landlord. The State would only hold land as Trustee for the benefit of all living at present on earth, and for posterity. Therefore land could not be alienated. Yet people might fully enjoy and occupy land, and have its use under leasehold title, provided they paid the dues to the State for such right. The means for the payment of such dues, and indeed for all else, would be furnished to all by the State, as will be indicated later. Incidentally, this payment for leasehold use of land would be the only tax. For the State would give dividends and benefits to its members, rather than, as now, burdening them with taxes. The State would assume responsibility for production. And in return for supplying its members with the fruits of production, (for the State would

be the sole supplier of goods and services), it would receive payment for what was supplied, very much as at present, from the wherewithal to make such purchases, which would be given to all adults, annually, till death. In return for this Guaranteed Income to *all*, those capable of service would render it to the State till middle life was reached.

The question is asked: "Where is the money to come from to do all this?" Here we come to an important point requiring attention. In the plan Bellamy depicts, there would be no "money" in the sense we ordinarily regard it. What we might call "money of account" would be furnished to all adults in the shape of a handsome income, or credit, given annually till death. The value of such money would remain constant, and could not be halved as the pound sterling was during the War, or rendered worthless as the German mark was about the same time, or largely diminished as in the case of the franc about nine years later. Nor could such money be saved. There would be no necessity for saving or hoarding. All would always have sufficient, and their future needs guaranteed.

This individual yearly income given for life to each adult, male or female, would be their share of the Total National Annual Income. Bellamy carefully estimated that this in the United States would be four thousand dollars, or, at the old rate of exchange, about £800 odd. Production there could be easily multiplied tremendously. In other parts of the world much the same applies, so individual incomes could be easily increased, if necessary, by merely "speeding-up" production. But with "prices" about half the present ruling rates, incomes would be amply sufficient.

Bellamy in one of his startling passages in the book, *Looking Backward*, makes a 21st century character remark:

> It would have been reason enough, had there been no other, for abolishing money, that its possession was no indication of rightful

title to it. In the hands of the man who had stolen it, or murdered for it, it was as good as in those which had earned it by industry . . . According to our ideas, buying and selling is essentially anti-social in all its tendencies. It is an education in self-seeking at the expense of others, and no society whose citizens are trained in such a school can possibly rise above a very low grade of civilization!

The books fully explain how the money-system would work, and how the "money," or credit, would be given to all. People would "carry on" much as at present, only they would work systematically under a co-operative system of production for use and for general distribution, instead of under a happy-go-lucky, cut-throat, competitive scheme of production for individual profit, and for exportation. The true welfare of a nation is not measured by what it produces (or exports) but by what it consumes. Working thus for the general good and the welfare of all, individual incentive would not be diminished, the spirit of emulation would still remain. Effort indeed should, and possibly would, be greater with people working for their own interests instead of for others. Individual initiative and emulation would not be smothered, but, instead of trying to get the better of our neighbour, we should be striving to excel in laudable pursuits, and in our service to the State. The holding of personal effects would still obtain, but such possessions would not, as now, be held precariously and insecurely, but security for the same, and for leasehold possession of our dwelling places, as desired, would be safeguarded and guaranteed for life.

It might be thought that all this is too good to be true. There are millions, however, who consider such ideas as Bellamy put forward as practical, practicable and desirable. This, it might be remarked, is brought about more by existing unsatisfactory conditions, and the glaring failure of the present "system" to "deliver the goods," than by the preaching of enthusiasts. It is, however, noteworthy that an ever-growing

number of level-headed thinkers espouse the cause put forward by Bellamy. Three recent examples are typical.

The first was an address broadcast in February this year by Principal Rollo G. Reynolds, of the Horace Mann School, New York, entitled "More Common Sense in Education". The tenor of this address was the necessity for changing methods of education in a changing world. Mr. Reynolds commenced by quoting and praising Bellamy and his ideas, and ended with the following passage:

> Edward Bellamy dreamed of a land where want in the midst of plenty was unknown—a land where citizens lived full, rich and happy lives. *Such a land is still a dream, but it is in reach of reality. If there is any goal to which the Public School should dedicate itself, it is so to teach its children that this dream may come true.*

The second example is found in the reprint of an address, also delivered in New York, by the Rev. John Haynes Holmes, entitled "Four Reforms Which Would Save the World". Mr. Holmes describes as his "first reform" the Nationalization of Land as advocated by Henry George in his book *Progress and Poverty*. This he calls his foundation on which he wishes to erect the Bellamy edifice. He appears to have forgotten that Bellamy himself started with this same foundation. Mr. Holmes' "second reform" is the whole social structure envisaged by Bellamy, which he unreservedly recommends. Indeed he goes so far as to say:

> As surely as *Progress and Poverty* is the Old Testament of our American social Bible, so surely is *Looking Backward* the New. The two books fit together perfectly as the two parts of a completed whole.

Mr. Holmes' "third reform" is Birth Control, a question, to my mind, dealt with more comprehensively, and with clearer vision, by Bellamy in the last three pages of *Equality* under the heading of "The Malthusian Objection," than it is in Mr. Holmes' address. The "fourth reform" is the abolition of war. In a Bellamy world the root-causes of war would no longer exist. They are all to be found in the competitive profit system embedded in the realms of finance

and economics—economic rivalries, trade jealousies, hostile tariffs, etc. The point I would here make is that all the reforms, considered necessary by such a publicist as Mr. Holmes, were fully comprehended and dealt with by Bellamy in 1886.

The third is an article, published in the current issue of the New York weekly, *Common Sense*, entitled "A Great American Prophet," by Professor John Dewey, of Columbia University, (described as "the great American philosopher-educator"), in which that writer eulogizes Edward Bellamy and his ideas.

Bellamy was essentially a torch-bearer, one who indicated the way. One whose finger directly points to a bright and clear path towards sunnier heights from a world in gloom. But *we* have to do the climbing, and to recognize that we shall not remain in the bog. His classic example of the "Parable of the Water Tank" indicates that he believes that, when we realize the futility of measures bound to end in failure, we should rouse ourselves and build anew. It is his general principles that we must regard. Details will have to be adapted to time and circumstances, while the structure is being raised. For we have laggards to be helped, and people who will have to be taught how to employ their leisure; and principles, in some cases, may have to be gradually applied. *Indeed, we ourselves, will have to learn how to educate*! Bellamy may be regarded as a latter-day guide. Are we going to disregard his caution? He had, however, no intention of forming a political party. Parties imply disunion. The part can never attain to the unity of the whole. His idea was to help humanity as a whole. And so it is with the International Bellamy League. The object of the South African Section of this League is specifically laid down as

> The propagation of the general ideas contained in the books, *Looking Backward* and *Equality*, by Edward Bellamy, of Boston, U. S. A., and the dissemination of writings contained in these works, and also the performance of whatever may be considered conducive to

the attainment of the state and conditions of life, generally, predicted in the said books.

Bellamy's view, as his books indicate, was that the change would come about in the U. S. of America in a comparatively peaceful manner. His widow, living in Springfield, Mass., writing to me last December said:

> Mr. Bellamy always warned against action that was not the result of careful preparation, and reiterated again and again that he was an evolutionist, not a revolutionist, and that he did not advocate the pulling down of one brick in the old structure until a new and better one was ready to be put into its place.

Many who believe that the impending change can be brought about in a constitutional manner, but fear that the change is not yet nigh, ask: "How can it be brought about?" I would reply in the words of the slogan of this section of our League: "We may make of this world what we will, first by having a Vision, then uniting to accomplish it." We must first realize that the patient is ill; then know the cause of the illness; then the remedy; then apply it. Bellamy indicated the disease and the remedy, and also showed how the cure could be accomplished. Many, at present, are too engrossed in the pursuit of worldly gain to realize that they are part of a whole. They fail to see that world conditions cannot permanently improve under the operation of the same conditions that determined the failure now resulting. They are apt to disregard the message of Bellamy at the moment. But adversity is a great teacher. Perchance a lesson awaits us. And suffering is also a thought-provoker, that is if we are given time to think! A New Era *is* dawning; a new birth is at hand. It is now time for thought.

Should the U. S. A. give the lead in the direction indicated by Bellamy, Canada would be bound to follow, and Australasia most likely would go in the same direction. The "Motherland" may some day "find herself" and break away from the banker's thrall, and lesser countries like South Africa will just have to go with the stream. So if, and when, a time

comes for drastic change, and a new birth results, the Bellamy League hopes that by its activities the birth pangs will be rendered easier.

Our revered Founder, H. P. Blavatsky, in 1889, wrote :

> The organization of Society, depicted by Edward Bellamy, in his magnificent work *Looking Backward*, admirably represents the Theosophical idea of what should be the first great step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the heart of man. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual Brotherhood ; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.[1]

Twelve years ago, with a brother Theosophist, I inaugurated the South African Section of the Douglas Social Credit Movement to further " the knowledge embodied in what is known as the Douglas Scheme ". I thought then that the adoption of Douglas principles would prevent matters developing as they since have done. But now I believe things have gone too far to be merely mended. Some things must be ended, notably the Competitive Profit Plan, and our present Monetary System, based as they are on selfishness. Bellamy's scheme I now prefer to Douglas's. The ideas and principles Bellamy puts forward may be older than Plato, or the Laws of Manu. But what matters is the cause—and the part we play. Whether we aid or retard, that is our concern, not future issues which lie beyond us. " Thy concern is with action only, never with its fruits."

It is said that " we must first alter human nature ". But " human nature " ranges from brute-man to Divinity and is altering all the time. Is it not well meanwhile to advocate and endeavour to further a scheme of life which " reduces the causes tending to create and foster selfishness to a minimum " ? Given the right spirit—and the acceptance of the Bellamy Scheme implies " repentance "—we may reasonably

[1] *The Key to Theosophy*, p. 31.

concern ourselves with the mechanism of production and distribution. The mechanism of production and distribution has been altered to the benefit of communities, and may be so altered again. The present system is based on fear and selfish greed; it may be, and can be, changed; and Bellamy specifically shows how improvement may be effected, once the saving principles he espouses are recognized and selfish ones relinquished.

The questions which exercise my mind as a student of Theosophy are: Will such ideal conditions as Bellamy envisages make for sloth and stagnation? Are existing resultant conditions merely karmic effects to be regarded with philosophic complacency? The answer to the first question seems, to me, to be that the impelling creative urge within us, and the spirit of emulation under the new conditions pictured, would express themselves in new directions. We possibly would strive to excel along other lines than, as at present, merely getting the better of our fellows in the scramble for material possessions or gain. As regards the second question, it would appear that, apart from all other considerations, we cannot, by any process of reasoning, justify the clinging to a system based on selfishness, in preference to one based on the principles of Brotherhood. In a Bellamy world, we would be in a position, as Krishnamurti says, to "work communally and think independently".

Let us all, as Theosophists, then spread the ideas put forward in a humble and winning manner by Edward Bellamy (the thirty-sixth anniversary of whose death has been widely commemorated this month of May), in order that we may aid in the endeavour to show how happier lives can be lived, and the world made better than it is at present. May the Vision he saw be fulfilled. And, in remembrance of that great soul, whose writings disclose such a Theosophic spirit, let us be inspired to give our best to the cause he so disinterestedly, though earnestly, espoused.

LETTER TO THE GENERAL PUBLIC

ON ASSUMING THE OFFICE OF

PRESIDENT OF THE THEOSOPHICAL SOCIETY

I MAKE bold to presume that the Theosophical Society, founded in New York in 1875 by H. P. Blavatsky and Colonel Olcott, now with Sections in 48 countries throughout the world and numbering well over 30,000 members speaking all the principal languages and belonging to every great Faith and some to no Faith at all, may be regarded as a by no means negligible influence in world affairs, and as an international body the policies and principles of which will therefore have a certain public interest.

On assuming, therefore, the office of President, in the vacancy caused by the deeply regretted death of Dr. Annie Besant, by the votes of a large majority of the members of the Society, I feel I am justified in calling attention to these policies and principles—splendidly set forth as they have been for close on sixty years by three successive world-figures in Madame H. P. Blavatsky, Colonel H. S. Olcott and Dr. Annie Besant.

For what does the Theosophical Society stand?

It stands for three specific principles:

First, for the recognition of the truth that the brotherhood of life is universal and all-inclusive, be the differences in form or in growth what they may, and for the putting of such recognition into increasingly effective practice.

Second, for the free search for truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek truth in the great religions of the world, so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

Third, for adventuring forth into the unknown to seek and find Truth in hitherto unexplored regions of consciousness.

Thus, the Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion: for an ardour for Truth breaking asunder its many imprisonments and distortions born of man's ignorance: for a spirit of venturesomeness into the unknown so that Truth may grow from more to more.

The greater leaders of the Theosophical Society have ever been breakers of bondages and heralds of freedom, not in the name of the Theosophical Society, for the Society's principle of all-inclusive brotherhood does not permit it to be committed to any specific interpretation of brotherhood, or to any specific activity in the name of brotherhood. But they worked and fought as Theosophists, and under the inspiration of Theosophy. H. P. Blavatsky helped to break the bondages of materialism, both in science and in religion, and in her masterpiece, *The Secret Doctrine*, lifted the whole conception of life out of a narrow anthropomorphism into a wondrous Plan of spiritual unfoldment moving forward to unimaginable heights of glory. Colonel Olcott stressed the practical application of the vistas disclosed by his great

colleague, and specifically aroused the then lethargic Buddhist Faith into new life and self-respect. Dr. Annie Besant brought the light of her own great spiritual experience to bear upon the work of H. P. Blavatsky, and focussed the fruits in a very remarkable series of books and pamphlets. Furthermore, she applied her individual realization of Theosophy to the enfranchisement of life in many departments—in religion, in education, in politics, in social life, compelling the respectful attention of the world by her ceaseless devotion, her insight and her fearlessness. Dr. Besant, like H. P. Blavatsky and Colonel Olcott, has left upon her generation the imperishable mark of the influence of a great Theosophist. And no less a mark has been left upon the world by her colleague, C. W. Leadbeater—one of those rare personages who from time to time cause the light of hidden Truth to shine amidst the almost impenetrable darkness of human blindness, generally to their own relentless persecution and intolerant rejection on the part of those who have neither the ears to hear nor the eyes to see.

Any student of the achievements of members of the Theosophical Society during the past sixty years, and of the influence of the science of Theosophy upon the world during the same period, is bound to concede that Theosophy, the Theosophical Society, and many of its members, have made a lasting impression upon modern thought and movements. Because of these the world is different, the world has grown, the world has become more free.

What then is the work of Theosophists and of the Theosophical Society in the world of to-day and of the immediate future? To continue to spread the teachings of H. P. Blavatsky and her pupils, more, I venture to assert, in terms of their soul and spirit than in their literal presentation. H. P. Blavatsky would have been the last person to expect any rigid subservience to the letter of her pronouncements. She

would have been horrified to think that after her death she would become to some a dogma, a creed, an acid test of Theosophical orthodoxy, and that her books would be regarded as ultimate and final revelations, as bibles, to doubt which is nothing short of heresy and little short of blasphemy. She gave as she heard from Those wiser than herself, and as she knew from her own experience. And she asked no more than that her statements should be examined with an open and unprejudiced mind, and be treated as marks on the chart of the mighty ocean of life for the guidance of those who are eager to venture forth upon it.

A great master-mariner was H. P. Blavatsky, to be heard with deep respect by all younger mariners. Her writings indeed constitute the heart of Theosophy as it exists in the outer world to-day. But other master-mariners are there who also have voyaged the ocean of life, and whose charts most helpfully supplement and elucidate that of the pioneer voyager herself.

Now what do these teachings tell us? What marks does Theosophy make upon the chart of life?

1. That all life is essentially one and universal, be its forms of manifestation what they may.

2. That the whole of life is within a great evolutionary process whereby an infinite number and variety of life-units move from lowliest unconsciousness, through innumerable stages of unfoldment, to heights of self-consciousness of ever-increasing splendour.

3. That this movement is ceaseless and irresistible, under beneficent and immutable law, order and purpose.

4. That world and individual circumstances, prosperity and depression, war and peace, pleasure and pain, joy and suffering, health and disease, good fortune and ill fortune—all are signs of the evolutionary process at work under such beneficent and immutable law, order and purpose.

5. That each life-unit has the freedom to hasten or to retard the movement of its own evolutionary process: to hasten it by understanding and fulfilling the law, to retard it by ignorance and by seeking to evade the law.

In the greater Theosophical literature these fundamental principles are treated in all detail, so that the struggles of life, the frustrations of life, the inexplicabilities of life, the seeming injustices of life, the apparent aimlessness and futility of life, become intelligible, reasonable, purposeful. Life becomes a great adventure. Life becomes worthwhile. Life becomes wonderful even in its drabness, its darkness, its apparent agonies and despairs.

Surely, then, Theosophists and the Theosophical Society must spread this precious key to life far and wide; for the whole world, and every individual in it, is face to face with problems, is hedged about with problems, and seeks so vainly for the way out. And there are two ways of spreading Theosophy—by demonstrating in personal daily life the practical efficacy of Theosophy, the way of example; by sending forth the Truths of Theosophy garbed in forms congenial to those who are desired to hear, the way of precept.

Theosophy is an expression of Truth Universal. It has no exclusive appeal. It belongs alike to the votaries of the various religions and no less to atheists and agnostics. It has a message for the scientist, for the philosopher, for the statesman, for the artist and musician, for the worker, for the capitalist, for the priest, for the teacher, for youth, for age. And very specially has it hope for the hopeless, comfort for the afflicted, strength for the weak. Theosophy has inspiration and delight for every individual, no matter whether he be young or old. And to the young is offered a Theosophy and a movement which will help them to express their youth more happily because more wisely.

The Theosophical Society offers to the meditative a Theosophy which will help to make their contemplations deeper and more valuable. It offers to the active, largely through the Theosophical Order of Service, a Theosophy which will help to make their activity more purposeful and vital. It offers to the devotee of a Religion, of a Cause, or of a Person, a Theosophy which will help to make his faith more real and glorious. It offers to the worker a Theosophy which will help to give him a sense of the noble worth of his work, and to the capitalist a Theosophy which will help to give him a sense of the magnificent power and sacredness of his wealth. It offers to the artist a Theosophy which will help him to ascend into ever-increasing heights of artistic creativeness and insight. It offers to the statesman and to the politician a Theosophy which will help him to realize the fundamental nature of polity and the essential principles governing all true statecraft and political activity. It offers to the teacher a Theosophy which will help him to realize what education really is and the whence, how and whither of him who is educated. It offers to the scientist a Theosophy which will help him to realize the nature of that real and eternal science whereby the worlds are formed and are ever nourished and sustained.

And while Theosophy thus meets to serve all on the many different roads on which they travel, yet is it but one Theosophy, just as the different roads themselves converge upon one goal.

Is it not, then, worth your while to study this Theosophy for which, perhaps, so much seems to be claimed, yet which has brought happiness, peace, purpose, to countless thousands throughout the world? And will you approach it without prejudice, without preconception derived from gossip or possible misrepresentation in books and addresses? Theosophy

comes to meet you in no spirit of dogma, or of doctrine, or of creed, not as some other religion or philosophy or science, not as a setting forth of the imaginative vagaries of Blavatsky or Besant or Leadbeater; but as an age-old science of life rich in detailed application to life's circumstances and, if approached with a mind not cribbed, cabined or confined by the orthodoxies and conventionalities of the present age, almost uncannily effective in its simple method of rendering the unintelligible clear and the apparently useless clearly purposeful. It exchanges old values for new, and thus makes life infinitely worth living.

Theosophy asks you to examine, to study. It does not ask you to believe or to accept on authority. But it does ask you not to make up your mind in a hurry, nor to assume that that which your mind does not conceive nor understand cannot therefore be true. And it also asks you to make up your mind for yourself, not to allow it to be made up for you by somebody else, still less by public opinion. Theosophy asks for fair play, for then it will be able, in all probability, to give you wonderful measure in return—by changing the whole of your life for the better and for the happier.

George S. Arundale

THE MEETING

By Anna Hamilton Wood

When Death and I come face to face at last,
I do not think the burden of the past
Shall lean between us, but that I shall find
A gentle, valued friend, consoling, kind,
With depth of understanding so profound
That rituals and creeds shall be unwound
And, like frayed edges of a garment worn
Past usefulness or beauty, shall be torn
And thrown to discard. My nude soul shall stand
Humble but shameless, and await command
For further service; years that went before
Locked out of sight forever by the door
Of silent Time, their only impress shown
By the degrees my spirit-life has grown.
How I shall smile to think that once I feared
This kindly comrade whose dread shape appeared
Cruelly distorted in his earthly guise—
For Death is God's dear shadow to the wise!

—*The Churchman*, New York.

SŪRYŌPANISHAT

A TRANSLATION

By B. S. RĀMASUBBIER

(*Concluded from p. 437*)

Prayer Addressed to Sūrya

Salutation to Mitra (the Sun as Friend), and Bhānu, (the Radiant One). Protect me from Death (Mṛityu). Salutation to Bhrājiṣhṇu (the Effulgent One), the Cause of the Universe. From Sūrya manifest (all) beings. By Sūrya are they protected. In Sūrya do they enter and merge their being. That Sūrya indeed am I. God Savitṛ is our Eye. Eye indeed is He to us ("to see the past and the future," says the Commentator) from the point of view of time. May He, the Sustainer, give us the vision ("of the pure unqualified Brahman," says the Commentator).

Sūrya Gāyatrī

"May we know and attain Āditya and contemplate the Thousand-Rayed One. May that Sūrya induce us (to walk on the right path)." Sun Eastward! Sun Westward! Sun Northward! Sun Southward! May Savitṛ, the Impeller, give

birth in us to an expansion of consciousness to pervade everywhere as the basis of everything! May Savitṛ grant us long life!

Eight-Lettered Sūrya-Mantra

Om, the monosyllabic is Brahman. Ghṛṇiḥ (the Compassionate One) two letters. Sūrya, two letters, Āditya, three letters. Thus is the eight-lettered Sūrya-Mantra (formed).

Effect of Repetition of the Mantra

Whosoever repeats it always day to day, he becomes a Brāhman! He becomes a Brāhman!! If one repeats it facing Sūrya, one is released from fear of severe diseases (such as black leprosy). Ugliness [1] is put an end to. One is purified from the sin of eating stuff unfit to eat, purified from the sin of unlawful sexual intercourse, and from the sin of speech with the spiritually degenerate and the fallen, and purified from the sin of vulgar speech.

At noon one shall turn towards the Sun and repeat the mantra. One is expiated of any of the five great sins which may suddenly seize one as a result of impulsive actions of the five senses. This is the Sāvitrī lore (that which pertains to Savitṛ, the Sun-God). Let not anything of this be proclaimed to anybody. Whichever fortunate person repeats it in the morning, he becomes blessed. He is endowed with quadrupeds. He is illumined to know the meaning of the Vēdas. Having repeated the mantra thrice a day, one attains the fruit of having performed a hundred sacrifices. Whoever repeats it at sunset, he crosses the terrible portal of death. He who knows thus crosses the terrible portal of death. Thus ends the Upanishad.

[1] "A-lakshmi" may mean poverty as well as everything that is inauspicious.

GLOSSARY

Abhaya-Varada.—Abhaya pose is the up-raised right-hand palm signifying the bestowal of protection and fearlessness, and Varada is the downward pointing of the left-hand palm signifying the bestowal of boons.

Aditi.—The Vēdic name for the Mūla Prakṛti (Root-Matter) of the Vēdāntins; the abstract aspect of Para Brahman, though both unmanifested and unknowable. In the Vēdas, Aditi is the Mother-Goddess, her terrestrial symbol being infinite and shoreless space.

Āditya.—A name of the Sun; as Mārtāṇḍa, he is the son of Aditi.

A-Lakshmī.—Lakshmī is the feminine aspect of the second Logos of the Hindu Trinity, symbol and source of all excellence, mundane and spiritual, symbolized in common by Shrī. A- is the negative particle denoting the opposite.

Anna.—Food, nourishment.

Āpaḥ.—Waters. From the root Āp, "to be pure," to flow towards, after purification; "to carry towards its course" (said of a stream).

Artha.—Wealth.

Atharvāngiras.—That branch of the Vēdas communicated by Brahmā to His son Atharvāngiras, and called after his name.

Ātmā.—A general term for body, soul and spirit and life. The Universal Spirit, the Divine Monad, the seventh principle so called in the septenary constitution of Man. The Supreme Soul.

Bhānu.—Sun, from the root Bhā, "to shine".

Bhrājiṣṇu.—Sun, from the root Bhrāj, "to illuminate".

Bhūḥ, Bhūmiḥ.—Earth. From the root Bhū "to become".

Bhuvaḥ.—That which was supposed to be the immediate cause of manifestation of the Earth.[1]

Bījamantra.—A syllable of concentrated thought of dynamic potency used as a spell to effect the required result in meditation by Yoga. Literally means Seed-Mantra.

Brahmā.—The Third Logos of the Hindu Trinity.

Brāhman.—The name of the first of the four castes supposed to be born of the face of the Cosmic Man.

Brahman (*Neuter*).—The Absolute as well as the Conditioned Godhead.

Dēva.—Literally means "Shining One" from the root Div, "to shine".

Dharma.—An untranslatable word meaning Duty, Divine Law, Laws of Evolution, social well-being, morals, virtue. "That which upholds" is the literal meaning.

Gāyatrī.—One of the Vēdic metres. That Goddess who protects the singer and who is invoked by the celebrated formula of prayer addressed to the Divine Intelligence in the Logos of the Sun. She is worshipped as Sāvitrī, the World Mother, as Sarasvatī, the repository of Wisdom and Learning, and as Lakshmī, the goddess of wealth and beauty, in the triple feminine aspect of the Logos.

Hṛllēkhā.—Hṛit, "Heart"; Lēkhā, "Furrow"—that which enthuses the heart.

Jyōtis.—Light. From the root Jyut, "to shine upon".

Kāma.—Pleasure.

Kīlakam.—Literally means "wedge" as well as "a fence" and "a weapon of warfare". To my mind the utterance of Kīlakam is intended to create the thought-form with a fixity of purpose, on the discharge of which, success is assured for the meditator.

[1] See "Bhuvantī," Vājasanēyī Samhitā XVI, 19, according to Mahīdhara, bhuvam tanōtī=Bhūmaṇḍala Vistārakah. One of the divisions of the universe, the space between the earth and heaven (frequented by Siddhas and other superhuman beings).

Mantra.—From the root Man, "think," Trā, "protect"—that which protects the thinker. Mantras are all derived from the Vēdas.

Mitra.—A Vēdic name of the Sun-God in his aspect of bringing about good-will and friendship amongst men.

Moksha.—Liberation.

Mṛityu.—God of Death, from the root Mṛ, "to die".

Parjanya.—Rain-Cloud.

Prāṇa.—Currents of ether in the etheric vesture of man's physical body, which may be called, for practical purposes, life-forces in the non-technical scientific sense. They are five, *viz.*, Prāṇa, Apāna, Vyāna, Udāna and Samāna, all collectively known as Prāṇas.

Rik.—That which was seen in a superphysical sense. The first of the four Vēdas.

Rishi.—The seer of a Mantra.

Rudra.—The dispeller of evil. The first aspect of the Hindu Trinity.

Sāman.—The third of the four Vēdas in which are the beginnings of Indian music, where seven notes are first used instead of three as in the others. Śiva is said to be mightily pleased to respond to Sāman singing.

Shaḍanga.—Before one commences meditation, a self-magnetization process is gone on by Aṅga Nyāsa and Kara Nyāsa. First the fingers are purified magnetically by the fire of the will, and the heat embedded in one's own palm by making passes through every finger with the appropriate mantras, so that the old magnetism may flow out and the new be set up. It is considered then and then only that one can handle the rosary and count the repetitions after due consecration of the six limbs of one's own body, *viz.*, the heart, the head, the tuft, the folded arms (symbolical of defensive armour—a protective shell), the three eyes and the astra, (the clapping of the palms symbolical of exploding the

thought-form). Then the form of the Deity of the object of meditation is imaged forth, establishing the unity of the suppliant with it and the prayer is repeated as many times as prescribed, with the result that he gets up with a glow of his aura. Shaḍanga literally means six limbs.

Savitṛ Dēva.—Name of the Sun-God as "Creator and Impeller".

Shrī.—A sacred word next to Praṇava to connote all excellences and power. The seer of Shrī Sūkta.

Shruti.—Vēdas meaning that which was heard intuitionally, 'Shrū', to hear. It may also mean "heard by tradition," as the Vēdas are committed to memory even to this day only by the method of learning by rote.

Sūrya.—The Sun worshipped in the Vēdas. The offspring of Aditi (Space), the mother of the Gods. The husband of Samjñā or spiritual consciousness. The great God whom Viśvakarman, his father-in-law, the creator of the Gods and men and their "carpenter," crucifies on a lathe and cutting off the eighth part of his rays deprives his head of effulgency, creating round it a dark aureole. A mystery of the last initiation and an allegorical representation of it.

Suvaḥ.—All-enveloping region of the creative forces.

Upanishat—Teaching received by sitting at the feet of the Master as well as by meditation, which is called "seating near one's own Higher Self".

Varada.—Bestowing boon.

Vāyu.—Air, chiefly the Deity whose vehicle is Air.

Vishṇu.—The second aspect of the Hindu Trinity.

Yajus.—The name of the second of the four Vēdas. Considered to be a modification of Rig Vēda suitable for recital in sacrificial rites.

Yajña.—Sacrifice. From the root "Yaj," to adore.

A WORLD SURVEY IN THE LIGHT OF THEOSOPHY

BY ARTIFEX

[The pseudonym "Artifex" hides the name of a well-known member of the Theosophical Society who has had many opportunities to study world conditions and to consider them from the point of view of the Theosophical way out. His views are entirely personal, and are not to be taken as those of the Society, which is not committed to any opinions. Comment on them will be very welcome, especially when the series is complete. I publish the views of "Artifex" as a contribution to Theosophy Applied, and recognizing their inevitably controversial nature. But THE THEOSOPHIST welcomes controversy which is constructive and impersonal.—ED.]

I. THE EXISTING SITUATION

WHAT are the world problems with which Theosophy and the Theosophical Society have either directly or indirectly to contend?

The War which covered the years from 1914 to 1918 has not, in fact, so far had the effect of causing the world to settle down peacefully to a new era either of prosperity or of mutual understanding.

In the first place, the economic depression which came as the War's aftermath has covered the whole world with unsightly and painful sores. Unemployment everywhere, and with it the concomitant unrest, violence, nervousness, and disregard of essential principles and standards of life.

Distrust everywhere, and with it a readiness to war, clearly showing that the lessons the War should have taught have by no means been learned. Ugliness everywhere, and with it a dangerous lowering of the essential principles of beauty and refinement upon the maintenance of which the moral uplift of the world depends.

In the second place, a world left distorted as the result of a peace made in the artificial and ugly mould of the passions of war. The Treaty of Versailles, and many other treaties succeeding it, are so many highways to the renewal of conflict. And no League of Nations, no protracted *pourparlers*, no frantic journeyings from capital to capital, no *aides mémoires*, no Notes, will assuage a profound bitterness which, in one form or in another, is sapping at the will to peace and mutual understanding of every country in the world, without a single exception.

In France, for example, this bitterness takes the form of FEAR; not a cowardly fear, for France does not know cowardice, but a fear which has come from many betrayals—both from within and from without. She is economically afraid, afraid of the uncertainties of her economic future, afraid of losing her gold, afraid of her growing taxation, afraid of her growing unemployment, afraid of the ineptitude of her constantly changing Governments, afraid of the widespread graft and dishonesty both in her public and in her private life, afraid of the Fascist menace on every one of her frontiers towards the east. The whole of the life of France is in danger—her everyday life, the very heart of her, through unemployment, taxation, government instability and corruption; her political life, through the hemming in of her on almost every side by forms of government apparently able to electrify the peoples on whom they are set, making an intolerable contrast with her own seemingly inescapable deadness and lethargy.

In Germany there has at last arisen a most impressive reaction against the diplomatic adjustments made in 1918 by statesmen who, with but few exceptions, allowed themselves to be governed by the crude impression that they possessed the capacity to disentangle righteousness from greed, whereas in fact they but dressed greed in terms of righteousness. Germany and her allies may or may not have started the War with one type of greed. It seems fairly certain that the victors ended it with another. To whatever extent fault may justly be found with the Hitler regime—and doubtless great wrongs may have been done—it remains true that Hitler represents the yearnings of a Germany determined to stand once more on equal terms with the rest of the world. Germany has been electrified, and the results are only beginning. Germany hopes that in this renaissance she may not stand alone, and covets the adhesion of Austria with her 7,000,000 population, so that there may be 75,000,000 wherewith to confront possible opponents on the eastern and the western fronts. Germany is now prepared to come to reasonable agreements with France on all the outstanding and burning questions, even that of the Saar Valley, for she wants to build up a spirit, which she is pleased to call Aryan, whereby she may never again encounter a November, 1918.

Austria is torn between various factions, religious and otherwise. That she has suffered under the Treaties goes without saying. From one point of view Austria desires to retain her independence. Dollfuss, her mercurial but able Chancellor, is torn between Socialists, Roman Catholics, Germans resident in Austria, the Nazi influence, the Italian attitude in opposition to this influence, and the fact that Britain and France are committed to the support of Austria's independence. The situation is most difficult, for while Austria is by no means as a whole German in spirit, or in culture or in tradition, the fact is that Austria is being

industrially strangled by her frontier limitations. Many of her industrial magnates, and probably a large number of those who live by trade, would welcome some very definite trade agreement with Germany, and when that has been accomplished it is only one more step to fusion. The Socialists and the Catholics are, of course, bitterly opposed to Hitlerism, but no less opposed to each other. Where will Austria find herself landed in the midst of this devastating confusion, the Austria which has so valuable a contribution to make to Western civilization, and is without doubt one of the great centres of European culture ?

Italy, under the aegis of Mussolini, represents the apotheosis of the State in terms of Fascism. The Duce himself calls this organism a " corporative economy," involving respect for private ownership and enterprise, but shepherding these to corporate ends. The life and power of the individual citizen must be disciplined for the benefit of the community as a whole, so that an equilibrium is maintained on the basis of which the people as a whole prosper. Italy is fairly flourishing under this regime, despite the inevitable injustices and mistakes which are bound to characterize the rule of a great and a strong man who himself is human, and has to work through agencies generally incapable of understanding him. But Italy looks upon the world through eyes coloured by the light of ancient Rome, and by the dreams of a future Imperium far more extensive than the extent of her present frontiers. Italy is a great country and deserves a great future. But it is yet to be seen if her present spirit can survive the death of Mussolini. This will be the acid test of Italian Fascism.

Holland and Belgium are countries which have been less affected than many others by the general upheaval. Each has its own special characteristics—in the case of Holland an on the whole conservative influence likely to last a considerable

length of time, and a distinctly practical appreciation both of the international spirit and of a broad-based tolerance; in the case of Belgium a situation less stable on account of sharp internal dissensions which are in danger of becoming more acute on account of the death of its great king Albert, but nonetheless a land with qualities which emerge strong and sure in times of emergency.

Russia is to all intents and purposes an unknown quantity, but there can be no doubt whatever that she has been radically changed under the revolutionary regime. Stalin and his colleagues wield an authority no Tsar ever enjoyed, and are worshipped as no Tsar was ever reverenced. They are unchallengeable autocrats who know exactly what they are doing and planning, and exactly the ends they intend to achieve. The masses of the people, possibly but by no means certainly living in greater comfort than heretofore, are being dragooned and drilled and regimented along in a spirit of fatalistic resignation to an overwhelming power. And the dragooning is carried out by a disciplined body of fanatics who know with a very sure knowledge that they are the pioneers in the creation of a new world, a new order, which sooner or later must overwhelm and reconstruct each nation without exception. Russia feels she is to no small extent up against the rest of the world. She feels she represents the ideal socialistic State, firmly based on scientific, agricultural and industrial organization. She feels that, in her, freedom opposes the tyranny by which the peoples of the world are riddled. As her War Commissar lately said, she is ready to fight and will have no hesitation to fight when and if the time comes.

Russia, in the persons of her leading protagonists, is a country with a mission; and Stalin is her prophet, her substitute for God. There is a tremendous power in the conviction that one has a mission, and it would be criminally foolish to treat with contempt Russia's active intervention

in world affairs. But the question is as to whether the Russian people as a whole, in their masses, will support this Communism by coercion which for the present seems to be Stalin's creed. For my own part, I must confess that I doubt if they will. I do not think that Stalin or any of his followers incarnate in the slightest degree the real spirit of Russia. I think they are foreign bodies, which have fastened upon Russia as the result of the reaction against the tyrannies which went before them. I think that some day Russia will shake herself free from these parasitical growths, and release a mission as noble and as splendid as Stalinism is the incarnation of the spirit of hatred and war, even though it may be accompanied by an increasing material prosperity. Prosperity, it is said, *is* the result of the existing rule. The Five-Year Plan, it is alleged, through industrial and agricultural development, is making Russia happy, contented and free. I have not visited Russia, so I do not know. But I am firmly convinced that as Russia is led to-day she is, and is intended to be, a menace to the true spirit of evolution, to that fundamental hierarchical spirit in which alone liberty, justice and happiness can find their full expression.

Japan is another country in which the sense of mission dwells, not, perhaps, the sense of a mission to convert the world, but the unswerving devotion to great and traditional principles of Japanese life. And this devotion manifests, *inter alia*, in a remarkable thrift and in a spirit of heroic patriotism. By means of these she is able to conquer world markets, causes would-be attackers to pause, and those subject to her "peaceful penetrations" to accept the situation as best they can. Japan has for some years been what may be called the hope of the East. India, specially during the Russo-Japanese War, became enthusiastic over Japanese victories as symbols of an awakening East and of her own immediate potentialities, though it is now true that Japanese

competition with Indian markets has scraped not a little of the gilt off the gingerbread, which at one time seemed to sparkle with so much brilliance. Japan is determined to have her place in the sun, and while the West is playing with peace she is preparing for war.

The United States of America is occupied, with her usual energy and publicity skill, in putting her house in order; and under the intriguing leadership of Roosevelt seems to be achieving results. She does not want war, has a profound distrust of European diplomacy and professions, and has no desire to become entangled in a League of Nations which she considers to be far more a League for diplomatic intrigue and wrangling; and if she wants the repayment of the debts due to her it is to no small extent because she feels that the money, if in her hands, is less likely to be utilized for war purposes. She does not see why her money should help to start again a war, the consequences of which might to no small extent involve her. America belongs, in fact, far more to the future than to the present, and the present interests her far less than the possibilities in all directions of a future which she conceives largely to lie in her own hands. America, though inevitably part and parcel of the world of to-day, is not in her nature a present-day nation, built up out of the past. She has, of course, fine traditions from a couple of centuries ago, but her most potent traditions are those which are coming to her from the future and not from the past. She is a child of the future, and will go forward into that future provided she can get hold of her real self and ruthlessly crush all elements driving her down into disintegration. If she cannot do this, she must break into pieces, largely through allowing too many of her nationals to set an example of criminal indifference to the well-being of the State, and thus spreading far and wide a sense of irresponsibility.

The British Empire must needs, by its very diversity, afford food for grave preoccupation. This Empire is another example of the many comings together of East and West, all of which so far have proved infructuous. Britain has many fine actions to her credit, and is in general a slow-moving, well-meaning, narrow-minded organism, with the added difficulty of being endowed with a multiple personality due to the heterogeneous nature of her composition. Scotland, though apparently desirous of Home Rule, has largely adapted herself to her southern neighbour. Wales, too, though definitely *sui generis*, has effected a similar adaptation. But Ireland, the India of the West, stands out, at least as to a not inconsiderable proportion of her people. She is dissatisfied, no doubt with good reason seeing that Celts are Celts and Teutons Teutons, and never the twain, according to Kipling though not according, I hope, to Providence, shall meet. On the other hand the Irish situation depends for its satisfactory solution upon great leadership, which at present does not exist. De Valera allows hatred to dominate his policies, when he might have been a real saviour of his wonderful country. Ireland must be united, and De Valera will never achieve this by his present destructive activities. That Ireland should be intensely Irish will be agreed, but that Ireland should remain within the Empire is no less obvious. And leaders on both sides of the Irish Sea must arise, who will build their negotiations on these two foundations.

Ireland must be happy if the Empire is to be prosperous, but no less must India be happy too—the Ireland of the East. And the acid test of the British Empire's constructive sagacity, and fitness for the great future which awaits it, is its recognition of Ireland's needs and of India as the power within the Empire which, if rightly released, will give the Empire unchallengeable solidarity and the world unshakable peace. Britain and British diplomatists

may play about in Europe, but the Empire's rise or fall, and the world's peace, depend upon her relations with Ireland and with India.

India should have gained Home Rule within the Empire many years ago. She was set so to do. But the short-sightedness of her leaders, their internal dissensions, and her constant side-tracking on to issues of relatively little consequence, caused the golden moment to slip by. And to-day India is almost, though not quite, as far away from Home Rule as ever. Unfortunately, too, there has arisen in Britain itself a group of Empire-destroyers who, themselves blind, seek to blind those around them by noisy, distorted and extravagant verbosity. Lashed by passion, often concealed in apparently icy forms, they spread the poison of their ignorance among those who have no means whatever of distinguishing between right and wrong, and who dangerously assume that the louder the noise, and the more emphatic, the truer it must be.

India is not a little to blame for the present impasse. To lose an opportunity such as she had a decade ago was hardly short of criminal. But those who really know India are well aware that until she achieves Dominion Status within the Empire, there will be neither rest within her borders nor security for the Empire itself. With India free and equal, the Empire could ensure the peace of the world, and solve many of the problems now devitalizing every country, incidentally releasing enormous sums of money for right living which are now spent on fear of war. If this East-West problem is solved, the world will go forward to an age of peace and prosperity. If it becomes unsolvable, through the ineptitude of either or both of those concerned, then the world will surely go down into war and desolation, for in the last resort India will have recourse to revolution and Britain to repression—the ends of which none dare foretell.

But India has her own inherent greatness and nobility of soul, her own keen sense of all that is due to law and order, her own ardent spirit of tolerance and goodwill, her own deep-rooted strength in the compelling eternities of life. And Britain has a soul which time after time has proved itself superior to sordidness and greed, which in emergencies has risen to splendid stature, which is keenly responsive to justice and fairplay, which is strong in common sense and practical ways of doing things. Britain has often lost ignobly, but she has often gained greatly. To-day is a supreme moment, both for India and for Britain. Let the greatness of each shine forth in common comradeship. Thus shall East and West meet at last and never again be twain, but ever together, pooling the splendid differences in the cause of a Universal Brotherhood.

The great Dominions of the Empire, Australia, New Zealand, Canada, South Africa, Newfoundland, are imperial in spirit—using the adjective in its noblest sense. They can be counted on for solidarity without distinction of colour or race, when once right and justice are clearly invoked, and the need for fair reciprocity is clearly perceived. With regard to colour questions, it must be realized that they have their own peculiar difficulties, and we must not jump to the conclusion that there is colour prejudice because there is colour discrimination. Having travelled in some of these countries, I am able to appreciate the fact that the colour problem is by no means plain sailing even for the most unprejudiced statesman.

With all this as general setting, what are the particular phases of the present period?

First, a general decline in the efficacy of authority, partly because the authority was not as a rule genuine, and partly for other reasons which will in due course emerge.

Second, a growing recognition of democracy's incompetence, for the simple reason that nowhere does it seem able to deliver the urgently needed goods.

Third, a fairly general cry for experience, especially among the young, which may often be interpreted as a yearning to get back to primitive conceptions and to build a new series of conventions upon the result.

Fourth, a dwindling power of religion, not because religion is being found out, but because so many interpreters of religion obviously do not know what they are talking about.

Fifth, the awakening of what is called individuality, which so often means a vague intermediate stage between throwing off one suit of clothes and the putting on of another.

Sixth, a deadlock in education in the course of which immense progress is being made in non-essentials, while fundamentals are as much beyond reach as ever.

Seventh, a feverish impatience for prosperity with a careful avoidance of knowing that a price must be paid for it.

Eighth, an impression that so-called ideals can be talked into becoming actualities, and the more quickly by the road of personal abuse, to say nothing of intolerance. We are thus beginning to believe that we achieve practice vicariously if we lavishly indulge in vicious precept. There are many Causes to which apology is due for the crudities and unconscious treachery of their protagonists.

Ninth, a deadlock in politics, since the public have at last begun to find out the hollowness of the professions, both of parties and of politicians. Unfortunately, in running away from things as they are, many fall into the arms of things as they certainly ought not to be—in politics and in every other department of human life.

Tenth, a deadlock in industry, as in many other departments, in no small measure due to the curious way in which

people have fastened on to the ideas of liberty, equality, fraternity, without in the least degree understanding their dangers as well as their values. The sound of these three words can be made most impressive, and there are very few ears to perceive its hollowness as sent forth by ninety-nine persons out of a hundred. And in the name of each one of them untold mischief has been done—far more mischief than good. We shall never return to healthy living until we begin to understand that liberty does not mean liberty, that equality does not mean equality, and that fraternity does not mean fraternity, though each means something quite definite and beautiful and different.

Eleventh, a deplorable absence of originality in Youth. Youth is almost everywhere hard at work putting on worn-out clothes and second-hand clothes (with here and there a touch to give an appearance of difference). But where is Youth putting on fresh, clean, new clothes? Young Conservatives, Young Liberals, Young Labourites, Young Fascists, Young Communists, Young Extravagancies, Young Oddities, Young Noises: Young Copyists of yesterday and to-day. Where are the Young Heralds of to-morrow? Where is YOUTH UNALLOYED? Unfortunately, for the most part the youth of to-day have, owing to the War, been bereft of that leadership which the young who perished in the War might have given them. As it is, they are hedged about with senility, when they might have been called to great adventure by virility and vision.

Twelfth, a strange and lamentable conspiracy to prevent women from doing much to save the world-situation. It is a conspiracy in which both men and women take part, and to which many men and women give strength who do know better, but do not know how to know better. Is it nothing more than rhetorical exaggeration to suggest that, if the League of Nations were mainly manned by women, it might really achieve something?

Thirteenth, a carefully fostered culture of the ugly in many of the arts, under the cloak of originality. Ugliness and vulgarity stalk abroad under high-sounding names. Simplicity and beauty have perforce to assume the rôle of Cinderella, and the general public conceals an entire lack of understanding—in which it is quite right—with a veneer of admiration, and the result is that as ugliness becomes orthodox civilization decays.

Fourteenth, the delusion that health and happiness in one department of life may be gained at the expense of health and happiness in another—the most damnatory indictment which could possibly be imagined of the title of the present age to be called civilized.

This delusion has many forms:

That health and happiness among the rich may be gained at the expense of health and happiness among the poor. That health and happiness for one nation may be gained at the expense of the health and happiness of another nation. That health and happiness for one type of people may be gained at the expense of the health and happiness of another type. That the health and happiness of the human kingdom may be gained at the expense of the health and happiness of animals. That health and happiness have to be grabbed at whatever cost if they are to be enjoyed at all, there being insufficient to go round.

EARTH'S crammed with Heaven
And every common bush afire with God—
But only he who sees takes off his shoes.

BROWNING

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(*Continued from p. 432*)

FATHER-MOTHER-SON

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

My first remark on this verse must be to emphasize the importance of the doctrine of parallels, and suggest the replacement by that of the doctrine of horizontals which has obtained a considerable footing in modern Theosophical literature. The Father (Parabrahman) is not *above* the Mother (Mūlaprakriti) but side by side with her. They are not to be divided in thought by a horizontal line, thus: $\frac{F}{M}$, but by a vertical line, thus: F/M. They are to be considered as parallel, though really there is only One, and it is mere anthropomorphism to ascribe duality to that one. Looked at from the standpoint of real knowledge, that one is Parabrahman; looked at from the standpoint of ignorance, it is Mūlaprakriti or the primal Māyā. From the standpoint of ignorance or relativity Parabrahman can never be seen ("No man hath seen him at any time"), but only Mūlaprakriti can be seen, once likened to a veil thrown over Parabrahman. Ignorance, limitation, manifestation—these come to the same

thing; manifestation is always a limitation, not an expression, which would be something separate from or additional to that which is expressed or which expresses itself.

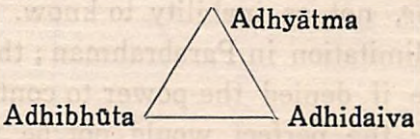
The boon companion of Parabrahman, Ignorance, (without whom how could there be a world?) must be thought of only as *ignoring*, not as inability to know. It surely makes no separative limitation in Parabrahman; the absolute would not be absolute if denied the power to contradict itself or to be paradoxical; the perfect would not be perfect did it not conceal imperfection within its folds. But we sink the string of thought into the fathomless; it is in darkness to the eyes of ignorance.

Descending from pure spirit to mind or soul we find the Son, the light of our darkness. He is the dual Logos, as Īs'vara and Māyā, the great Active Principle and the Great Passive Principle, spirit and matter, subject and object. Here again we have a pair, life and form, side by side. It is not that on a high plane there is life only, and on a low plane there is form only, and that the life *descends* into the planes of form and *embodies itself* in the forms, but that life and form occur side by side on all planes. They may be divided in thought by a vertical line, not a horizontal one, as they are parallel through all manifestation. Life is not *in* the body, like water in a cup, but life stands *everywhere* independent in its own divine right; it holds a body voluntarily in its hand, as a gardener may hold a spade.

The divisions here called Father, Mother and Son are also propounded in the eighth discourse of the *Bhagavad-Gītā*, verses 3 and 4, where S'rī Krishna describes five fundamental things, technically called Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajna. He there explains them as follows: (1) Adhyātma is the imperishable Parabrahma, (2) Karma is the emanation which produces created things (and so is to be identified with Ignorance), (3) Adhibhūta covers all perishab le

or external objects, (4) Adhidaiva is the purusha or subjective being (" the conscious intelligent powers in Nature "), and (5) Adhiyajna is " I, even here in the body ".

We may symbolize the dual Logos with the Father-Mother as a triangle :



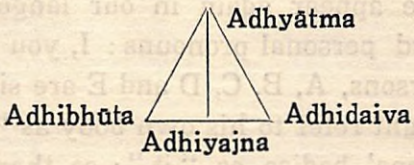
We have still to account for Adhiyajna, in the Logos of *The Secret Doctrine*. Adhidaiva and Adhibhūta are, so to speak, once more the Father and Mother, and through them a son appears (as in the illustration of Osiris, Isis and Horus in the Egyptian legend, where Horus is the Father again, and this time the conquering, not the defeated, Father). Thus Adhiyajna comes in, and the Logos is triple.

Adhidaiva is the mind or subjective element on all planes. Adhibhūta is the form or objective element on all planes. Some may wonder that forms should be said to be part of the Logos, but it must be remembered that what we know is not the pure and ultimate substance of Mūlaprakriti, but the collection of forms built by the life round itself (natural forms) or for external use (artificial forms) ; we do not know matter at all.

Adhidaiva introduces the element of time into life ; (observe your own mental operations, and you will see that each act of thought is a time phenomenon, covering past, present and future). Adhibhūta brings in the element of space ; (observe your own body, and you will see that every part of it is a space phenomenon, displaying extensity). Adhiyajna brings forward a third element, adding to knower and material of knowledge a *purpose* in the relation, so that now we have time, space and motion.

The fact is that the Father never deserts us ; he is present again in the son. His nature is that of the primary

unity, and that cannot be left out of the picture. The principle of motion bridges the gulfs left by the objects of time and space. There was of old an entertaining argument among the Greeks: Nothing can ever move, because it cannot move *in* the space where it is, and it certainly cannot move in the space where it is not! Fortunately, however, "to," and "from" are also realities of the same order as the objects of space and time. So Adhiyajna appears as living, the interplay of mind and form. So now the three have become four, the Divine Tetraktys:



Adhiyajna is "I, even here in the body". It is the divine Breath, inbreathing and outbreathing, so that all manifestation is permeated with its ebb and flow. It is the great sacrifice—Yajna means sacrifice. Sacrifice is the manifestation and symbol of unity. Not formal sacrifice, of course; but sacrifice as life lived in the spirit of unity, action performed, with full consideration of the best that can be done within one's power under the circumstances of the time for the happiness of life within practical reach. Your interests are bigger than your skin.

We may represent the Father-Mother-Son in symbols, used by Madame Blavatsky, also to represent the races of men, in the Proem to *The Secret Doctrine* (a matter which will come up for consideration in my next instalment of notes):

I. ○ Parabrahman, the Supreme Self.

II. ⊙, ⊖, ⊕ — The Son; the Logos
- 1st Logos. Śiva; will; looking towards I.
- 2nd Logos. Vishṇu; love (the true wisdom).
- 3rd Logos. Brahmā; thought; looking towards III.

III. + Mūlaprakriti, Ignorance, the Veil.

In the individual man the three Logoi have their correspondences in Atmā (ahamkāra), Buddhi and Manas. Ahamkāra (literally, the I-maker) is the faculty of intuitively knowing the One, and reflecting that in oneself, as many pools reflect the sun. Such is its receptive mood; but positively it is the will. Buddhi is the intuitive wisdom which penetrates the forms and feels the life in others, and so operates actively as love. Manas with its instruments, the senses, is receptive to the world of forms; actively, it works among them, planning, building, remodelling.

These three appear again in our language, as the first, second and third personal pronouns: I, you and it. Suppose that several persons, A, B, C, D and E are sitting together in a group. A might refer to his own body as "it," and to each of his companions' bodies as "it"; so there are five "its" of that kind present. Feeling that there is life in his friends, he might go round the circle, addressing each of them as "you"; B is "you," C is "you," and so on. Why, then, when he comes round to himself should he suddenly change from "you" to "I"? Should he not say "you" five times, as he has said "it" five times? Surely so. There would be as much reason for him to say: "It, and it, and it, and it, and I," as to say: "You, and you, and you, and you, and I." If he can call his own body "it," he should be able to call his own mind "you". "I" would then remain as something which looks upon his own "you" as it does upon other "yous". And then, when he looks round the circle, he may be able to say: "I, and I, and I, and I, and I." All ethical prompting is really such a recognition, albeit seldom consciously formulated so. This is the true path of yoga, for there is only one I; not the contemplation of an external form, not even the contemplation of fine beauties of the mind, but the way of sacrifice, through Adhiyajna to Adhyātma itself.

(*To be continued*)

THE INDIAN EARTHQUAKE: ITS MESSAGE

By ISHVARINANDAN PRASAD, M.A., B.L.

THE Indian earthquake having Bihar as its centre has indeed been an event of colossal importance. One was hardly prepared to anticipate the terrible spectacle which confronted and even now confronts one, "the devastation of a smiling country," as observed by His Excellency Sir James Sifton, the Governor of Bihar and Orissa. Its appalling suddenness, the mysterious and miraculous nature of its occurrence which could not but quicken our belief in God, the extent of its area of operation, the incalculable toll of suffering levied upon all alike irrespective of their station in life—in every one of these aspects the devastation may rank as one of the most harrowing which the world has yet seen or known. The magnitude of the cataclysm defies all attempts on the part of philanthropists to make good the loss sustained, and it is still a problem as to how to restore the smile of a fertile country suddenly turned into the frown of a dismal barrenness.

When the earthquake occurred we felt much too stirred or dazed to appraise the far-reaching lessons of the calamity at their true worth. Bewildered by the intensity of the first shock, we visualized the earthquake as a grim spectre of Death carrying ruin and destruction all round. But with the passage of time we are in a better position to study the situation a little more calmly, and, though not oblivious of the havoc wrought, we cannot shut our eyes to

the gleam of silver lining behind the dark clouds. It is no exaggeration to say that through the agency of the earthquake have been sown the seeds of a political, moral and spiritual reconstruction of Bihar. Indeed, there is a plan of God against which even the tiniest atom cannot move.

At first the news travelled slowly, because communication with the greater part of the affected area was completely cut off, and people outside had to be in the dark as to the real state of affairs; but when gradually the true state of affairs became known, there was an immediate response, and a universal wave of sympathy swept over the province. Money and provisions literally flowed like water, and within a short time a substantial amount of money was contributed by the various provinces for succour and relief, notwithstanding the bugbear of economic depression staring people in the face. Who could say that, at a critical period of economic slump, the innate *Shakti* of human sympathy would not draw out the latent munificence of India, flooding the stricken province with priceless gifts from the whole of Bhāratavarsha?

At the time of the earthquake, the political life of the country had sunk to a low ebb, and an inertia had overtaken the people threatening to demoralize the nation as a whole. With the coming of the earthquake a great upheaval was caused; it seems to me that the mysterious hand of Providence was at work, to purify, on the one hand, a certain section of people through affliction and suffering, and, on the other, to arouse an entire country from its indifference and torpor, through a catastrophe, which had the effect of intensifying the consciousness of nationhood among the people as a whole. Divisions, differences and quarrels were for the moment forgotten, and, touched by the spirit of brotherhood, people leapt to their feet to give some tangible proof of their sympathy. The barriers of race, caste, colour, creed, religion and province seemed broken for the moment; and in

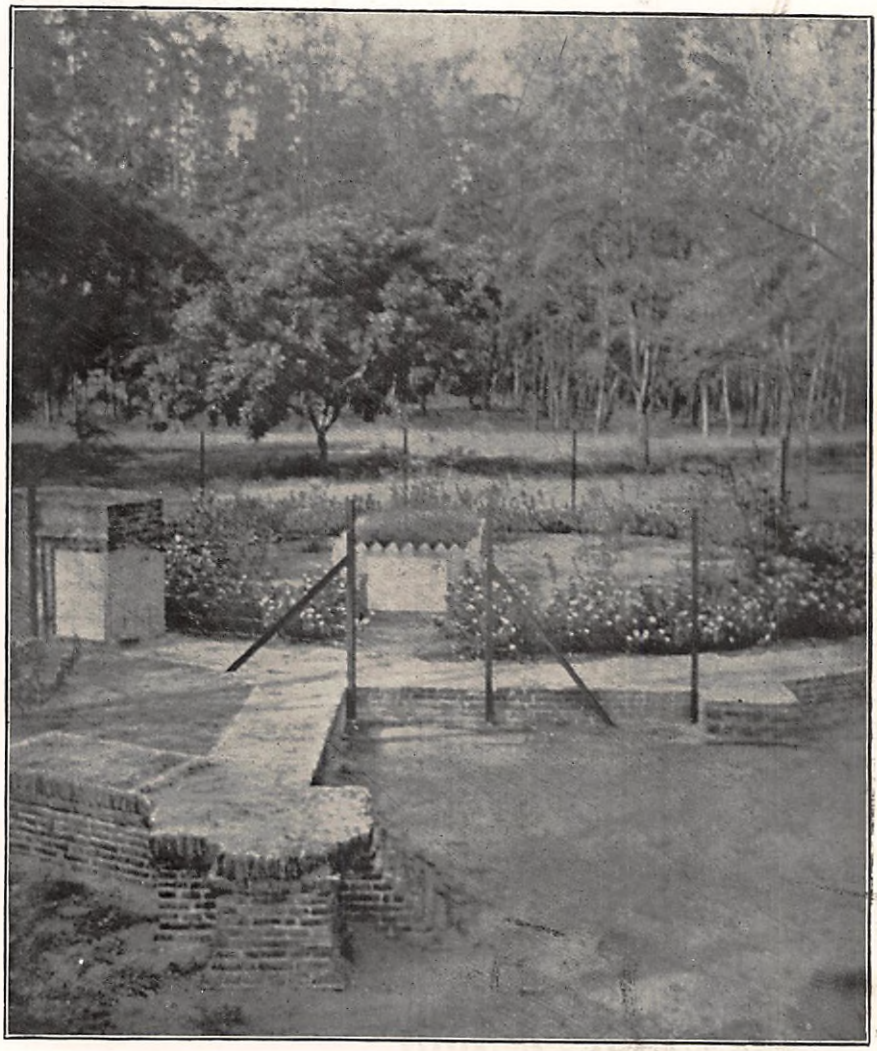
the flash of a vision, we could see that India was essentially a nation, with a common pulse throbbing and pulsating with the one national life, and that one great calamity, whether God-sent or man-made, whether political or natural, was sufficient to wake up the entire country from end to end. Who can deny that after the earthquake Bihar became the centre of a new life, vibrant with the note of a new song of love, harmony and brotherhood? Bihar in suffering was a veritable magnet attracting the greatest and noblest of the land.

Next we see the remarkable political truce that followed as a matter of course in the wake of the earthquake. A political truce is supposed to be the outcome of fatigue and exhaustion on the part of the people. But the political truce in Bihar was inspired, as it were, by a divine agency to bring about genuine co-operation among officials, non-officials and Congressmen in the stupendous task of saving the province from the effects of an unparalleled catastrophe. The political truce in Bihar was but a prelude to a political truce in India. Mr. Gandhi, who never uses words for mere effect, tendered "respectful co-operation" to the Government on behalf of the people; and in so doing he became, to my mind, the instrument of the Higher Powers in unfolding that splendid panorama of the future, in which the peoples and Governments all over the world will eventually co-operate for the common cause of furthering the mission of the true State. The momentous session of the All-India Congress Committee, which followed soon after, decided to suspend the Civil Disobedience Movement, and resolved upon entering the Central Legislature and the Legislative Councils with a view to co-operating with the Government of India. Surely all these events happening in quick succession could not have taken place without a conscious Will and Purpose behind? Let us pause and ponder over them.

There is again another scene in the great drama. Stricken Bihar in the hour of her supreme ordeal has drawn the attention not only of India but of the whole world. Governments may rise and fall; they may raise obstacles to the realization of the World State; but it is the eternal law that suffering shall evoke sympathy, and sympathetic people, however remote, recognize no barriers of space, nationality, race or colour. No wonder, therefore, that Bihar promises to become a focus for the union of East and West, the true harbinger of peace in the future.

The appeal of the Lord Mayor of London on behalf of India, the magnificent work of Dr. Pierre Cerosole, the well-known Swiss engineer and international pacifist, and of the Rev. C. F. Andrews, go to show that a new wave of international feeling has swept over Europe in favour of India. Dr. Cerosole proposes to bring a band of international volunteers from the Continent to relieve the distress of the unfortunate victims of the earthquake in India. Referring to the result of the work of Dr. Cerosole and his splendid band of workers, Mr. Andrews says: "It will truly be like admitting India fully into the comity of Nations." If that consummation which is devoutly to be wished is attained as a result of the earthquake, then Bihar surely will have the privilege of proving to be the nucleus of Indian Internationalism.

In the light of these developments one cannot but conclude that, with all the havoc which the earthquake has wrought, it has undoubtedly left a golden trail behind. There is a Power that ever works for world-unity as against territorial isolation, and it has been designed by Providence that we shall steadily but unfailingly advance beyond the limits of patriotism by wider sympathy, by seeing analogies, and by recognizing the facts of common interests and co-operation in the world.



A NEARER VIEW OF THE CREMATION PLACE

C. W. LEADBEATER—AS FRIEND AND COMPANION

BY LESLIE MARGARET REED

(*Seychelles*)

WHEN my husband and I received the news of Bishop Leadbeater's "passing over" in the April THEOSOPHIST, it came as quite a shock, as I had recently received one of his usual bright cheerful letters, written on February 12th, *en route* to Australia, where he certainly only expected to remain a few months, before returning to his beloved Adyar.

Though so cut off in space from any other F. T. S.—as Seychelles is situated nearly a thousand miles from Mombasa, on the east coast of Africa—I am glad to say we have found a few kindred spirits, some of whom are especially keen on Bishop Leadbeater's works, and one of whom has actually applied for membership to the Society. Quite a number of people here have been decidedly interested in hearing about the lost continents of Atlantis and Lemuria, particularly the latter, owing to the recent visit of the Murray Expedition, which has been sounding the bed of the northern parts of the Indian Ocean, with a view to obtaining evidence of the existence of this continent.

Yet I feel that C. W. L. is near, if not nearer to me personally than he has ever been, for I am restudying *Talks*

on the Path of Occultism by him and Annie Besant, which has drawn me much into sympathy with them in thought. So I should like to take this opportunity, as others have done so ably in the May THEOSOPHIST and other magazines, of expressing, though very imperfectly, my appreciation of C. W. L., as I have known him intimately for nearly forty years this life!

I remember so vividly, when at Boarding School, my mother came over to visit me, on one occasion, and we spent part of the day in the country, she reading to me a series of past lives of my young brother Basil, as seen and depicted from the memory of Nature by C. W. L., who had recently rediscovered, in this life, his much-loved brother of many former lives. It was a revelation to me, and my first introduction to the truth of Reincarnation, which I have never since doubted. Then, one vacation, my sister and I were taken up to London for a visit, when C. W. L. and Basil welcomed us at our hotel, and this was the first time I met him, and he became to all of us as an uncle, as he so often visited at our home in Harrogate, where we were naturally brought into very close contact with him, and were able to realize, much more fully than we could have otherwise done, the deep realities, and the living truth, of which this radiant and perfectly natural man seemed such a wonderful embodiment.

How we enjoyed his visits and appreciated all his public and Lodge lectures, amongst the latter being his illuminative comments on *Light on the Path*!

Then, too, what pleasant hours we spent with C. W. L. out of doors, on walks and excursions, when we invariably tempted him to tell us ghost stories, many of which have later appeared in *The Perfume of Egypt*. Once, after exploring the beautiful ruins of Rievaulx Abbey, we were caught in a heavy thunderstorm, but C. W. L., nothing daunted,

cheered our spirits with such songs as "Wait till the Clouds Roll by," on our three-mile tramp to the station.

He indeed proved a delightful companion during a short visit spent in Rome by my sister and myself, when still in our teens. We arrived in the Eternal City by moonlight at 1 a.m., the train being two hours late, but what a joy to be warmly greeted by C. W. L. and Basil after that long tedious journey! Every day we went sight-seeing with him and each evening he lectured in Mrs. Cooper-Oakley's charming flat, although we young people were often very sleepy, especially during the translation into Italian at the close.

One memorable evening in Harrogate he generously "looked up," and vividly described to us, the past life of one of our keenest and most devoted members. I wish I could make all my readers realize the wonderful privilege of that unique experience. C. W. L. was lying quietly on the sofa with closed eyes for three or four hours, whilst he unrolled those Alexandrian scenes before us, in the days of Hypatia, when so many present members of the Theosophical Society were there incarnated, and gathered round their heroine then, as they have been again in this life, gaining inspiration and an insight into the Greek philosophy of life or THEOSOPHY.

After C. W. L. left England for India, and later for Australia, I naturally had no opportunity of being with him as when young; and in 1912, when I visited Adyar, during a brief stay in India, I just missed him unfortunately, as he had left unexpectedly for the north, but Mrs. Besant made me doubly welcome and I can also testify to the wonderful atmosphere at Adyar in those pre-War days, and the happy times we spent there.

Since my marriage in Capetown in 1914, C. W. L. has kept in constant touch with me through correspondence, and I consider it was a great privilege to introduce my two

sons to him when he came to England in 1929, and to mark so particularly my last meeting with him; and without wishing to be too personal, I feel it is rather unique that C. W. L. has strongly affected three generations of our family; for he was a contemporary and friend of my father, he has influenced the lives of my sister, brother and myself so profoundly, whilst of recent years he has also taken an interest in our boys.

So, in conclusion, I should like to add my tribute to C. W. L. for the joy and gladness which his life and works have brought to me and to so many others.

THE KING'S MAXIMS

(These six Golden Rules adorn the library of King George at Sandringham.)

TEACH me to be obedient to the rules of the game.

Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

Teach me neither to proffer nor receive cheap praise.

If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

Teach me to win if I may. If I may not win, then, above all, teach me to be a good loser.

Teach me neither to cry for the moon nor over spilt milk.

"THE MEMBERSHIP HAS FALLEN"

By G. S. A.

You will find these words occurring in report after report from the various Sections of the Theosophical Society, even though there are several Sections which note small increases in membership.

Now there is no cause for dismay, still less for apprehension, lest the work of the Society be finished and that these decreases mark the beginning of the end. Even where the membership has fallen there is no admission that Theosophy no longer grips. On the contrary, we are told that the work continues steadily, that interest is beginning to revive, and that the prospects for the future are distinctly bright.

Nevertheless, we must know why the membership has fallen, for in these days membership, at least of the Theosophical Society, should be rising rapidly. Our Society is one of the very few true oases amidst the present confusion, for through its teachings it establishes the scientific causes of the confusion and points conclusively to the way out.

The major cause for this fall in membership is undoubtedly the depression. A considerable number of members simply cannot afford to pay their dues, and thus their membership lapses. For my own part, I feel inclined to deprecate any conditions of membership of such a Society as ours under which poverty becomes an insuperable barrier either to joining the Society or to continuance of membership. I believe that most Lodges, however, provide for the contingency of poverty, and I have the impression that most

Sections have the machinery available whereby, under special circumstances, inability to pay dues is not followed by cessation of membership.

In any case, I am clear that somehow or other we must see to it that lack of money is never a bar to membership. Clearly, the Society, the Sections, the Lodges need money to carry on their duties, and it may be wise to have membership fees. But membership of a spiritual Society must never be contingent on an individual being able to pay his way into it. And there surely must be some provision to enable persons eager to join not at the very outset to be thwarted by their poverty, nor when they become members constantly to feel that unless they are able to pay their dues regularly they are in danger of losing that which, perhaps, they prize more than anything else in their lives.

I should very much like to see an effort made in every Section to regain the membership of those who have dropped away through lack of money. I should like each one of these brethren to be informed that the Section is eager to welcome him back again into membership, and that until he can pay his way again he will not be called upon for financial contributions. Doubtless there are difficulties in the way. But can these not be surmounted?

NO PERSON MUST BE DEBARRED FROM MEMBERSHIP OF THE THEOSOPHICAL SOCIETY BY REASON OF HIS FINANCIAL CIRCUMSTANCES.

Even if he cannot pay his Lodge dues, or the dues to the Section, even if there be reason why his membership of his Lodge cannot be continued, membership of the Society should remain to him. Can we not discover ways and means of ensuring this? We doubtless need money, but we need members far more. This particular cause for the decrease in membership can and must be rectified.

The second cause lies in the fact that we happen to be in the midst of one of those periodic "shakings," whereby the Society from time to time readjusts itself to its bearings, and emerges all the stronger for the process. On this particular occasion the testing seems to have taken the shape of the President's illness, whereby a general slackening of energy has inevitably resulted, and Krishnaji's teachings, whereby all elements of doubt, of uncertainty, of superficiality, of unreal adhesion to the truths of Theosophy, have been brought to the surface in numbers of people, so that either they have lost hold of truths which they had too feebly gripped, or they have supposed that the whole of the teaching of H. P. Blavatsky, Annie Besant and C. W. Leadbeater is out of date, should no longer have currency, and should be replaced by Krishnaji's own personal philosophy of life. His, as some of his followers declare, is the new Theosophy.

Many members have been troubled by the course events have taken. They think they have been watching the breaking up of the Theosophy in which they had been taught to believe, and they feel themselves confronted with a situation they had not been taught to anticipate—the severance of Krishnaji from the Theosophical Society and from a Theosophy they had presumed to be sacrosanct.

Such members have begun to lose faith both in the Theosophical Society and in Theosophy, and also in those who have been hitherto regarded as the chief exponents of Theosophy and as channels for the declaration of the Masters' will. And, having little or nothing but faith upon which to depend, the only link attaching them to Theosophy and to the Theosophical Society has thus been broken, with the result that either they have grasped the new which, for them, has shattered the old, abandoning the old, and in the spirit of the new convert decrying that which they have repudiated, or they have, while abandoning the old, by no means attached

themselves to the new. In both cases there is the likelihood of resignation of membership of the Society.

All this is perfectly natural. Faith is not enough. Hope is not enough. Intellectual acceptance is not enough. For where there is faith, it shall be lost. Where there is hope, it shall be shattered. Where the mind sways, doubt shall enter. Where authority reigns, it shall be hurled from its throne. Where the emotions surge, they shall grow cold. Only experience survives; all else comes and goes impermanent.

All that is not enough must gradually be replaced by that which alone is enough. But let it be added that experience does not mean clairvoyance, nor the power to prove to the satisfaction of others this or that Theosophical truth. No one can *prove* to another. Proof is self-created. We may not remember our past lives. We may have no evidence satisfactory to the outer world that the Masters exist. We may be unable to bring down into the physical brain "proof," either to satisfy ourselves or others of the accuracy of the exposition of Theosophy in our Theosophical literature. Yet we may *know*. Yet experience may in fact be ours. We may have that which we know to be more than faith or belief, more than hope, more than intellectual appreciation, more than acceptance on authority. We may be able to say we KNOW, even though we may not be able to say how we know.

But where we cannot say this, all that is less must go; and in the course of these "shakings" it does go. And if we are in fact imagining that we know, when we do not really know, then the imagined knowledge itself will go. Sometimes there is something new at which to clutch, new crutches for the old. Sometimes there is nothing new, then old crutches are brought down from the attic and the Theosophical crutches are thrown away. Now what are we to do? There is only one thing which can be done. It is

to make Theosophy more of a living reality. It is to make Theosophy more desirable, more obviously the veritable science of sciences, more unchallengeably the key to the problems of life. The more we neglect our Theosophy, the more will the Theosophical Society decline both as to membership and as to influence in the outer world. Theosophy and the Theosophical Society are as the Siamese twins, except that while one of the latter cannot live without the other, Theosophy can and does certainly live without the Theosophical Society. But we can gauge with perfect accuracy the extent to which we are doing our duty to Theosophy, by examining the extent to which the Society is flourishing. A flourishing Society means that the blood of Theosophy is flowing steadily and purely through its Section and Lodge veins. Where that blood is weak, or flows but feebly, where the constituent elements of the blood cease to be in their rightful proportions, there the body must needs become weak, anæmic and in danger of disruptive illness, or it may be even of disintegration.

Hence, for the second of the causes of the decrease in membership we must prescribe unadulterated Theosophy, set forth with all the vigour, enthusiasm and intelligence at our command. We must restore Theosophy to its essential pre-eminence throughout the Society. Then alone shall the Society regain its strength. And we may be thankful to the present "shaking" for directing our attention to a duty which has become all the more urgent by reason of the present financial depression, of the doubt with all its peculiar manifestations which for the time being shakes the Society, and of the tremendous opportunities which lie before us as we enter upon the Society's new way.

In addition, however, to the financial situation and to the fact that we are in the midst of one of the Society's

periodical "shakings," there is yet a third cause for the decrease in membership and for the temporary lack of vitality pervading the Society.

Have we to-day the three forces which, up to a comparatively short time ago, were, as it seems to me, so largely responsible for the prominence which the Society achieved in the outer world, and for the attraction to its membership of so many of the best types of men and women? What were these three forces?

First, intensely virile and outstanding personalities, many of them men and women of mark in the outer world itself.

Second, a very high standard, at least among a certain number of members, of what I may call Theosophical scholarship—men and women who were not only thoroughly conversant with their Theosophy but who also were men and women of the world, some occupying positions of eminence in various professions, and all of them able effectively to deal with the many problems which might be presented before them by the general public.

Third, a succession of fascinating Objectives, arousing great enthusiasm among groups of members, and sending through the Society as a whole wave upon wave of intense energy, irritating, of course, to those who did not participate, but life-giving nonetheless.

In H. P. Blavatsky all three forces were remarkably alive. She was a power, both in the world and out of it. Her scholarship, both Theosophical and otherwise, was unique. She was the life and soul of Theosophy at a time when it had yet to make its way against the world. She could and did repel, and therefore she could and did attract. Hence the Theosophical Society and all it has become. She was a dynamo of Power, of Wisdom and equally, though perhaps not so patently, of Love. Where she was—conflict,

storm, hatred, adoration and, out of them all, Victory. In a different degree, lesser no doubt, Colonel Olcott embodied these three forces. Two strong inflexible soldiers, to whom the will of their Generals was law.

Round these great personages gathered men and women, in each of whom one or another of these three forces played conspicuously. C. C. Massey, Thomas A. Edison, M. Gunananda, Professor A. Aksakoff, Alfred Russell Wallace, Commandant Courmes, W. Q. Judge, A. P. Sinnett, Mrs. Sinnett, H. Sumangala, N. D. Khandalawala, Adityaram Bhattacharya, Norendra Nath Sen, Sir William Crookes, Mrs. Kingsford, Tukaram Tattya, T. Subba Row, S. Subramanya Iyer, T. Sadasiva Iyer, C. W. Leadbeater, G. R. S. Mead, Herbert Burrows, Mabel Collins, G. N. Chakravarti, Archibald and Bertram Keightley, and many others.

Pre-eminent among them all, however, was Annie Besant —also of that royal race to which H. P. B. and H. S. O. belonged, in each member of which these three forces live and move. Before she joined the Theosophical Society she had already made her mark in the outer world. Her scholarship, like that of H. P. B., was unique. In her played and sparkled many great Objectives, as Theosophy played and sparkled in H. P. B. Even in her early days she began her lifelong fight for Truth and Justice, against the narrowness of religion and for the rights of the poor. After joining the Society she carried the fight further afield, laying the foundations in every department of its life of the new India, the India of the future, and becoming a John the Baptist for Krishnamurti and his great work. No wonder crowds gathered round her, no wonder the Society grew by leaps and bounds. All three forces crackled from her as electricity from a tremendous power station. Like H. P. B. she startled the world out of its placidities, and from all parts men and women enlisted under her oriflamme—some drawn by Annie

Besant the Warrior, some by Annie Besant the Statesman, some by Annie Besant the Philosopher and Scientist, some by Annie Besant the Occultist, some just by Annie Besant the woman, the friend, the mother.

What is available to us for the immediate future ? I have written that members matter more than money. But far more than quantity of membership matters quality of membership—membership which will arrest the attention of men and women who are definitely seeking self-fulfilment along one or another of the great pathways of evolution. We need a membership representative of each of the three forces I have mentioned.

We need virile and outstanding personalities, if possible men and women of distinct mark in the outer world.

We need ripe scholars.

We need men and women greatly dedicated to great Causes.

Have we in our ranks such personalities to-day ? If not, can such be attracted to membership, and if so, how ? Have we men and women of ripe scholarship—Theosophical and otherwise ? Have we John the Baptists in our ranks to-day, no matter what the Cause ?

I am afraid that for the moment we have not many towering personalities. The War may be regarded as partly responsible for this misfortune, and it may have happened that early promise has failed in some cases to be fulfilled. Not, however, that we are entirely without personalities of very definite distinction, even if not of the calibre of H. P. Blavatsky or of Annie Besant. But we need more, and I am hoping that, with a certain intensification of educational activity along Theosophical lines, we may be able to attract egos of marked status, who themselves will in due course draw into membership personalities who have already made their mark in the outer world. The Central Hindu College at Benares was a splendid recruiting ground at least for valuable workers,

as the Society, Dr. Besant and Mr. Krishnamurti have good cause to know.

Coming to the second of the three forces, we certainly do possess a number of scholars, but neither are they by any means enough, nor do most of those we have identify their scholarship with Theosophy and the Theosophical Society. We need very many scholars able and willing to move about among our Sections and Lodges to stimulate interest especially in the intellectual aspect of Theosophy, both on the part of members and even more on the part of the general public. We need such scholars to demonstrate the appeal of Theosophy to thinkers and to all who take a deep interest in religion, philosophy, science and in general the concerns of the mind.

But we also need artists of all types to attract the interest of their fellows in the outer world, and to show that Theosophy deals with Beauty as well as with Wisdom and Will. Culture, refinement and learning must be perceived to be of the very essence of Theosophy and the major Objective of the Society. Here again, I believe that educational activity will help us to bring into our movement young people who will grow into scholars and artists, statesmen, philosophers, industrialists, pioneers and also teachers and professors, who will be able to devote some of their time to the spreading of Theosophy in ways which will gain the hearing of the educated world.

As regards the third force—the call of Causes for recruits, for valiant souls eager to devote themselves body and soul to some movement for the uplift of the world—I am inclined to think that we have the Causes, but not for the moment, perhaps, the leaders to give their respective Calls. We have, to start with, THEOSOPHY. And because the answer will be: "Of course," you will see that we are tending to forget that Theosophy *is* our supreme Objective, our Cause of Causes, to which H. P. Blavatsky gave the first great

Call and Annie Besant the second great Call. But familiarity dulls our perception of the eternal glory of this particular Cause, and though once we probably thought Theosophy to be a kind of Alladin's Lamp, giving us wonders at every rub, as indeed it does, now, being after all little more than children, the glamour of the toy has worn off; and I am afraid many readers will tell me that Theosophy can hardly be termed a Call, still less something to rouse fanatical devotion. Yet if we could but so regard it our Society would be changed out of all recognition. We must make it our business to try to sound this Call once more. We have, as a special aspect of this Call, the gaining of the youth of the world for Theosophy. A fiery messenger of Theosophy to the youth of the world would accomplish miracles, for youth is ready for Theosophy.

We have a magnificent Call in the glorification of the Arts through Theosophy—Music, Painting, Sculpture, Dancing, the Theatre: the preparing of them all for their work in the new age on the threshold of which we stand.

We have a no less magnificent Call in the teachings of Krishnamurti, if only some of his followers could perceive that these teachings have their place within the Society as much as any other teachings, provided no effort is made to declare in the spirit of that old intolerance, which our greater leaders have ever fought, that there is no other truth than that which Krishnamurti declares, and that all other teachings have become valueless. The teachings of Krishnamurti should have a no less honourable place than many other truths within our Society, but they have no title to the whole place. If only these teachings could be given just as any other teachings should be given, how greatly our Society would benefit. But it always happens that in the beginning of some new dispensation fanaticism reigns supreme. It has happened before in the Theosophical

Society. We must guard against its dangers as it shows signs of happening again.

We have a magnificent Call in India's needs and potentialities, as in the needs and potentialities of almost every country in the world. What splendid service could be rendered to India by ardent lovers of this great Motherland of the world, if they were but to apply their Theosophy ardently to her uplift. What splendid service could similarly be rendered to Australia and New Zealand by those who know the nature of their future. What a work there is for those who sense the possibilities of the British Empire. How finely every country in the world could be served by those who know, through Theosophy, of the power and purpose each nation is designed to embody. I think of the United States of America, of France and of Germany, of the Russia that shall some day be, of the place of Holland in the new age, of Austria and Italy. But every country needs Theosophy and ardent Theosophists. A hundred Causes for literally thousands of Theosophists.

And then there is the Cause of Internationalism, and those other Causes directed to special circumstances—economic, industrial, religious and so forth.

There is no lack of Causes. There is only a lack of leaders, of leaders who will guard the neutrality of the Society as they abandon themselves to their Causes. And we need not be afraid of the contemptuous epithets "faddist," "fanatic". It is not what we advocate that matters, but the spirit in which we advocate it. Enthusiasm, sincerity, one-pointedness, chivalry, dignity, self-restraint—these matter more. And where they are, there is true service, even though our judgments may be woefully mistaken. To be right it is infinitely more important to know how to be than what to do. If we *are* right, we are almost certain to *do* right. May these three forces be intensely alive in our Society, for its greater glory and certain salvation.

WILLIAM CROOKES AND OCCULT CHEMISTRY

By A. J. HAMERSTER

(*Concluded from p. 452*)

III. From the Genesis of Elements to Radium (1886-1903)

W. Crookes and "The Secret Doctrine"

H. P. B.'s letters of 1886 are the last documents, in which we hear explicitly of the Master's interest in Crookes' work, but that it did not stop or lessen, at least not in the next few years, may be implicitly inferred from *The Secret Doctrine*, which is really "Their Book," as the Theosophical Society is "Their Society"; is it not? There are two lengthy passages in the first volume of this extraordinary book, treating of some of Crookes' theories. One, running from page 581 to page 586 (1st edition), is devoted to Crookes' famous Birmingham address of 1886 on the "Genesis of the Elements"; the other, from page 546 to page 553, to an address on "Elements and Meta-Elements" to the Chemical Society, of which he was elected President, on March 28th, 1888. The former we have already considered in the previous part of this article; the latter treats of what modern science calls "Isotopes" rather than "Meta-Elements". This is again one of those epoch-making speculations of Crookes, fully justified only years after, which show that he was really endowed with that hall-mark of genius, an imaginative visionary power, as

well as with that hall-mark of the hero, "the *fearlessness* of a scientific mind which loves science for truth's sake, regardless of any consequences to his own glory and reputation". (*S. D.*, Vol. I, p. 546.)

Before quoting at some length from Crookes' latest address to the Chemical Society of Great Britain, H. P. B. remarks:

> How are these two propositions [of Occult Chemistry] "that matter is eternal," and "the atom is periodical, and not eternal," viewed by modern exact Science? The materialistic physicist will criticize and laugh them to scorn. The liberal and progressive man of Science, however, the true and earnest scientific searcher after truth, *e.g.*, the eminent chemist, Mr. Crookes, will corroborate the *probability* of the two statements. For, hardly has the echo of his lecture on the "Genesis of the Elements" died away—the lecture which, delivered by him before the Chemical Section of the British Association, at the last Birmingham meeting, so startled every evolutionist who heard or read it—than there came another one in March, 1888. Once more the President of the Chemical Society brings before the world of Science and the public the fruits of some new discoveries in the realm of atoms, and *these discoveries justified the occult teachings in every way*. They are more startling even than the statements made by him in the first lecture, and deserve well the attention of every Occultist, Theosophist, and Metaphysician.[1]

It is not the place here, in this principally historical paper, to go deep into the question of the meta-elements or isotopes. I may perhaps do so at some other time, in order to prove that all the so-called "meta-elements" in *Occult Chemistry*, discovered so far by the occult investigators, are not "elements" proper, in the accepted sense of the "Periodic System," but nothing else than some of their "isotopes". For the present I may be allowed to quote only the following few sentences from Crookes' paper:

> That theory [of the Periodic System, in which all the elements are grouped] has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression, aggregations of nebulæ where we formerly saw, or believed we saw, separate stars,

[1] *The Secret Doctrine*, 1st edition, Vol. I, pp. 545-546.

the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us then modify this conception. For " element " read " elementary group "—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take not an external boundary, but an internal type. Let us say, *e.g.*, the smallest ponderable quantity of yttrium is an assemblage of *ultimate atoms* (*sic*) [1] almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the " element " range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies.[2]

Chemistry and Occultism

Indeed, the years from 1886 to 1890, on which we are dwelling here, form another climax in Crookes' scientific career. In the last mentioned year he was elected President of the Institution of Electrical Engineers, and in his inaugural address, delivered on January 15th, 1891, he again recurred to his memorable hypothesis concerning the " Genesis of the Elements ". " In this address," his biographer tells us, " Crookes attained the greatest height to which science could soar in those days. For his time and his place, Crookes figures as a man standing on the heights, with an outlook wide as the starry heavens." And the famous Sir William Thomson, afterwards Lord Kelvin, was not less explicit in his eulogies, describing Crookes' address as placing him " not second to Faraday, not second to Joule, but following both, and crowning both ". (*Life*, p. 324.)

[1] Note the use of this term seven years before Annie Besant and C. W. Leadbeater began their occult investigations into the nature of the " ultimate physical atom ". Later it was proposed to use the Samskrit word *Anu* in its stead, because it was so much shorter. But I do not like the plural of this word, because of its associations, nor do I think it necessary to import a word from a strange language so long as coining one from our own will give us such a strikingly descriptive word as *ultimatom*.

[2] *The Secret Doctrine*, Vol. I, pp. 547-548.

This does not mean that Crookes could not rise any higher, or that after 1891 his powers and achievements were in any way declining, for they were not. "Karma's cornucopia," referred to by the Master, was not yet exhausted. H. P. B. had said:

> *There is but one science* that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto occult, truth, and it is the youngest of all—*chemistry*, as it now stands reformed. *There is no other*, not excluding astronomy, *that can so unerringly guide scientific intuition, as chemistry can.* Two proofs of it are to be found in the world of Science —two great chemists, each among the greatest in his own country, and these are Mr. Crookes and the late Professor Butlerof: one, a thorough believer in abnormal phenomena; the other, as fervid a Spiritualist as he was great in natural sciences. It becomes evident that, while pondering over the ultimate divisibility of matter, and in the hitherto *fruitless* chase after the element of negative atomic weight, the scientifically trained mind of the chemist must feel irresistibly drawn towards those ever shrouded worlds, to the mysterious beyond, whose measureless depths seem to close against the approach of the too materialistic hand that would fain draw aside its veil.[1]

We have seen how in his youth Crookes was so "irresistibly drawn towards" the unknown worlds revealed in spiritualistic séances, how he relinquished these investigations in order not to jeopardize his scientific researches, but how fearlessly he stood out a witness for their genuineness, in the face of prejudice and ridicule. His scientific researches, backed by his earlier spiritualistic investigations, strengthened his deeply religious spirit, as well as his intuitional knowledge of the Occult. When elected to the Presidentship of the Society for Psychical Research in 1897,—of such an evil report in its attitude towards H. P. B. some ten years earlier,—he concluded his address on January 29th of that year with the following confession of faith of a man of science:

> An omnipotent being could rule the course of this world in such a way that none of us should discover the hidden springs of

[1] *The Secret Doctrine*, Vol. I, p. 580-581.

action. He need not make the sun stand still upon Gibeon. He could do all that he wanted by the expenditure of infinitesimal diverting force upon ultra-microscopic modifications of the human germ.

Discarding thus in one breath the belief in a *Deus ex Machina* and in *Miracles*, Crookes upheld the true faith in the Omnipotent Being—omnipotent because all-pervading, that is to say working in and through the minutest particles of matter and units of force, and working thus according to the immutable, eternal laws of Nature, His own nature.

And the next year, 1898, when elected to the Presidency of the British Association, he showed in the concluding remarks of his address how near he came to a right understanding of what occultism and the occult really imply :

> No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. I was like some two-dimensional being who might stand at the singular point of a Riemann's [three- or more-dimensional] surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own. I think I see a little farther now. And were I now producing for the first time these inquiries to the world of science, I should choose a starting-point different from that of old. It would be well to begin with *telepathy*; with the fundamental law, as I believe it to be that *thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense*—that *knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.*

We see here a transference of interest with Crookes from the phenomena of the objective worlds to the subjective worlds, from the phenomena of materialization and so on in the séance-room to the powers of thought and understanding of the inner man.

Radium

We near the end. There is only one more subject to consider. No survey, however cursory, of a chemist's life of the latter part of the last and the beginning of this century,

would be complete without mentioning his reaction to that newly discovered, and extremely revolutionary element, radium, separated by the Curies from pitchblende in 1902. Though already seventy years old, Crookes' enthusiasm for the new discovery was as young as ever, and his knowledge of it as full and even in advance of anybody else's in his own country:

> A few decigrammes of radium [Crookes wrote to a Fellow of the Royal Society] have undermined the atomic theory of chemistry, revolutionized the foundations of physics, revived the ideas of the alchemists, and given some chemists a bad attack of "swelled head"!

And to his financial advisor he wrote with justifiable pride on June 20th, 1903:

> If we could find some chemical manufacturer worth his salt, I would give him all the information necessary for the extraction of radium from pitchblende. *I am the only man in England who knows it.*

We know what an all-important part since then α-particles, electrons, protons, neutrons, positrons, the so-called "dissociation" or "disintegration" products and effects of radium and radio-active elements, have come to play in modern infinitesimal physics. It seems therefore a pity that the investigators of *Occult Chemistry* apparently have not been in a position to observe what these smallest particles of physical matter, known to ordinary science, really are. On page 469 of THE THEOSOPHIST for July, 1933, there is the remark that "it is uncertain what the electron is, from the standpoint of clairvoyant investigation, as neither Dr. Besant nor Bishop Leadbeater have been present at any physical laboratory where experiments have been made, so that they might see what it is that appears in these experiments which are described as electrons and protons".

But surely, no special laboratory is needed for the observation of electrons and α-particles (or helium-nuclei as they are also called) for example. A minute portion of radium in one of its chemical compounds would suffice for the observation of its three emissions of α, β, and γ-rays.

The Spinthariscope

Take for example the inexpensive little instrument, called by Crookes the Spinthariscope, and invented by him in 1903. It consists of a pin-point of radium bromide, mounted in front of a screen of zinc blende, and having a lens in front of the radium, through which the effect of the bombardment of the blende by the α-rays may be beautifully observed, each impact of an α-particle giving rise to a tiny flash. The effect, resembling a mass of tiny scintillating stars, has also been compared to a swarm of fire-flies in a dark tropical night. Crookes himself tells us that he derived the name for his littte instrument from a verse in Homer's "Hymn to Apollo" (lines 440-442):

> Here from the ship leaped the far-darting Apollo, like a star at midday while from him flitted *scintillations* of fire, and the brilliancy reached to heaven.[1]

And we may even dispense with the Spinthariscope altogether, for as Crookes also tells us, wherever we go, whatever we touch, wherever we look around us, the whole of Nature is full of these radiations:

> Indulging in a "scientific Use of the Imagination," and pushing the hypothesis of the electronic constitution of Matter to what I consider its logical limit, we may be, in fact, witnessing a spontaneous dissociation of radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a katabolic transformation . . . This fatal quality of atomic dissociation appears to be universal and operates whenever we brush a piece of glass with silk; *it works in the sunshine and rain-drops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea.* And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of Matter can be calculated, *Protyle, the "formless mist,"* once again may reign supreme, and the hour-hand of eternity will have completed one revolution.[2]

[1] THE THEOSOPHIST, December, 1903, p. 145.

[2] *Ibid.*, pp. 145-146. I have expressly let this quotation run on for one sentence more than was strictly required by the subject under discussion, to let the reader see how near Crookes came here to the conception of a cyclic universe of the succeeding Days and Nights of Brahma.

The difficulty is that occult research does not seem to favour this "dissociation hypothesis" of the radio-active elements, as conceived by science.

> It was found that Radium was *not* disintegrating . . . it is not losing anything at all of itself,

we are told emphaticalty, though the restriction immediately following:

> at least not within a considerable number of years,[1]

takes away much of its exactness from the first assertion. In fact, it is nothing else but what science itself teaches. The "life average" of radium for example is given by Mellor as 25 centuries, indeed "a considerable number of years," if we keep in mind that by this "average" is meant the time only, in which *half* of a given quantum of the element is supposed to decompose. And for other heavier radio-active elements, like Ionium (an isotope of Thorium with the atomic weight 230) and Uranium, this "average" is even more prepossessing, namely 500 centuries, and 8,000 million years respectively.

It is unfortunate to have to let this story of Crookes' connections with Occult Chemistry end in a note of disagreement, where there was so much agreement in younger years. It is to be hoped however that further researches, by scientists as well as by occultists, may ultimately throw clearer light on this discrepancy, and happily dissolve or harmonize the apparent difference.

IV. The Last Years (1903-1919)

Karma's Cornucopia

There remains little to be told to complete the story. Crookes' scientific career began disgracefully in the eyes of the men of science, by his meddling with occult matters.

[1] The Theosophist, January, 1933, pp. 472-473.

His spiritualistic investigations were "smothered" and "coughed down" by the Royal Society, considered the supreme seat of learning. On the other hand, the Masters viewed Crookes' labours in the scientific and the occult fields with interest and approval, and foretold him that "Karma's cornucopia" had in store for him a complete revenge. And we have indeed seen how he obtained triumph after triumph in the field of scientific research, how he was covered with honour after honour by the different scientific associations and institutions which one after another called him to their Presidentship. The last great gift from Karma's horn of plenty, horn of justice rather, came to him in his extreme old age, when in 1913, more than 80 years old, he was chosen President of that same Royal Society which had formerly slighted him so grievously. It was the greatest honour the scientific world of his country could bestow upon him. He held the office till 1915.

Four years later, on April 4th, 1919, William Crookes, aged 86 years, closed his eyes to this world, to open them again in that other world of which he was such a fearless investigator while on this side, and still is while "on the other side of death," as C. W. Leadbeater told us.

I will end this survey of a great man's life and work by expressing the hope that perchance it may induce someone who wants to approach occultism along the path of science, and more especially along the path of chemistry—an "unerring" way according to H. P. B.—to make a closer study of Crookes' writings, and, in order to facilitate this for others, to collect and edit his more important papers and addresses now buried in old volumes of scientific journals[1] and difficult to get at.

[1] Such as the *Philosophical Transactions*, the *Proceedings of the Royal Society*, the *Chemical News*, etc.

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 302*)

॥ विभूतिपादस्तृतीयः ॥

The Third Quarter of Powers

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

1. The fastening of the Mind to a place is attention.

The binding of the Mind to a single image or thought is attention. No other image should be allowed to arise in the Mind. At this stage, the would-be Yogi is engaged in the tiresome task of "subduing" the endless "risings" of other images and of reinstating the intended image.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

2. There, (the persistence) of the singularity of perception [image] constitutes concentration.

Uninterrupted or continuous attention is concentration. In the early stage, this state is maintained with much effort. The Mind is in great tension. The tug of war is balanced.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

3. Even the same, (characterized by) the shining forth of the object alone, as if devoid of one's own form, is Samādhi [Poise].

At this stage, the Mind is a perfectly pliable and obedient instrument in the hands of "the seer," with which he is enabled to reach the heart of the thing concentrated upon. The truth concerning the thing stands revealed. This is the "Samprajñāta Samādhi" described in Aphorism I, 45.

त्रयमेकत्र संयमः ॥ ४ ॥

4. The three at one place constitute Samyama [perfect control].

The word Samyama loses its significance when translated. It literally means "perfect control" and comprehends all the three stages of concentration. The several stages of concentration may be laid down in detail as shown below:

(1) Fixing the mind on an image either devotional or intellectual according to temperament. (Dhāraṇā.)

(2) Not responding to external impacts.

(3) Not allowing the arising of internal images.

(4) Not being conscious of either external or internal resistance, but being conscious only of the image chosen. (Ḍhyāna.)

(5) Dropping the image chosen and holding the Mind (its materials) in a firm position without showing any image. (Virāma-pratyayābhyāsa.)

(6) Losing consciousness, there being no object of consciousness either external or internal. (Asamprajñāta-Samāḍhi.)

(7) Gaining consciousness of a higher order of matter and objects, from the shifting of the Centre of Consciousness to a higher vehicle. (Samādhiprajñā or Prajñālōka.)

Hence Patañjali says:

तज्जयात्प्रज्ञालोकः ॥ ५ ॥

5. From its mastery, the (widening of the range of) vision of Consciousness.

In addition to the shifting of the Centre of Consciousness to a higher vehicle, concentration wakens the dormant vibratory powers of the atoms and molecules composing the vehicles of the Self, and they begin to respond to newer and higher vibrations. This awakening widens the Yogi's range of vision of consciousness.

तस्य भूमिषु विनियोगः ॥ ६ ॥

6. Its employment, in stages.

This Samyama should be performed with reference to every vehicle of consciousness beginning from the Physical upwards, till the consciousness centres in the Spiritual Plane of Nirvāṇa. Each stage is followed by an expansion of consciousness. At the first stage, the Centre of Consciousness shifts (normally) to the Astral Body and unifies the Physical and the Astral consciousness into one. At the second stage, the Centre of Consciousness shifts to the Mental Body and unifies the Physical, the Astral and the Lower Mental Consciousness into one. Such persons may incarnate immediately after death with their old Astral and Mental Bodies. The third stage centres the consciousness in the Causal Body and unifies the Physical, the Astral, the Lower Mental and the Higher Mental Consciousness into one, and also brings the memories of all past incarnations of oneself and of other persons as well. At the fourth stage, the Centre of Consciousness shifts to "the Buddhic Body" and unifies the Yogi's consciousness with that of every being in all the worlds from the Buddhic downwards, and enables him to traverse the whole solar system. At the fifth, the Centre shifts to "the Nirvāṇic Body" and the Yogi becomes a "Jīvanmukta" having completed his Human Evolution. Seven Paths lie open before Him, any one of which He may choose to tread. But the shortest and the most difficult of these is the Path that brings Him back to the worlds He has

conquered, verily called the Path of Woe, by treading which He takes upon His shoulders the heavy burden of teaching, guiding and leading His fellow-beings who struggle among the tossing waves of the ocean of Samsāra, till He sees every one of them cross to the other shore.

त्रयमन्तरंगं पूर्वेभ्यः ॥ ७ ॥

7. (These) three (limbs) are more intrinsic than the former.

The last three limbs of Yoga, Attention, Concentration and Composure, are more important and essential to Yoga than those which precede them inasmuch as the first five are only the Physical, Moral and Mental Equipments. But it should be borne in mind that without these Equipments, the practice of the last three alone would only lead one to untold trouble.

तदपि बहिरंगं निर्बीजस्य ॥ ८ ॥

8. Even these (three) are extrinsic (with respect) to the Seedless (Samādhi).

The Seedless Samādhi transcends the Mental and Intuitional Planes of Consciousness (see Aphorism I, 55). It is "the Seed of Omniscience" fully evolved.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ ।
निरोधक्षणचित्तान्वयी निरोधपरिणामः ॥ ९ ॥

9. The alternate subdual and the springing up of the impressions [tendencies] of Upheaval[1] and Subdual (occur during the earlier stages of concentration); that which accompanies the Mind at the moment of Subdual is "the transformation of Subdual".

The Mind takes on the form of the "dominant" tendency of the moment. While the Mind is being concentrated, various "dormant" tendencies or impressions

[1] Literally, upstanding or uprising.

become active or "dominant" one after the other, and the Mind conforms to these in succession. While these are being subdued in turn, the tendency to subdual becomes "dominant" in the Mind, *during the moment of subdual.* This is "the transformation of Subdual"—the stage of struggle and high tension, the first stage of Samyama.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

10. Its quiet flow, from good training.

After a good deal of training the Mind quietly flows in the direction of Subdual without any effort on the part of the Yogi, from accumulation of "impressions of Subdual". "The tendency to Subdual" becomes automatic.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्यैकाग्रतापरिणामः ॥ ११ ॥

11. The waning of multiformity and the rising of one-pointedness of the Mind—"the transformation of one-pointedness".

This is the second stage of Samyama, the stage of Concentration or "Dhyāna"—the persistence of the singularity of perception in the Mind.

शान्तोदितौ तुल्यप्रत्ययौ चित्तस्य समाधिपरिणामः ॥ १२ ॥

12. The balanced mode of "the quieted or Dormant" and "the risen or Dominant" (tendencies) of the Mind—"the transformation of Samādhi" [Poise or Composure].

During the third stage of Samyama, the stage of Samādhi, Poise or Composure, there is neither the tendency "to quiet" nor the tendency "to rise". The Mind is still and well balanced. It becomes a perfect instrument of the Yogi. It behaves like the crystalline lens of a camera corrected for spherical, zonal, chromatic and astigmatic aberrations (see Aphorism I, 45).

The thinking of the ordinary man is just like the writing of a hand afflicted with violent nervous tremor. The

Mind of the Yogi in Samādhi is perfectly "positive" to foreign impacts, but "negative" to the impulses of his will.

While the Yogi employs his well-controlled Mind in the study of an external event or object, he is said to be in "Samprajñāta Samādhi". Otherwise, his Centre of Consciousness shifts to a higher vehicle, and, unless his higher vehicle is responsive he remains in a purely subjective condition, in "Asamprajñāta Samādhi". The commentators and the translators are at one in misreading and misinterpreting the last two aphorisms and in making an unintelligent mess of the whole thing.

(*To be continued*)

CAN everybody practise Yoga? No. But every well-educated person can prepare for its future practice. For rapid progress you must have special capacities, as for anything else. In any of the sciences a man may study without being the possessor of very special capacity, although he cannot attain eminence therein; and so it is with Yoga. Anybody with a fair intelligence may learn something from Yoga which he may advantageously practise, but he cannot hope, unless he starts with certain capacities, to be a success in Yoga in this life. It is only right to say that; for if any special science needs particular capacities in order to attain eminence therein, the science of sciences certainly cannot fall behind the ordinary sciences in the demands that it makes on its students.

ANNIE BESANT

H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS

(AS APPLIED SOCIALLY)

By JOSEPHINE RANSOM

(*General Secretary, Theosophical Society, England*)

(*Continued from p. 426*)

As always, the question arises, what would be the fundamentals in a future society? They would seem to be three: (1) Duties. (2) Wealth. (3) Pleasures.

Duties

The irreducible bedrock of all society is, of course, man and woman. Around them are established the family, the tribe, the state, the nation, the empire, and finally international life. If the relationships between man and woman are truly and solidly based upon spiritual perceptions, society can, and does in a measure, maintain its beauty and worth. These relationships vary with the customs of each country, and custom far too frequently is allowed to outweigh still deeper essentials. Spiritual companionship, intellectual understanding, emotional sympathy and physical decencies are these essentials. Too often the physical customs of a

country are allowed to override every other consideration, thus leading to a vast amount of human suffering. The superiority of man, the inferiority of woman, these two misconceptions of their relation to one another, have been responsible for miseries untold. If Reincarnation is a fact, and human souls take on the physical garb of male and female according to the needs of their nature, then there can be no question of superiority or inferiority, but only a difference in expression.

These differences in expression have certain inexorable duties attached to them. Each country, each civilization, has, because of the time and the circumstances, advocated quite different duties for a man, therefore it is hard to say what they should be essentially, and it would be difficult indeed to prophesy what they should be in the future. It seems to me that the very essential of masculinity has never been thoroughly analyzed, computed, or used to its best ability. It is so overlaid with notions of dominance that it is hard to come at the truth of the matter. If we could do so we would, no doubt, perceive that there are certain inalienable faculties associated with masculinity which should be rightfully and purposefully developed. In observing the world of human beings, I am convinced that not nearly enough importance has been given to the very evident and strong passion in men for parenthood. The idea that women have a passion for motherhood has been given great prominence; but there is undoubtedly an even stronger passion in men for fatherhood, a passion that is recklessly inconsiderate of the resulting offspring, except those bred within the bond of marriage. What should be the fundamental duties of a man to his power of parenthood? Should he be regarded as having duties only to his legitimate children or his family, as we call it, in whose interests he spends the major portion, if not the whole of his life,

averagely speaking? With the interests of the family are, of course, bound up all other duties to civic life, to finances, to governments, to religion.

In two ways he comes to know his relationship to these things: (1) by the standards of the civilization about him; (2) by his own perception of spiritual values.

According to the amount of these latter in his own make-up will he be able to recognize progressively what right living should be. This perception may, of course, induce him, from time to time, to depart from the known standards in order to establish higher and better ones. This is the opportunity that is available at the present time. The familiar standards are failing in their appeal, not because there is anything inherently wrong in them, but simply that they are being transcended. Of course there will be, at first, licence and disregard of higher values by very many, and it devolves upon the one who rightly perceives to hold firmly and steadily to the better standards till at last they prevail. It is not easy to stand firm in the midst of chaos, but it can be done, especially if those in charge of the education of a Nation are wise and brave enough themselves to stand for the newer and better ways and inculcate them in youth.

It is easy to see, and it has been much dwelt upon, that the special duties of woman revolve around motherhood. This is startlingly clear even among the animals of the wild world. When the fighting, mating, breeding season is over, the males retire and seem to delight in solitude, conscious of their power and their dignity. The females take charge of their young and are almost their sole educators in the ways and the laws of wild life. The male plays no part in this, or very little; and the same thing is true of the way up to the very highest known civilized society. Unfortunately, as we know, too much motherhood has been thrust upon women. Myriads of women are forced to bear children without the slightest regard to

their wishes, and often without the slightest consideration of their mental, moral and physical fitness to cope with their offspring, to say nothing of lack of spiritual values in such things. What then are the duties of a woman with her special powers and qualities of femininity? Seeing that she can be far more than the man described as the creative agent of each generation, it would seem that her duty is to understand the laws of heredity in order to be able to guard against any betrayal of the creature she is to bring into the world. Purity in all the implications of that word should be her watchword. Physical, emotional and mental qualities should be studied and clearly understood, and a clear, honest and emphatic refusal to breed when those are lacking, would be her primary duty. She, too, should be continuously adopting new standards, born of spiritual perception, not because they are dictated to her but because they are shown to be scientifically right and noble. In education too, girls would be taught the brief facts of life and the ideal way of handling them. In this, the women of to-day have the most extraordinary opportunity, as for them, too, a new world is opening and it should open on the note of right living brought about through a recognition of the brotherhood of humanity which, of course, means man and woman. As regards all the other problems of social life involved in finance, etc., the woman must, in these days, face them in partnership with men, and this is so well known and understood in most countries where reason prevails that there is no need to stress it.

Wealth

To-day we are aware of the tremendous confusion in thought that there is with regard to wealth, its meaning, its purpose, its control. Every thinker on whichever platform he argues, is aware that the fundamental problem is that wealth has departed from its primary purpose. It

should be, we know, merely a token of exchange for all to enjoy according to their needs, their capacities, and in rightful measure; but because of the inherent capacity for selfishness, greed and personal acquisition, there are still amongst us very many indeed who desire wealth at any cost in order to serve their own personal needs, from gluttony to the colossal "men of straw" who, for a period shorter or longer, can gull the world to subservience to their own desires. Great corporations, in their own way, are in the same case; they wish to control at whatever cost to another. It is vastly difficult to unloosen this grip upon the world's wealth, but loosened it must be if the world is to face a happy future. That new systems of control may take the place of old is of little moment, unless they have in them the firm determination that the control is service to all and not an advantage to the few. Common, simple but clamorous human needs must be satisfied and satisfied beautifully, not grudgingly, and the way of the future with regard to wealth is to see that it is operated in the light of brotherhood which has as its golden maxim, to do to others that which we would they should do to us. That there is a long way to go in the solving of the financial situation of the world no one doubts. Scheme after scheme is propounded, and those schemes should be encouraged which have in them the highest promise of equity and justice. This may mean a complete turning over of the social order, and this need not frighten us, for there is no need for violent haste. It will come quickly and in an orderly way if it is recognized that all alike must be benefited, and that we have grown out of the desire to see one or more classes in society smashed to pieces in order that another may take control and rule roughshod over the rest. The misuse of wealth is a canker in society; it can be made the source of a noble civilization, but this would necessitate that wealth should be stewarded in the interests of the nation.

Pleasures

In this great department of human activity, one is also astounded at the variety of differences in what are called pleasures. Some of them are simple and beautiful, but, far too frequently, pleasure must be on the verge of cruelty to give satisfaction to those participating in it. Humanity still gets a strange and curious satisfaction out of watching some sort of creatures, human or otherwise, fight and kill one another. A higher form is the great games and athletic tests of the world, where struggle and conquest in the combatants give the desired thrill to the spectators.

Another form of pleasure is, of course, that which is more closely associated with what we call our artistic faculties. The range of this is enormous and exceedingly complex, for one finds among savage people delicate artistic perceptions, and some highly civilized people delight in grossness. The artistic faculty is still too much left to find rather blindly its own satisfaction, but it could be cultivated much more fully and rapidly than at present. When the return to simplicity is desired the tendency is to revert to the past, as, for instance, the revolt from Jazz drives many people into Folk-dancing, Morris-dancing and so on, thus reviving the forms and reactions of past centuries. What should take place is to imagine what yet higher forms of art should characterize the future and to aim at those. Sculpture and painting most clearly show the tendency in this direction, but the present phase of effort is not very intelligible to the average observer, and intelligibility is an essential if art in these two great sections is to have its profoundest influence upon the shaping of the future.

Another great pleasure, in which the world indulges freely and with encouragement, is religious ceremony and worship. This, too, has its enormous range and complexity. India exhibits the range better, perhaps, than any other

country. Here we find some amazingly bestial practices, almost incredible in their phantasy and even horror, for men can be "the most consciously and intelligently bestial of all animals". We can pass up the scale and observe at the top some of the purest and most exquisite exhibitions of religious pleasures that the world has to offer. Again, it is not necessarily the mass that occupies itself with these stages, but the individual; the humblest peasant can be exquisite, the highest ruler can be painfully indecent, but back of it all is a profound desire for spiritual loveliness, despite all appearances, which gives to India her deep fascination and interest. The same, of course, is true of all countries; their range of religious pleasures is great but the background is different. As in France, where brilliancy and delicacy of intellect might be said to be the main passion and appearing in the delicate beauty of the language at its best.

What, then, of the pleasures of the future? If I gather aright the sense of the Manu's instructions to the Fifth Root Race, it was that there should be accurate and fair dealings of each unit with the other, whether individual, tribe, nation or empire. That is finding its culmination to-day in the struggle to adjust international relationships. The nation that has come nearest in its ordinary pleasures to the Manu's ideals is England, where the sense of "fair play" has been in such strong evidence.

(*To be concluded*)

LIFE is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

H. P. B.

THE THEOSOPHICAL SOCIETY AND THEOSOPHISTS— OLD AND NEW

SOME LESSONS OF THE BARCELONA CONGRESS

BY A WORKER

THE Barcelona Congress has been a great step forward in the new era. You may hear and read elsewhere about its outer happenings, I shall mention them only so far as they serve to start the thoughts I want to express.

We had the very far-reaching collaboration of the Municipality and of the Government—in fact, the whole population of Barcelona took part in the Congress, for we opened as many meetings as possible to the public and the response was abundant: more than 1,100 attended the public lectures and other public performances. The Municipality gave us their building entirely free of costs for the whole week, and a magnificent building it was, with its huge, octagonal entrance hall decorated with the flags of many nations, thus giving a lively welcome to all who entered first the beautiful park in which the building is situated, and then the beautiful lecture hall, holding more than 2,000 people.

The support which the Government gave us was very remarkable. The Minister for Culture in Catalonia is a wonderful man; as Mr. Jinarājadāsa remarked, he is more

than a minister, he is a poet! That means a creative genius, consequently a man of the new race. His wife is a member of the Theosophical Society, and he himself a real Theosophist who does not become a member of the Theosophical Society because he can help more in his position if he does not belong to any definite organization. This minister was one of the first who registered for the Congress not as an ordinary Congress member, but as officially delegated on behalf of his Government. As such, he took his place on the platform for the Opening of the Congress, and delivered a wonderful address expressing his conviction that the problems not only of Spain, but of Europe and of the world, would be solved if everybody became a Theosophist. Fancy this from a public platform, of an official delegated by a Government, and at a Theosophical Congress!

But this was not all. We had two exquisite performances offered by the Government to the Congress. One was a performance of National Dances, the other a concert by a choir, each giving a most delightful folkloristic show of highly artistic quality. Both performances were open to the public, and they helped us to express our boundless enthusiasm and thanks for the unforgettable hours.

To me, the culmination of the Congress was Mr. Jinarājadāsa's public lecture in Spanish, on Easter Sunday morning, entitled "The Destiny of the Latin Peoples." Not only is it for many of us the most wonderful lecture he ever gave (and this was said by many), but he performed something by that lecture which will surely have very far-reaching effects in the future. For during that lecture he, so to say, created the type of the future man, he projected him before us by his strong thought-power, so that the man of the future stood there among us, living, almost concrete I should say, as the ideal of all present, their own possibility, their own attainment to come, their own perfected self. They did not know it

perchance, but surely they felt it, for they sat there listening, perfectly fascinated, all those restless, talkative Spanish men and women and children, without stirring for a whole hour, and I am sure something has been awakened in them which cannot quite fall asleep again. The door has been thrown open for them to the ideal of their race, they have been face to face for a moment with their higher selves.

It seems to me that the Theosophical Society will have its right place in the world of the future, when the world finds its place in the Theosophical Society. This sounds like a paradox, but to my experience one can often best approach great truths by paradoxes. The Theosophical Society will have fulfilled its aim only when it has become quite universal, when there will be no more a Theosophical Society as such, because Theosophical teachings will have been universally adopted. Unity cannot be exclusive—there can be many units—unity is all-inclusive, the totality of all units. Now many Theosophists look for unity in the world where they look for it in vain. Many are upset if others have a different way of working; others are sad that their beloved ones feel differently from them; still others are angry if others have thoughts divergent from theirs. Why look for unity in the world of differentiation? Unity is elsewhere; it is in the world of the spirit, and if we put our consciousness into that world, then all the diversities and seeming contradictions will be seen as parts or components of the unity. Theosophists must strive for all-inclusiveness. *No* party is *the* thing. Politics do not mean parties, but the knowing of the supreme possibilities of our Nation, and the working for their realization. Theosophy can be lived under all forms of government, in all parties.

The most striking example to me of this were Dr. Besant and Bishop Leadbeater. Dr. Besant was a great socialist, Bishop Leadbeater a great royalist. I do not think we could decide which of them was the greater and truer Theosophist,

and they worked together for Theosophy through many years, were great personal friends all the time, in spite of their very divergent, I might almost say opposite, political views. Remember, too, that Dr. Besant, the great socialist, often repeated: "The autocracy of the wise is the salvation of the foolish!"

Where does democracy come in? To me, democracy really does not exist. In the most democratic institution if a certain work has to be done, if things have to go well, a hierarchical order must be observed. All organization is at the same time an organism; and as such, in fact, a hierarchy. There must be a head who is responsible, and members who carry out. It is helpful to consider democracy as an attitude in judging that every work is equally important; the driving of a nail into the doorpost as necessary and important as the making of a plan by the architect, rulers and workers equally important; but rulers and workers there *are*, and their needs, being on a different stage of evolution, must needs be different. Older and younger Egos require different things, different treatment. Brotherhood is not sentimentality. Brotherhood is a great responsibility: wise brotherhood implies the knowing of the Dharma of others as well as our own. And if we know our Dharma, our place in evolution, and that of our brethren, we cannot be democrats, for by being democrats we could not "wisely help them".

In one of his talks, some time ago, Dr. Arundale mentioned very suggestively five stages on the "Way of Purification" as he called it. These stages were: Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, Self-Realization. I have been thinking on this and have come to the following conclusion. Every person coming into the Theosophical Society has probably discovered himself. He has discovered that he is not only the physical body, that he has other longings than merely to satisfy his outer needs. During his membership he

will probably learn to express himself, find his line of work, of greatest possibility of usefulness. If he is an earnest worker and continues selfless work, he will probably come into the Esoteric School, where Self-Sacrifice will be his watchword, not in the painful sense of the word, but in its real etymological meaning, when sacrifice means making holy, sanctifying always the lower in the service of the higher. Later, he will perhaps find his Master, possibly make a definite link with Him, and then his Self-Surrender will be working. And probably only the Master Himself has reached Self-Realization.

These are the stages in rough outline, but of course there are many intermediate steps, and it is for us to find out, each for himself, where we are, so that we know where we have to go. Only when we know where we are, shall we be able to be really brotherly, and to help wisely without sentimentality. Sentimentality, to me, is the same thing emotionally as pedantry is mentally, *i.e.*, giving undue importance to small things, and it may become really dangerous on the Way of Purification. We must of course also know the Dharma of those whom we want to help, for the real help is only along the Dharma of the helped. The feeling of this responsibility will prevent us from making of animals our toys, or from treating them in a way that is not in accordance with their stage of evolution. It is not brotherly towards a dog, for instance, to let him sleep in one's bed or in an armchair, or to give him from everything one is eating. All this will not educate him, because being a dog he has to learn the lesson of a dog, that is to be obedient. The same applies to many Theosophists who have servants. It is not brotherly, as it does not help the evolution of a servant, if the lady of the house does the work instead of her, and sends her to the cinema every evening. The servant's Dharma probably is to learn to work exactly, to be punctual and conscientious, to obey good and understanding masters, not to be spoilt

by them. I think we should try to think more clearly about our brotherhood and consequent duties towards those before and towards those behind us on the evolutionary ladder. Brotherhood towards our elders means dedication and service, and to our younger brethren service too, but by knowing their needs and wisely helping them. For this we must try to enter the consciousness of all whom we want to help.

We must try to use intuition, understanding, not intellectual judgment. Our business is not to judge, but to understand. The judging is for the Masters, because They know the motives of a person and all the motives.

The Theosophical Society is now entering its third phase of activity. The first phase was under the guidance of H. P. B. The chief concern then was persons; first H. P. B. had to find suitable persons, then the persons had to make themselves fit. The stress of the work lay on self-development, study. (I do not say that that was the only work, for there are always many kinds of work to be done, but it was the chief concern then.) In the second phase, under the Presidency of Dr. Besant, the chief concern was the Society. New Sections were formed, (in H. P. B.'s time there were I think 3, now there are 48), new movements arose either out of the Theosophical Society or through its influence. Now under the coming Presidency of Dr. Arundale, I think we know already what will be the chief concern; it will be to theosophize the world (for he coined that wonderful phrase some time ago). We must go out of ourselves, out of the boundaries of the Theosophical Society proper, and theosophize the world. The chief concern will be the world. Older Theosophists studied, we must work; not that we must not study, for that must be like the technique of a good pianist: so perfect that one does not think any more of it. But the stress is on work. Service is the watchword. This brings us to the "New Theosophist". Right democracy in our

service, based on hierarchical order, should be our characteristic. The intellect is useful, we need it for study, but we should learn to use our intuition.

The Theosophical Society is not merely a place for study; if we want only to study, there is no need for us to join the Society—Theosophical books can be had in any library. The real reason for a person entering the Theosophical Society is his spirit of service to the Elder Brethren and to the world at large. If we do not admit this, we put the Theosophical Society in the ranks of the many other societies, philosophical, ethical, etc. This is the distinctive quality of the Theosophical Society, the link with the Masters. And They founded the Theosophical Society with the definite purpose of preparing the Sixth Race, which will have intuition as its chief characteristic. There are other Societies doing very good work too, they even have more results to show in the world than we have; but to me, the reason of it is that their work consists in bringing to its culmination the intellect, the chief characteristic of the Fifth Race; the intellect is already developed in to-day's mankind, whereas intuition is in a rudimentary state as yet. So we are concerned with the intuition, and with that we should try to find not only our place, but also the place of the Theosophical Society, as being the bridge between the Hierarchy and the world.

The present election of the new President has been, to me, the test for the Theosophical Society to show whether the majority of its members are able to use intuition, or whether we are still bound by the limits of our intellect. Happy is the Theosophical Society, for Dr. Arundale has had the great majority of votes, and the members by using their democratic right have acted according to the Hierarchical order, recognizing the importance of having a President who can fulfil the duty of the Theosophical Society's Head, the duty of acting as a link between the Masters and the Society.

NOTES OF A MEETING OF THE INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS[1]

IN his opening address Mr. Jinarājadāsa, the Chairman of the meeting, said that in the development of Theosophical work in the world we must always be alert to the necessity for the presentation of Theosophy in new aspects. To-day the particular aspect which needs to be presented is that of the association of the great realm of Art with Theosophical ideas. This association can be manifested in two ways. Firstly by the sympathy which Theosophists show to all artists in general. The more we study Theosophy the more we realize what is the essential nature of art. And secondly by making our Theosophical Lodges centres, if not of art, at least not of ugliness. One really suffers a kind of pain when one goes into some Lodge rooms where everything is so chaotic, so lacking in a sense of rightness. In many Lodges our members are full of devotion and dedication but the expression is utterly bourgeois.

The speaker then referred to a lecture of his own, given on a tour of the northern countries, entitled "A New Conception of Theosophy". The main theme of that lecture is that in Theosophy there is the understanding of the Divine Mind. The great principle of the Stoics was that the nature

[1] The meeting was held on April 1, 1934, during the Theosophical Congress of Barcelona, Spain.

of the Logos could be sensed by the individual as the Divine Order of things. We find this thought in the works of the great Stoics, Marcus Aurelius, Seneca and Epictetus. There must be a conformity with the Divine Order and this conformity is not outside the individual. In a Theosophical Lodge we stand to help mankind towards Truth, and the problem is not that of presenting Truth to the individual from outside, but that of calling forth from his own soul Truth, which in his real nature he already possesses.

In our Theosophical propaganda we must appeal to the intuition. There are two ways in which this can be done. One way is by creating a centre of intense harmony in the Lodge. A Theosophical Lodge should be so full of affection and harmony amongst its members that a stranger coming in will feel more deeply in his own soul something of the Divine Truth. It is a fundamental truth which was spoken in Palestine, that " where two or three are gathered together in My Name, there am I in the midst of them ".

A second way of appealing to the intuition is by producing an atmosphere of beauty in the hall or room where the lectures are given. Many Lodges would do better work if they cleared away from their premises all unnecessary encumbrances. There should be proportion in the dimensions and an inner quality of harmony in the room, so that when one enters, one gives a sigh of relief because one has escaped from the ugliness outside, and feels that here it is possible to come nearer to one's own soul. This is an important factor in the new stage of development of the work.

The Christian Scientists have reached the understanding of this quality. They employ the best architects and seem to understand the Greek forms of architecture and to be able to modify and adapt them to the present needs. By this means they provide a harmonious centre. We have not yet done this but we can begin by having groups of people to look after

the artistic side of our Lodges, for even when we have secured a hall or room of the right proportions we still need to pay attention to the details; for example, to the arrangement of the lecturer's table, where an ugly water-bottle may destroy the artistic effect and harmony of an otherwise beautiful and dignified room. Music is one of the best means of producing a harmonious atmosphere, but the music must be appropriate, it must not only be well performed but it must be the right music. (See article by Miss Sybil Marguerite Warner, "Music before Lectures" in THE THEOSOPHIST, February, 1924, p. 673.) We want groups of people who will aid the Theosophical Society in these ways. They will sometimes find difficulties in their work. People will say: "What has this to do with Theosophy?" But it has much to do with it, for an atmosphere of beauty helps Theosophical work. As an illustration of this the speaker described his own experience while lecturing on the subject of Reincarnation in Java. At Batavia in Java, the Theosophical Lodge has taken an old house and transformed it and made of it a beautiful hall; beautiful because right in its proportions and harmonious in its details. As the lecture proceeded there seemed to arise a clearer perception of the subject and a closer relation between the speaker and the audience. But there developed also an extraordinary inner effect. Reincarnation deals with fundamentals, and although the lecturer was speaking of Reincarnation only as it affects human beings, yet during the lecture there seemed to take place a transformation in the substance of the building, of the walls, of the furniture and of the flowers because the great principle refers to them also. They seemed to understand that the message of Reincarnation was for them also and they appeared to be expressing thanks, as a cat purrs when it is stroked. This was made possible by the artistic atmosphere of the centre.

Another important point with regard to our Lodge rooms is the admission of sunlight. Sunlight is a radiation from the Logos and there is a purification in it which is an aid to understanding. Theosophical teaching can be given better in places where sunlight is allowed to enter. Sunlight was an essential feature of Greek culture; a Greek temple was a place surrounded by light. Light is holiness and therefore a holy atmosphere needs light.

In summarizing the speaker emphasized two points: (1) That we should make our centres of Theosophical work as artistic as possible. (2) That Theosophists should show artists that they understand their attitude and appreciate their work.

This sympathy should take a practical form, as in Sydney, Australia, where some years ago an Art Exhibition was organized by Theosophists. In South India the Renaissance in Indian Art has been helped by Theosophists through the exhibitions of modern Indian Art organized by Dr. J. H. Cousins, of Adyar.

We cannot continue our Theosophical lectures unless we are constantly transforming them, because we have now the competition of the radio talks, and people are no longer inclined to go out in the evening to attend ordinary lectures, though "listening-in" does not produce the same effect as is produced by being within the aura of the lecturer. Also we must realize that people are no longer attracted by the old type of lecture and we should consider what is to be our new type of teaching in this generation; these are vital problems. We must intensify our centres of propaganda by creating new moulds for Theosophical ideas. This is the reason for the organization of the Fellowship of Arts and Crafts.

Mr. Jinarājadāsa then invited the audience to offer suggestions for the presentation of Theosophy in this aspect.

Mlle. Serge Brisy described a new kind of lecture which she had named "Conférence Imagie". This had been tried

as an experiment with a group of Young Theosophists in Belgium, last Christmas. The subject of this particular lecture was "The Symbolism of the Christmas Festival". The lecturer explained the story, its meaning and inner significance. As he talked, the characters of the story entered and with appropriate actions represented the symbol dramatically. As there was no stage and no curtain the "personages" were explained as they entered, and gradually a beautiful living representation of an ancient picture, "L'Adoration des Mages" was formed. The sources from which the subject-matter was derived were The Bible, *Esoteric Christianity* by Annie Besant, and *The Christian Festivals* by C. W. Leadbeater. Appropriate music was improvised during the lecture by a Russian member. Two French artists and the Theosophical Lodge in Lausanne have asked for the lecture as they wish to give it themselves.

Mr. C. Jinarājadāsa described a Symposium constructed on the lines of Plato's "Republic," which was given at Adyar in 1925, by eight people. The whole of the Symposium was written out and the parts learned or read as prearranged. This has since been given over the radio in Australia with some measure of success.

Mr. C. Gale said that in Edinburgh, the Orpheus Lodge, a Lodge devoted entirely to art, had recently held an exhibition of work by a lady, who under peculiar conditions produced works of art of which previously she had little or no knowledge. This work was produced when the lady was in a strange condition following a severe illness. The Orpheus Lodge has attracted a public of its own, which was not touched by the ordinary methods of propaganda.

Miss F. Sélever said that in Hungary a scheme had been tried which had proved so successful that the attendance at the lectures had been doubled. Lecturers, not Theosophists but experts along their own lines, were asked to speak at

the Theosophical Lodge on their own subjects. After the lecturer had spoken, a member of the Society, also an expert on the same line, would present the subject from a Theosophical point of view and explain it in the light of Theosophy.

Mr. C. Jinarājadāsa suggested that we might draw more upon the artistic and creative qualities in our children and young people. He spoke of a play which he had seen performed recently at St. Michael's Centre, Huizen, by children all under twelve years of age. There was a delightful simplicity and a freshness and charm about the performance which could be given only by children. He also suggested that a play might be written showing the transformation of bad thought-forms into good ones, the forms being represented by children.

Mr. A. Elmore. As the Huizen performance had been mentioned, the speaker said that he would like to describe some of the dramatic work done there by a group of people of different ages. They had performed Swiss, French and Russian plays. The Russian play had been given in English before select audiences in the south of Holland. People who had seen it and had heard that the players were Theosophists had gone to the Theosophical Centre to inquire about Theosophy. Mr. Elmore also spoke of the interest aroused by the mimes which had been performed by the group. This, he thought, was a simple and useful way of presenting Theosophical ideas through art, especially as in the mime the language difficulty does not exist.

Mr. C. Jinarājadāsa pointed out the value of national forms of art. He suggested that we should look into our national traditions to find forms of art which still exist but which are rapidly disappearing. We might be able to resuscitate these forms and give them new life, thus making use of old forms of culture as new vessels.

In South India, the President of a Theosophical Lodge, who is also a teacher of mathematics, dramatizes the lives of Indian saints in poems consisting of many verses. He sings these verses a few at a time to the people and when the music stops he explains them to his audience, presenting through them Theosophical ideas. The life of Dr. Besant will be dramatized in this way. This is one of the traditional forms of art used in India for giving ethical teaching to the masses. The speaker recalled also other traditional forms of art along similar lines, including the Shadow Play of Java and the marionettes of other nations.

Professor J. E. Marcault spoke on behalf of the Polish representative who was not present. He said that at the present time a large number of Poles are employed in mines in France. In order to keep alive the national consciousness in the men, the Polish Government has sent a young Polish dramatist, who is also a Theosophist, to teach these miners to perform dramas built around their national traditions. He also mentioned the work of Miss Pagan in Scotland in teaching the villagers to present plays in a fine traditional manner. These examples of the use of drama led the speaker to suggest that there should be a "Culture Representative" attached to every Section of the Theosophical Society, who would be responsible for the presentation of Theosophy through the medium of art.

Mr. C. Jinarājadāsa suggested that Professor Marcault's idea should be carried out. The new functionary might be called the "Art Evocator," and one part of his work might be to train children and adults in dramatic art. He recalled the work of Mrs. Auner who had succeeded in obtaining a musical education for all children in the schools of Vienna. Progressive courses in musical appreciation are given, in which all the examples of rhythm and melody are taken from the works of the great musicians, so that the children are not only taught

the principles of music but are led to a better understanding of the art through the works of the finest musicians and composers themselves. In England the same method is used for the scientific education of children, in a series of interesting lectures given during the Christmas holidays by the most eminent scientists. The children have not only the benefit of being taught by great scientists but they have also the use of the very best experimental apparatus. The speaker pointed out the necessity for simplicity in this educational work for children; simplicity was a quality found nearly always in the greatest scientists. It is important that children should always be given the best, so that they may develop right taste and feeling.

Professor J. E. Marcault mentioned the series of Children's Concerts given in London every autumn, under the direction of Dr. Malcolm Sargent.

Mrs. G. Kern spoke of similar work which was being done in Basel under the leadership of Felix Weingartner. She also mentioned that the members of the Swiss Round Table are experimenting along the dramatic line, writing their own plays from stories of their own invention.

Mr. C. Jinarājadāsa said that since Dr. Besant and Bishop Leadbeater had left us we must go out into new fields of work. When we come into incarnation again as children we shall not want lectures but we shall want art and beauty. Children of the new age will require beauty in their environment. They will return with a full knowledge of Theosophy from this life but they will need beauty and art to bring them nearer to their own souls. It is to keep alive this conception in the Theosophical Society that the Fellowship of Arts and Crafts exists.

IRENE PREST

AN APPEAL TO THEOSOPHISTS

MAY I, through the columns of THE THEOSOPHIST, appeal to Theosophists all over the world to realize the Indian earthquake of January 15, 1934, as an event of world-importance? I have tried to show this in my article entitled "The Indian Earthquake: Its Message," published in the current number of THE THEOSOPHIST. Dr. Dunn, an expert of the Geological Survey of India, describes it as "one of the biggest and most extensive earthquakes" in history. To quote the Governor of Bihar and Orissa, "the area of the greatest destruction lies north of the Ganges and is as large as the whole of Scotland and supports five times the population of Scotland".

But the magnitude of the disaster is not to be measured only in the tale of lives and cities destroyed. The worst of the calamity is the resulting barrenness, the utter destruction of the soil which has become a sandy waste, and therefore entirely unfit for the purposes of the Indian cultivator who derives his sustenance mainly from the land. India being largely an agricultural country, one can very well imagine the extent of hardship and deprivation caused to the agriculturist through loss of the soil which, before the earthquake, was of a fertility sufficient to support 800 persons to the square mile. That being the nature of the catastrophe, it has naturally evoked the sympathy of people in all parts of the world, details of which I give in my article.

I would now humbly appeal to the members of the Theosophical Society, who stand for brotherhood and internationalism, to help the cause of those who, within the space of a few minutes, have not only been bereft of their near and dear ones but also deprived by Nature of their fertile land which formed the principal source of their livelihood. When a disaster of a similar character occurred in 1923 in Japan, the outburst of sympathy was so world-wide that foreign countries alone subscribed two million pounds sterling for relief, and it is expected that the world at large will not lag behind in evincing the zeal and sympathy and generosity which were shown to Japan in that great crisis.

I hope that this humble appeal will meet with a generous response. All contributions may be sent to the General Secretary, Indian Section, Theosophical Society, Benares City (India).

ISHVARINANDAN PRASAD

CORRESPONDENCE

To a Reviewer

GENERALLY speaking, it is bad practice to argue with reviewers, but I really must protest against the extraordinary perversion, not of my views alone but of the use of language, indulged in by "K.L.M." in your issue for May.

K.L.M. quotes from my *Death of Materialism* the conclusion that "telepathy comes about, not by transmission of ideas but by community of consciousness; not by transference of a Thought, but by identity of the Thinkers," and makes the astonishing comment that "identity is not oneness, it implies a duality, therefore a process in time and space".

I am regretfully forced to reply, in the first instance, with a flat contradiction: Identity *is* oneness (Latin, *idem*, meaning "the *same*") and the fact that careless writers often misuse the word—as by writing "identical twins" for "identically similar twins"—is no justification for trying to make out that I said the direct opposite of what I actually did say.

Moreover, an assertion of identity does not create, but destroys, a duality. If I say that "K. L. M." and "the reviewer of my book in THE THEOSOPHIST for May, 1934" are identical, I start, as it were, with two personalities and end with *one*. And when I assert an "identity" between two "Thinkers" (the consciousnesses of "agent" and "percipient" in telepathy) I literally assert that these two consciousnesses are ("really" or fundamentally) one. That was my whole point, as (I believe) any careful reader would have gathered and as the language unmistakably implies.

Finally, it is utterly illegitimate to say that a duality (necessarily) implies a "process in time and space". The bare statement that there exists a relation RAB between two relata A and B need not, and in general does not, contain any mention of space or time. Actually, space and time are only derivable, as end products, from the comparatively elaborate treatment of a multiplicity of relata and relations of unspecified character (*Cf.* Edington, *The Nature of the Physical World*, Chapter XI).

It is, I venture to submit, the enunciation of just such remarks as these I complain of, apparently profound at first sight but either meaningless or false on closer examination, that has done most to obscure counsel and retard progress and philosophy and cognate subjects.

And in Theosophy, of all fields, an unthinking reliance on superficially impressive verbiage should be eschewed.

WHATELY CARINGTON

His Reply

Mr. Carington has unnecessarily taken umbrage at my remarks in regard to his book, *The Death of Materialism.* He should find a clue to my meaning in the following sentences which he has not cared to read properly. I wrote: "All exchange of thought involves a laborious communication, as the author himself writes on page 237. It may be through the medium of speech or writing, or telepathy which is only a different form of communication."

Mr. Carington has broached an age-old controversy. There is nothing new in it. He is right and so is the reviewer. Mr. Carington is talking of the realm where there is only One, but he is using the language where there are two. Telepathy implies the existence of two. There cannot be *communication* unless there are two minds. It is incorrect English, and also psychology, to talk of the "Universal Consciousness," "telepathy" and "identity of thinkers," all three in the same breath.

K. L. M.

Our Cover

Mr. Freeman has asked me to write to you in regard to the photographs that appear on the covers of THE THEOSOPHIST. He suggests that a copy of the photograph or engraving be bound inside the magazine in addition to the one on the cover, as, in binding, this very interesting series of photographs is lost, the cover being usually removed. In our own case, the copies of THE THEOSOPHIST having been on our book-table for a month, the covers are too soiled to retain them in binding. We hope that it may be possible for the above suggestion to be carried out.

With greetings from Wales, and all good wishes,

A. BANKS

REVIEWS

The Key to Theosophy, by H. P. Blavatsky, First Indian Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Rs. 5-10.)

It has been the fate of every member of the Theosophical Society that he is asked repeatedly: "But exactly what is Theosophy? Is it a religion? Is it atheism? Does it really teach that when we die we may be reborn as an animal?" What can be better when such questions arise than to refer the inquirer to a book where his questions are met by an expert? We refer all who want to know about the tenets of Theosophy to Madame Blavatsky's work, *The Key to Theosophy*, for it is a book of 300 pages arranged in questions and answers. You want to know if Theosophy is a religion? Well, H. P. Blavatsky asserts that it is the esoteric basis of every religion.

> Our Deity [she says] is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

Is that atheism? I think not. As to Reincarnation, there are two sections devoted to it. I draw your attention especially to one part. She quotes Shakespeare, that man is

> . . . but a walking shadow—a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more. It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing . . .

It signifies nothing, says H. P. B., "in its separate parts, yet [is] of the greatest importance in its collectivity or series of lives". Once again we see the bearing of modern psychology on these problems. To-day we are told by psychologists that it is of no use looking at man in a purely analytical manner. You must obtain a picture of him as a "whole," not a collection of parts. Ten fingers,

ten toes, two eyes, and so on, will never constitute the man you see before you. You must image the man as a whole. And Madame Blavatsky pointed out half a century ago that this span of seventy years is but a part; you need to grasp the concept of man as a "whole," a being that lives from life to life, an indestructible entity that is the great Unconscious, towards which the psychologists are directing their attentions.

Read *The Key to Theosophy*. It will help you to know more about yourself, your place in the vast scheme of life, and something of the purpose behind evolution. The first Indian edition is excellently produced.

H. M.

What Theosophists Believe, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1.)

The Theosophical Society is an organization that has no dogmatic teachings. Every one is free to believe as he will, to follow whatever line of thought may appeal to him. Yet in actual practice the majority of members in the Society agree on certain broad principles: brotherhood as a fact in Nature; evolution operating in the spiritual and moral nature of man as well as in the physical organism; a Divine Absolute Principle revealing itself through all creation; a law of cause and effect; reincarnation, and the perfecting of man. Mr. Jinarājadāsa has listed twelve of these beliefs and proceeds to a scholarly exposition of them in his small volume, *What Theosophists Believe*.

> The soul of man is in the midst of a process which we can well term "becoming aware of its Divine Nature". It is this process that has been termed "Salvation" or "Liberation". Liberation means, not the ending of activity, but rather the beginning of self-conscious and beneficent activities of far nobler types than are possible while a human being.

This is a doctrine of the Superman, the Adept. And the practical work of these Adepts? The author states that

> all the developments in the departments of Art, Science, Commerce, Industrial Expansion, etc., are under the supervision of the Adepts . . . Indeed, nothing happens that is of welfare to humanity but is definitely the working out of God's Plan for men, and that Plan manifests itself through a great Inner Government of the world.

There is just sufficient information in this small book to intrigue the reader and cause him to study further. The inquiring student will find it invaluable.[1]

H. M.

[1] This review and the one preceding were broadcast by Radio Station 2GB, Sydney.

The Complete Works of H. P. Blavatsky, edited by A. Trevor Barker. Volume II, December, 1879—May, 1881. (Rider & Co., London, 1933. Price 15s.)

Students of Theosophy are indeed greatly indebted to Mr. Barker for his labour of love, I am sure, in collecting and publishing all that ever has been written by H. P. B., though to others, I am equally sure, it may seem much of a labour of "vanity and vexation of spirit". And yet, "one generation passeth away, and another generation cometh; but H. P. B. standeth for ever". It is true, these collected smaller writings of the Originator of the modern Theosophical Movement are not of important doctrinal value, when compared to her magnum opus, *The Secret Doctrine*, but to the student, who wants to know something also of her history, that is to say of the growth of her knowledge, as well as of the history of the Theosophical Society as such, these *Complete Works of H. P. B.* are a real treasure-house of information. They also give us glimpses here and there into the occult powers, or the hidden life, behind the outer events, as in the following passage, for example, which I cannot refrain from quoting:

> It is true that a *wholly esoteric* section exists in our Society; which would perhaps be best defined if I call it at the outset—not only the trunk of the Theosophical tree or its seed—because it is to that section that our whole Society owes its origin—but the vivifying sap that makes it live and flourish. Without this section, composed solely of Oriental Adepts, the Theosophical Society would be nothing but a dead and sterile body, a corpse without a soul.[1]

This was written, as early as 1880, in a French spiritualistic journal, and addressed to the President of the Society for Psychological Studies at Paris. In those days, at any rate, there does not seem to have been much shyness or hesitation to proclaim the Masters, not only among Theosophists proper, but in the face of the whole world, as the motive power at the back of the Society, as the *conditio sine qua non* of the whole Theosophical Movement. Thus reading through the volume, one finds many interesting points, which, in my opinion, fully repay the trouble of having to wade through a mass of material that is of little or no value to us any longer. This is an inevitable feature of any "Complete Works". Therefore, let us not grumble at the chaff, but rather be grateful for the grains.

[1] Page 214 *et seq.* In the footnote on p. 215 (French text, p. 209), it is said that there were at the time 45,000 Theosophists. Surely this must be either a printer's error, or else the fruit of H. P. B.'s enthusiastic temperament. In the General Report for 1907, when Annie Besant became President of the Society, the total number of members was reported to be nearly 15,000, so that in 1880 it might perhaps be 4,500, but more likely 450.

The remark made in the review of Volume I, in these columns, that the collaboration of the Theosophical Society at Adyar was not correctly acknowledged, has been duly met in this second volume (*cf.* pp. 154 and 281).

A. J. H.

A Study in Synthesis, by James H. Cousins, D. Lit. (Ganesh & Co., Madras. Price Rs. 3.)

Dr. Cousins has been a Professor of English Literature in India for several years. By Japan he was invited as a visiting Professor of Modern Literature for one year, and was awarded the D. Lit. For six years, he was Director of the Brahmavidya Āshrama at Adyar where, with a group of students from several parts of the world, he carried on his researches in synthesis. For five years, he travelled in Europe and America, lecturing on art and literature, education, Oriental culture and various aspects of synthetical thought and life. For one year, he was visiting Professor of Poetry in the college of the City of New York. The book under review is the story of a synthesis developed during this literary life of the author.

According to Dr. Cousins,

> the total individual capacities, inner and outer, are eight—action which, out-turned, is execution and in-turned is organization: cognition which, out-turned, is observation and in-turned is contemplation: emotion which, out-turned, is creation and in-turned is aspiration: intuition which, out-turned, is aspiration and in-turned is illumination.

The interaction of these human capacities has given birth to philosophies, arts and sciences. The expressions of these capacities are not yet perfect. But

> "Man, one immortal soul of many a soul," will, through religion, express, not, as heretofore, credal limitations of the one Reality, but the plenitude of the Cosmic Love; through the arts the Cosmic Beauty; through the philosophies the Cosmic Order; through the sciences the Cosmic Law; and these—Love, Beauty, Order, Law—Man will fulfil in the action and organization of daily life which will express the Cosmic process and goodness. And life then will be not merely religious but religion.

This is the central thesis of the book. It begins with a statement of the need of synthesis in approaching the problems of human life and thought. The organum of synthesis is the octave of human capacity, just mentioned. Then follows a detailed study of the aspirational (religion), creative (art, poetry, mysticism), contemplative (philosophy), observative (science), associative (sociology), and educational synthesis. The treatment of each phase is marked by thoroughness, the points of discussion are well summarized. You must sit loose, "on the wing" as it were, if you want to keep pace

with the author. Be ready for long strides. Kant to Krishnamurti, Spinoza to Santyana, with William James and Dewey in between! There is idealism at white heat. The author brings to bear the searchlight of Theosophy on the contributions of well-known authorities in many fields, in the East and the West, and they yield the results of their work for appraisal and appreciation. The mental horizons widen, and one becomes a member of a larger brotherhood.

There are seventy-six diagrams scattered throughout the book, intended to illustrate the interrelationships between various points of study. The book bears testimony to Dr. Cousins' deep scholarship and is touched by rare beauty of expression. It is a happy liaison between Theosophy and the outside world, and a very welcome addition to our literature.

K. M.

A Treatise on White Magic, or *The Way of the Disciple*, by Alice A. Bailey. (Lucis Publishing Co., New York.)

Mrs. Bailey is a voluminous writer. The conscientious reviewer has hard work to keep pace with her. In some ways, it is harder for him from outside to contact the spirit of a book than for the author to write it down from the fullness of her inner life. The harder, when that inner being splits up into two distinct personalities: the one, the writer herself—or should I say rather the scribe?—the other, the inspirer or real author.

The book takes the form of a soliloquy by an I, a "Tibetan Brother," to a You, the unity of the latter again breaking up into the single personality of the scribe or transmitter of the instructions, and the variegated manifoldness of the public for whom they are intended. In the Introduction the former You, the writer, is personally accosted and patted on the back by the Tibetan Brother, for having

> wisely guarded the teaching from the taint of superimposed authority, and . . . your books from the reaction accorded to those who claim to be masters, adepts and initiates. My anonymity and status must be preserved, and my rank be regarded as only that of a senior student, etc.

But I do not see how this praise is justified. It would be otherwise, if these and other allusions to the Tibetan Brother had been entirely left out. Mentioned, however, and backed up—by the serried ranks of "the Great White Lodge," "the Mahachohan and Chohans," "the Masters, Brothers, Chelas," among whom the Tibetan Brother is a senior, I do not see how "superimposed authority" has been guarded against, if it should be guarded against. However that may be, on the whole it is wellcooked Theosophy which is served in this book to the

general public, with a special Western flavour rather than Eastern, and with *The Secret Doctrine*, an *Old Commentary*, *The Occult Writings of the Masters* (p. 108), an *Ancient Scripture* (p. 121), besides the Tibetan Brother's own knowledge, as the acknowledged ingredients. It is left vague, however, whether by *The Secret Doctrine* is meant the Esoteric Wisdom in general or H.P.B.'s book in particular, the latter being two or three times quoted directly. Of the Tibetan nationality, breeding or culture of the Brother behind the book, I could not find even the faintest trace; only echoes from Indian sources are heard occasionally, as also from Krishnaji. Some interesting new matter—though of course the responsibility for its correctness must be left entirely to the "superimposed authority" of the Tibetan Brother—are, *e.g.*, the revelations concerning the work of "the Master R." and "the Master of the English race" (p. 79); the Ibezhan Mysteries, IBEZ being "the first letters of the real names of the four Avataras on the four globes of our earth chain" (p. 379), in what Round or Race is not specified; the birth of physical humanity 21, 688, 345 years ago (p. 441), in the exactness of which chronology the Tibetan Brother goes at least one better than H. P. B. who could only fix that far-away event at the roundabout figure of 18·5 million years ago; an inner group of pupils counting 156 members at present (p. 418); and a new group of world workers, divided into three concentric rings, the outermost of which is called "the Organized Observers," the middle "the Telepathic Communicators," and the innermost "the Hierarchy itself" (p. 604). Therefore, here is mystery enough for mystery lovers.

A. J. H.

Kitchen Adventures, by Christian Macphail, Certificated Teacher of Domestic Science, Atholl Crescent Diploma, Edinburgh. (The Moray Press, Edinburgh and London. Price 3s. 6d.)

The writer has made a thorough study of dietetics and gives useful scientific data in regard to what constitutes good food and what is as important—good cooking. The book is happily named, for we are taken on pleasant excursions into what is a comparatively new region in culinary art—unfired foods. Very attractive and numerous recipes for salads and other unfired combinations are included and we are given a very wide range for personal choice.

The author shows the importance of bringing into the preparation of foods that very rare gift—creative imagination.

Sixteen years of experiment and experience have gone to the making of this small but compact and interesting book of recipes and information. It should be read especially by those who wish to adopt unfired foods because so many valuable suggestions are given.

A. E. A.

MAGAZINES

Toronto Theosophical News. This publication of four pages is devoted to the interests of the Theosophical Movement in Toronto. In some reflections on White Lotus Day, the editor notes sadly the falling away of the Theosophical Society from his conception of its original duty.

The Young Theosophist (Bombay). This would evidently succeed better as a bi-monthly since the issue to hand, condensing March and April, contains more matter relevent to the movement and less reprints of indifferent foreign journalism. In one or two previous monthly numbers, an attractive get-up served only to emphasize the disappointing nature of the contents, when considered in relation to the purpose of the journal. Good humour will not be rejected by any real Theosophist; but when a Theosophical journal appears in clumsy competition with much more expert purveyors of this commodity, then we must suspect the necessity of its existence, and conclude that the want of an official organ for what it represents is not felt. However, the number to hand (March-April) suggests that its real task will now be taken in hand.

Commonweal (London). This weekly paper supports the view, first set out with a better brilliance by Henry George, that public ownership of land would result in economic justice to the whole community.

The Non-subscribing Presbyterian (Belfast). The reader is not able to deduce the viewpoint of this journal from its contents, but its practice of filling up columns with quotations from Dr. Besant and Bishop Leadbeater suggest that it is unusually liberal.

The Kalyana-Kalpataru (Gorakhpur). This is the fourth number to hand of this journal devoted to the revival of mystical Hinduism. An attractive standard of production is maintained.

R. W. C.

MAGAZINES RECEIVED:

Advance India	June.
Alborea	January-February-March.
The Beacon	June.
Boletín de la Sociedad Teosófica Española	June.
Bulletin Théosophique	June.
The Calcutta Review	July.
The Canadian Theosophist	June.
Commonweal	June.
The Hindustan Review	July.
The Indian Review	July.
The Liberal Catholic	July.
The London Forum	June.
The Maha-Bodhi	July.
The Modern Review	July.
Niet-Ban	June.
De Pionier	June and July.
La Revue Theosophique le Lotus Bleu	May.
The Scholar	June.
Stri Dharma	July.
La Tabla Redonda	June.
The Temple Artisan	April-May.
Theosofie in Ned.-Indië	July and Aug.-Sept.
Theosophia	July-August.
The Vaccination Inquirer	June.
The Young Builder	July.

BOOKS, BOOKLETS AND PAMPHLETS RECEIVED:

The Collected Edition of Algernon Sydney Logan (eight volumes), edited by Robert Restalrig Logan, and published by National Publishing Company, Philadelphia:

Biographical Sketch of A. S. Logan, by his son, R. R. Logan.
Vistas from the Stream (two volumes).
Jesus in Modern Life.
Amy Warren.
Not on the Chart.
A Feather from the World's Wing and other poems.
The Mirror of a Mind and other poems.

Encyclopaedia of Medical Astrology, by H. L. Cornell, M.D., LL.D. (L. N. Fowler & Co., London.)

A Study in Synthesis, by James H. Cousins, D. Lit. (Ganesh & Co., Madras.)

Manu, by Kewal Motwani, A.M., Ph.D. (Ganesh & Co., Madras.)

Our Elder Brethren, edited by Annie Besant. (T.P.H., Adyar.)
The Mysteries of the Triangle, by Leonard Bosman. (The Dharma Press, London.)
Nicholas Roerich, by R. C. Tandon. (The Roerich Centre, Allahabad.)
Religious Brevities, by the Rev. J. Coulson Skottowe. (The C. W. Daniel Co., London.)
Release from Nerve Strain, by Nora Thomas. (The C. W. Daniel Co., London.)
Archaic History of the Human Race, by Gertrude W. Van Pelt, M.D., M.A. (Theosophical University Press, Point Loma.)
Sun and Full Moon, by H. Hoddinott. (Surrey.)
Buddhism in the Modern World, by Alan W. Watts. (John M. Watkins & Son, London.)
Redemption of Agricultural Indebtedness in Bhavnagar State. (Bhavnagar.)
University and the Religion of Humanity, by D. D. Kanga, M.A., A.I.C., A.I.I.Sc., I.E.S. (Ahmedabad.)
The Divine Life, by Ramdas. (Anandashram, Ramnagar.)

CORRECTIONS

I

DR. JACOB E. SOLOMON writes that, in the list of donations to the Besant Memorial Fund, published in our July number, the amount of Rs. 70 is shown against his name, which is an error. The corrected statement is:

Members of the Theosophical Lodge, Ahmedabad (through Dr. Solomon)	Rs. 70

II

A correspondent writes:

"As it was I who sent the little poem, 'A Child's Prayer,' printed in the May THEOSOPHIST, will you mind if I point out that Edna St. Vincent Millay is not the author of it? . . . As a matter of fact, the author of the little verse is unknown so far as I can trace. It is quoted in *Literature from Life* by Ernest Raymond, and he does not give the author's name. I think, in justice to him and to Mrs. Millay, the little error should be corrected."

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the

mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned unless an international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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AGENTS:

India: Theosophical Publishing House, Adyar, Madras.

Europe—(*a*) *Great Britain*: Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(*b*) *Netherlands*: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanṭā Press, Adyar, Madras.

THE ESSENTIAL UNITY OF ALL RELIGIONS

BY

BHAGAVAN DAS

The first section of this book dwells on the world's 'Need for Scientific Religion,' which may satisfy head, heart and limbs alike and explains the three aspects of Religion. The second, sub-divided into seven sub-sections, expounds the Way of Knowledge. The third, also sub-divided into seven sub-sections, treats of the Way of Devotion. The fourth, in twenty-one sub-sections, lays out the Way of Works. The fifth deals with 'the One Way to Peace on earth and good-will among men'. The sixth discusses the subject of 'Education and Educationist'. The seventh forms the 'Conclusion'.

Over 450 passages, from Sanskrit, Arabic, Persian, Urdu, Hindi and English sacred books, of the Hindus, Zoroastrians, Jews, Buddhists, Confucians, Laotsians, Shintoists, Jains, Christians, Mussalmans and Sikhs, have been quoted with translations in English and have been arranged in parallels, in the appropriate sections and sub-sections, in the elucidative setting of exposition and comment. They prove how identical are the teachings of all the living religions, not only on all essential points, but even on many of those of secondary importance. The author bases on this essential Unity his philosophic code of life.

Indian Edition : Boards Rs. 3. Foreign Edition : Cloth Rs. 4.

Theosophical Publishing House, Adyar, Madras, India

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19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge.
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* The Lodges are outside Russia.

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AT ADYAR, DECEMBER, 1934

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1. The International Lectures:
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   - (*b*) The Olcott Lecture
   - (*c*) The Besant Lecture
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12. The Indian Section Convention.

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September, 1934



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VOL. LV No. 12

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HIRENDRANATH DATTA

Our New Vice-President



ON THE WATCH-TOWER

By THE EDITOR

I AM very happy to announce that Mr. Hirendranath Datta, whom I had the privilege to nominate to the office of Vice-President of the Theosophical Society, has already received a definite majority of the votes of the General Council. So far, out of a total electorate of 60, he has received 43 votes, every vote so far being in his favour. It may be more proper to make an official announcement of the ratification of my nomination when sufficient time has elapsed to enable every vote to be received. But since Mr. Datta has already received a majority of votes he is our Vice-President, and I am more than happy to welcome him to an office which those who know him will agree he is sure to adorn.

Our New Vice-President.

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In submitting his name to the General Council I gave a brief résumé of his services to the Society. I reproduce it here so that it may be seen that both nomination and endorsement are based on very substantial grounds.

A Good Theosophist.

Mr. Hirendranath Datta is at present an Additional Member of the General Council, a post he has held for twenty-five years.

He joined our Society in January, 1894, and has, therefore, been a member for over forty years. He was present at the first Convention of the Indian Section in 1896, and visited Adyar for the first time in 1903, attending the International Convention which was held there.

He has taken the keenest interest in the Society throughout the period of his membership, and has for many years been the unofficial legal adviser both to the Society and to the Indian Section. At the last Convention held at Adyar in 1933, he gave an address which all who heard it unite in regarding as one of the most memorable lectures ever delivered at Adyar, and in 1930 gave a no less important discourse on " The Future of the Theosophical Society ".

Mr. Hirendranath Datta was one of Dr. Besant's intimate and respected friends and counsellors. She has often stayed in his house in Calcutta, and has always associated him with her various activities in connection with the Theosophical movement. He was, for example, one of the foundation members of the Central Hindu College, Benares, and was on its Board of Trustees. He is one of the foundation members of the National Council of Education, Bengal, holding for many years the office of Secretary, and at present being one of its Vice-Presidents. He is one of the trustees of Dr. Rabindranath Tagore's Visva-Bharati, and is on the Board of one of the most important technical Colleges in Bengal, with about 650 students on its rolls. Furthermore, he is one of the foundation members of the Bengal Academy of Literature, which is the premier literary society of Bengal, and was for some time its President.

Mr. Datta is the author of several books dealing with philosophy, Hinduism, etc. Professionally, he is the senior partner of Messrs. H. N. Datta & Co., solicitors; but he leaves most of the business in the hands of his associates.

I may add that all who have the privilege of knowing Mr. Datta regard him as an example of the finest type of Theosophist. He is an Indian gentleman in the very best sense of the term, full of innate dignity, exquisitely courteous, deeply learned, and whole-hearted in his support and advocacy of Theosophy and the Theosophical Society. I consider that his appointment as Vice-President will greatly strengthen the Society's Executive both from the standpoint of its business, and from the standpoint of wisely guiding the Society in connection with its public duties.

We do not, in our Society, consider distinctions of race or nationality. But I think that with myself as President, and with Mr. Hamerster as Treasurer, it is fitting that an Indian should occupy the office of Vice-President. Dr. Srinivasa Murti has very kindly consented to act as Recording Secretary.

* * *

The 59th Convention.

I draw attention to the preliminary announcement, on p. iii of the cover, of the 59th session of the International Convention of the Theosophical Society, to be held, together with the Indian Section Convention, in December next at Adyar. As this will be the first Convention to be held under the new regime, and the first for many years to be held without the benefit of the presence of one or the other of our great leaders, we hope that there may be both a large as well as a representative gathering. The proceedings will probably begin on the evening of the 23rd of December with the International Reception and an entertainment by the well-known Adyar Players, and will last throughout the week, possibly some of the functions extending into the week after. It will be noticed that the international lectures have been named after the four principal leaders of the Society, and are to deal with "The Present Value of Theosophy and of the Theosophical Society to the Individual and to the World". I hope that Mr. Jinarājadāsa will give the first lecture, and that I shall be able to secure to deliver the remaining three a trio of members well able to command the respectful attention of the Society as a whole. I ask your special attention for the proposed International Symposium on "Whither Our Society and Theosophy?". I am trying to ensure that this Symposium will be addressed by members of widely divergent views, and I have written to every General Secretary, and to a number of members of the Society of outstanding eminence, to secure papers which will either be read during the course of the Symposium, or will appear from time to time in THE THEOSOPHIST. The proceedings of the Symposium will of course appear in the journal.

I am very anxious there should be as much free, unfettered speech as possible at our Conventions, provided that

due courtesy is observed. Our Society is a Truth-Exchange, and every member has his own aspect of the Truth both to cherish and to offer to his fellow-members. There can be nothing but benefit to be derived from an interchange of beliefs and convictions, and I venture to think that the greater the divergence between one set of beliefs and convictions and another the greater the benefit, taking for granted, naturally, a courteous and tolerant expression of such beliefs and convictions. The Society does not exist, in my understanding, to insist that any particular forms or teachings or philosophies enshrine Truth's ultimate Reality. The Society holds no special brief for any form, even though it offers as Light on our respective pathways that Science of the evolutionary processes of Life which is called Theosophy. And it offers this Science not as a dogma or creed, but as an explanation of Life possibly worthy of careful investigation.

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The Society's Purpose.

Our work is, I think, to draw together as many people as possible, be their opinions what they may, who believe that we are all one family, of one blood, however divergent and sometimes apparently antagonistic be the pathways we are respectively travelling. We do not ask, nor do we care, what the individual believes, provided he is not intolerant, contemptuous, aggressive, towards those who believe differently. He may be sure he has his truth, but he will be sure, too, that others have their truths—truths no less true for them than his are true for him. And so we come to the point of being able to exchange our respective truths with mutual profit. The Society can either be ruined by diversity or infinitely strengthened by it. It can be ruined if each diversity insists that it alone is real and true, if each diversity seeks to confine the Society within its own limitations. It can be infinitely strengthened if each

diversity, while conscious of its own life and light, gladly recognizes that in this outer world the great White Light of Truth is reflected in all the glorious colours of a Rainbow. Those who seek to identify Theosophy or the Society with, say, ceremonial or with the antithesis of ceremonial, with some particular form of religion or with the antithesis of religion, with some particular panacea for the ills of the world, with some specific political faith, with the teachings of Mr. Krishnamurti or of any other exponent of an individual philosophy of life, with the outlook of H. P. Blavatsky or of Annie Besant or of C. W. Leadbeater or of any one else: such are striking at the roots of the Society's purpose, which is not to enthrone a truth but to gather together in harmony and happy understanding the infinite variety of truths which give hope, strength and happiness to humanity's countless millions. The Society delights in differences, and seeks to derive from them Wealth and not War.

***

Post-Convention Forums.

Hence the Symposium. Other features of particular interest will also be noticed. But I am going to confess that I have in the back of my mind the association of our International Conventions with a regular series of post-Convention Forums. I should like, for example, to organize in connection with each Convention a small Parliament—a Parliament of Religions, a Parliament of Education, a Parliament of Politics and Statecraft, a Parliament of Arts and Crafts, a Parliament of Humanitarianism, a Parliament of Economics. I should like each Convention to be followed by one or another of these special Parliaments. I very particularly wish there were time to organize, in connection with the 1934 Convention, a Parliament to consider the major features of the existing depression and to explore the

avenues of release. I am clear that members of the Theosophical Society, by their very catholicity in the matter of Truth, are in a position to lay their fingers accurately on the only effective way out from unemployment, from the constant threatening of war, from the mutual intolerance of religions, from the innumerable tyrannies of might over right, of strength over helplessness. I think that the Theosophist has a special, intuitive insight into causes and cures, into principles and realities. And the reason is that he is strong not only in his own truth but also in the truths of others. Just as an individual who has travelled all over the world is deemed to have gained in wisdom, in breadth of outlook, through contact with diverse types of human beings, so is the Theosophist a traveller in the world of Truth, contacts innumerable types of Truth, adds some of them, perhaps, to his own precious collection, and becomes a connoisseur in Truth. Such travelling ought to give him, I believe does give him, a special, intuitive insight; and a Parliament of Theosophists ought to be illuminative of the subject of its deliberations.

Perhaps a Parliament on a very small scale may be possible after the 1934 Convention—a Parliament on the present Dis-ease and the Way out to Ease. If any of my readers feel disposed to contribute documents, Theosophically scientific documents, not mere emotional diatribes, I shall be glad to receive such, and even if there be no Parliament I shall be able to use them.

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A Hurried Tour.

I am making, with Mrs. Arundale, a hurried tour to America and Europe, specially to contact as many members as possible in the short time at my disposal, and also to confer with the executives of various Sections on the work to be planned. Our first visit is to the American Convention and Summer School

at Wheaton. It is always a delight to attend an American Convention. Every one is so unconventional and kindly, and the business always goes with a tremendous swing. We shall be at Wheaton from August 16th to August 30th, when we leave for Paris to attend the Septennial Convention of the Co-Masonic Order.

We shall be in Paris until September 16th, when I hope to pay a long overdue visit to Belgium. Then there will be various gatherings in Holland to occupy us until the end of September. On October 1st there will be the very great joy of celebrating the anniversary of our President-Mother, and of taking part in the dedication of the new headquarters of the English Section of the Society—at 12 Gloucester Place, London, W. 1. And in the evening there will be a public meeting with other organizations to further the cause of Peace. On October 2nd there will probably be a meeting of Young Theosophists, to be followed by a gathering of that admirable movement, the Round Table, which it will be my constant endeavour to help in every possible way. On October 3rd a meeting has been arranged for members only, at which I am to be asked to outline my policy as President. On the 4th we expect to have a meeting of the Theosophical Order of Service, another movement of the highest importance, with a magnificent record and with work of great significance lying before it in the immediate future. I consider the Theosophical Order of Service to be a necessary corollary to the Theosophical Society.

On the 6th I believe I am to be invited to be present at meetings of the English Section Executive and National Council, and to meet the Presidents and Secretaries of Lodges and other officials. This will be particularly valuable to me, and I am looking forward with very great interest to watching the proceedings. On the 7th evening there is the

ordeal by public lecture—a real ordeal to me, and specially so since I have to show myself as worthy as I can of the honour which has been done me in electing me to my present office. I must do my best not to let my fellow-members down; but I ask you to realize that I shall all the time be supremely conscious of following in office a very great personage.

On the 8th and 9th we shall be in Wales. I like Wales, and there will be my old friend Peter Freeman to greet again. On the 10th, in the evening, there will be "Questions and Answers," during the course of which I shall be probed to my very depths. So much the better. Then on the 14th it may be possible to arrange a meeting with the General Secretaries of England, Ireland, Scotland and Wales. On the 15th I shall pay a visit to Nottingham, on the 16th to Leeds, and on the 17th to Edinburgh, where we shall miss Mr. J. P. Allan, but shall be very happy to see again Mr. and Mrs. Gale. The 18th will find us in Glasgow, and on the same night we return to London. I wish a visit to Ireland could have been arranged, but the present visit is so short that this pleasure must wait for its fulfilment until next year when we hope to be in Europe again. On the 20th we leave for Paris to meet as many French members as possible. I hope my French will be equal to the occasion. But our French brethren are more than generous in their tolerance of mistakes. We shall miss very much our beloved friend Charles Blech. But I have no doubt whatever that his place will be adequately filled by Monsieur Emile Marcault, an old and dear friend of ours.

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To Meet General Secretaries.

On October 24th or 25th we have to be in Genoa to embark on the "Victoria" for Bombay, in order to be back at Adyar in good time to make extensive preparations for the coming Convention.

Mrs. Ransom has been good enough to arrange the programme, which is of course subject to modification, for our European visit. I am hoping it may be possible to include somewhere a meeting of as many General Secretaries, or their representatives, as may be able to travel to some central place. I am very anxious to meet as many as possible of members of the General Council, so that I may become familiar with the needs and outlooks of the various Sections. We should very much have liked to meet the General Secretaries of the Americas—North and South—but distances are so great that I expect Mr. Cook will not have been able to make any arrangement for a representative gathering. But at Wheaton I am to meet the American Board of Directors. I only wish there were time to pay a visit to Canada to have a talk with the Canadian Executive and with the authorities of the Canadian Federation. But I have written to Mr. Smythe asking that I may be invited some time to Canada so that I may meet our Canadian brethren.

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"The Theosophist."

And now I have to announce that, beginning with the October issue, THE THEOSOPHIST will slightly change its appearance. The paper will remain the same, but the size will be that of the *National Geographic Magazine* of America, a slight increase in width and length. We shall also have two columns to a page instead of the present one column, and if and when funds permit we hope to improve the type very considerably. As regards the cover we are in the throes of an endeavour to revert in a measure to the old cover of THE THEOSOPHIST, to which such interesting allusions are made in one of the Masters' Letters. Bearing in mind those observations, we are seeking to retain the spirit of the cover while improving it from the artistic point of view. I do not know if our experiments will be concluded in time for the

new cover to make its bow in October. We have also decided to speed up the issue of the journal so that, specially for overseas countries, the date on the cover may approximate more closely to the date of delivery. We are aiming to despatch this September issue, for example, on the third mail day in August, so that it may reach some countries in the beginning of September, others in the first or second week. Under the present arrangements the September issue would reach some countries only half way through September, and others in October. I am afraid that South America will still suffer in this respect, but I see no way of rectifying the difficulty at present.

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Wanted: Theosophical News.

I shall be grateful for Theosophical news from all over the world, for news as to the way in which our Society and Theosophy are winning increasing recognition at the hands of the general public. The English General Secretary, for example, writes to me that we are, at any rate for the time being, what is called in journalese "news," largely, I suppose, because the Treasurer of the Section had the opportunity to give a broadcast on "Theosophy" through the courtesy of the British Broadcasting Corporation. It was one of a series under the caption "What I Believe," and Mr. Polak must be congratulated on having been able to compress so much within the inevitably limited time at his disposal. The text of the broadcast appeared in *The Listener* for May 2nd, 1934.

THE POWER OF GOD IN MAN [1]

By C. JINARĀJADĀSA

THREE centuries ago, there lived in England a soldier who became famous in his land, not because of his soldiering, but because of a poem which he wrote. Like what has often happened in Brazil, the political party to which he belonged was defeated by its opponents, and he was cast into prison. He did not there spend his time in lamentations over his misfortune nor in denouncing his enemies; he occupied himself in writing poems. And he was inspired to write, though he was a prisoner, because of a great ideal; he was in love. One of his poems is in every school primer, and one verse of that poem is known by almost every one who is of English birth. That verse is:

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a hermitage.

To make out of his prison cell a place of hope and peace, where the mind was not depressed by misfortune, but was, on the contrary, serene; where God was near, though mankind was far away; this is what this soldier achieved. With one verse he taught mankind a beautiful lesson.

While it is indeed tragic to be forced to live behind prison bars, there are thousands of men and women outside the prisons who live in prisons of their own making. The soldier-poet said that stone walls do not make a real prison; so also is it true that it is our thoughts which make for us prisons or

[1] A broadcast talk to the prisoners in the State Prison, at S. Paulo, Brazil.

gardens. Think of the man who is always thinking of his enemy and hating him; or of the woman who is full of jealousy and anger against her rival; these people have created prisons for themselves out of their thoughts, and they suffer in their prisons. The man who is determined to be rich, and crushes without pity all who stand in his way, builds another kind of prison. The man or woman who is full of grief, because someone loved has been snatched away by death, is also behind prison bars of a different kind. Men live in prisons or gardens, according to the quality of their thoughts. How did the soldier transform his prison cell into a hermitage? By his thoughts of love.

Our greatest problem in life is to find compensations which shall balance what either misfortune or our misdoings have taken from us. If I have lost by death one whom I have loved, what compensation can I find to balance my loss? If you, to whom I am speaking, are in prison and so have lost your liberty, what compensation can you find to give some comfort in your loss? For there is compensation for us all, if only we know where to look. And the first lesson to learn is, we must not look outside of ourselves, but into ourselves. The compensation which will relieve our pain will not come from anyone else, but only from ourselves. And the second lesson is, it comes not by thinking of ourselves, but by thinking of others.

To many who suffer, the compensation comes in working for others. You who are in prison can do little to help others with your actions or words. But you can do much with your thoughts. How, you will ask?

Suppose that every morning, when you are awake but before you turn out of bed, you think one by one of those towards whom you feel some affection and love; so thinking, say, aloud or silently: "I send you my blessing." You may perhaps object that you are a prisoner, and not a priest who

can give a blessing. I reply: "You are a child of God our Father; He made you in His own image; somewhere within your heart and mind that image can be found, if you know how to look for it rightly."

Send your blessing every morning. And if you cannot think of anyone for whom you care, send the blessing to all, saying: "I send my blessing to all in Brazil." Then at night, before you lie down, send again your blessing.

Try this experiment and see if your heart is not a little lighter and more full of hope. And if you believe in Christ, say: "Lord Christ, give me strength to bless those I love," or: "Give me strength to bless my fellowmen."

Do not think I am telling you something of which I do not know. For years now, twice a day, whether on land, or in train, or ship when travelling, I give a blessing to the world. Only illness prevents me from this daily task. And I have proved that the more I give of blessing to my fellowmen, the more strength comes to me to bear the suffering which life gives, and more wisdom to understand the meaning of God's ways.

My brothers, during the time that the law of the State says that you must remain in prison, change your outer prison of stone and iron bars into a garden inside your heart, where you are not a prisoner, but a free child of God whose joy in life is to bless others.

With these few words, changed to waves in the ether, and changed by your receiver in the prison into sound waves which your ears can hear, I give you my blessing. God's mysteries are many; one which we have discovered is the radio. But there are others, and one of the most wonderful is that each of us, great or small, has a blessing to give, for we are all made in God's image. Because of that, we can give to a few men as He gives to all mankind.

Once again, my blessing be with you.

THE ORACLE

By JAMES H. COUSINS

". . . After a wavering time
I died from feet to head;
Then floated free to climb
Beyond long clouds of dread
Into a place that had
The sun and moon for doors;
Where Shapes austerely glad
On constellated floors
Wove in zodiacal dance
From threads of midnight and morn
The cradling circumstance
Of worlds that would be born.

And, passionately grave,
With eyes that held the sea,
One moved as moves a wave,
And held out hands to me,
White hands of Goddess-mould;
And in a voice that swelled
To ocean-deeps, 'Behold!'
She said. And I beheld
—Raised from my knees by Her
As tangles on a tide—
What set my veins astir
With wonder. Side by side,
Close in a casket wrought
By Danaan smiths from spray
That moon- and sun-light caught,
A pearl and ruby lay—
Twin gems of heavenly mould
By their own radiance lit;
Enshrined, ensphered, ensouled;
Mightily exquisite;
Holy impregnable white,
Haughty implacable red!
'Goddess! unseal my sight,
My soul's true sight!' I said.

Then She, in rhythmic speech
That the sea-murmuring had
Of surf along a beach,
Made me divinely glad
With the uncovered sense
Of cloud-wrapped mysteries
That through the brain condense
To words that might be these:

'Who deem the Gods are dead,
Or born of haunted brain
Out of primeval dread,
Have their own Godhood slain,
Because their feet have flown
From ancient innocent ways,
Their eyes too guilty grown
Into themselves to gaze
Lest on their darkness break
Sudden disturbing day
And spirit-vision shake
Alliances with clay.

Think not the suppliant fire
Was lit in vain to Powers
Fashioned from man's desire:
Lo! that desire is ours;
Sparks of our noonless dawn
Dropped from ancestral skies
That we shall blow upon
Till flame to flame arise,
And the tumultuous
Dreams and desires of men
That wandered forth from us
Shall wander home again.

O you whose feet have climbed
Our hidden citadel!
Time's eye on the untimed,
Behold, remember, tell
How they who bravely win
High aspiration's wings
Shall reach our heaven within
Far or familiar things.

The Danaan Godhead we,
Shadowed in song and tale,
Who touch with ecstasy
The dreaming of the Gael;
Yet on dim banners, torn

Or lost in history's flames,
Age after age have worn
Known or forgotten names
That still with chants divine
Can fill the opened ear:
The moon-white Niav mine;
My Lord's, the boundless Lir.
To us the Dagda gave
For mutual empery
The realm of tide and wave—
And seas within the sea,
Whose crests and hollows flash
Under celestial wind,
Whose crystal waters wash
Man's sullied heart and mind.

Age after patient age
We wait our witnesses;
And unto eyes grown sage
Our secret signs confess.
Mine is the ultimate calm;
Struggle and conquest his;
The pearl of pearls I am;
My Lord the ruby is.
These glyphs of Soul and Mind
In consecrated hands
Bear back to Earth, and find
A bard who understands.
He shall incarnate strong
Lovely detergent Powers
Through ceremonial song
That echo is of ours.'

With that the vision broke
In silence vastly sweet;
And slowly I awoke,
Reborn from head to feet,
Out of a place that has
Birth, life and death for doors;
Where Shapes ancestral pass
Along star-stippled floors,
Weaving in holy dance
From threads of night and morn
The cradling circumstance
Of all of woman born."

Note: The Danaans are the Irish Pantheon. The Dagda is the Father of the Irish Divinities.

THE POWER AND THE GLORY

By ORLINE BARNETT MOORE

OCCULT science is preoccupied with the details of the manifested universe, but to a degree far deeper than ordinary science, for it is not limited to the world of the five senses. Nevertheless, we should bear in mind that, although occult, it remains still a science, dealing with the facts of Nature, with the mechanism of worlds, planets and the inhabitants thereof. This science, known to the modern world as Theosophy, tells the story of orderly evolution in terms of progress through time and space; the story of a process that moves by immutable laws from simple forms to complex forms, from limited consciousness, as expressed through matter, to wider consciousness having mastery over matter. We come into a knowledge of Theosophy and are astounded and fascinated by the vastness and the intricacy of the plan of Nature. At first we strive to grasp innumerable details of life-waves and rounds, of elemental kingdoms, of evolving forms, of individualization, and of the long, tedious pilgrimage through the human kingdom, governed always by the laws of Reincarnation and Karma. These things present to us a panorama of knowledge, a scheme that explains the why and the how of life's problems. We are thrilled by the Great Plan; we are insatiable in our thirst to know more. But there comes a time when Theosophy must be turned to practical account; when knowledge must be superseded by wisdom; when all

we have learned clamours to be applied, for after all, we are most concerned with ourselves, and our view of the universe begins with the little " I ".

Probably the most valuable starting-point for comprehending the meaning of the Great Plan for the individual is an understanding of the constitution, or mechanism, of man himself. If we have such a comprehension we have also a plan of the universe, for man is a microcosm and but repeats in himself the same process through which the universe is progressing. Let us try to disregard the mass of detail for the moment and find the underlying principle. Man's Ego is an individual unit, a focalized point, which acts like a lens through which Life shines. From the standpoint of strict accuracy, the Ego is an illusion because it is built up by man himself through time and will dissolve in time. Technical Theosophy speaks of the Causal Body as the densest point of Egoic consciousness, and most students think of that body as permanent so far as this world of reincarnation and personal experience is concerned. About greater worlds few of us know anything; our outlook in this one is extremely limited. Theosophy does much to widen that limitation, and yet the knowledge of the Plan, which Theosophy gives, will not, of itself, free us from the slavery we serve to the little " I ". Indeed, it is difficult for most people to conceive of being " I-less ". The loss of a sense of individuality is to them nothing but annihilation, and certainly no amount of reasoning, no process of the intellect, will yield any comprehension of what Ego-less consciousness is like.

Yet the whole trend of evolution is toward producing better instruments whereby we may work to free ourselves from the wheel of birth and death. Because evolution does us this service—the perfecting of instruments—we must not jump to the conclusion that evolution leads

to Liberation. Evolution leads to more finely developed forms. Although an astral body is invisible to physical senses, it is no less a form; although a mental body acts with incredible speed and power and yet is not tangible, it is no less a mechanism. The whole span of evolution is an interplay of spirit and matter, of incarnated consciousness working through instruments of various grades and in various fields of expression. This interplay of spirit and matter, the great opposites, constitutes manifestation, whether considered from the individual standpoint or the universal. The end of evolution is the mastery by indwelling consciousness of the materials in which that consciousness works. Out of this interplay Moksha, or Liberation, is born, the product of this mastery. Evolution does not give Liberation; nor does expansion of spirit; but the interplay of the two; the "pairs of opposites" will not of themselves lead to Moksha but the spark of understanding, which is born out of their interplay, will.

So, to put the matter very simply, the whole problem is that of Life gaining control over matter, becoming thereby actively conscious of its own nature. To be conscious of its own nature is to transcend all sense of "I"; to be conscious of its own nature is to rise beyond all the "pairs of opposites"; to be conscious of its own nature means complete mastery over the human mechanism. This is the allegorical meaning of the myth of Prometheus who, being bound, won freedom. This is the meaning of the human predicament in all its phases. This is the Power and the Glory.

Now, the limitation of matter can be transcended only by the God within attaining skill in the manipulation of that matter. Matter is presented to us in various forms throughout our evolutionary process; part is physical, part astral, part mental. But all is evolving, subject to the Worker within the vehicles. Life, focussed for the evolutionary period in the Ego, is pushing, working, stimulating, changing, constantly striving

against all the mechanisms which it wields from time to time. It builds one type of body only to find it imperfect for its needs, but is required to build a new body out of the materials of the old; so that the process is a constant learning to control and guide and manipulate, physically, emotionally, mentally. The God within handling materials; the God within discarding, choosing, governing; and for every successful attempt the Ego feels power.

The lust for power has been spoken of as a great root of evil, because the desire to feel power drives men to exploit others through cruel and selfish methods. Yet a sense of power need not come from such selfish means; with those who possess some degree of spiritual perception, power is no less an urge than with primitive men. Power of itself is not evil; and the greatest power comes from selfless pursuits. Why is it that achievement along any line gives a sense of expansion and satisfaction? What is it that drives men to action towards triumph? There is an urge within all living things that is constantly pushing towards expansion and growth from the flower which seeks greater expression through sun and soil, to man who seeks it through self-expression and self-mastery. Something hidden at the very core of life is continuously driving, and for every step in achievement there is an inflow of power-sense that gives fulness and enthusiasm and expansion of capacity. The deep-rooted satisfaction and joy, which such mastery of materials produces, is part of the expression of Life itself and is a potent means for driving men into greater skill in action.

For the achievement of skill in manipulating matter, which is the problem ever before the indwelling God in human form, is a technique as definite as that of painter or musician, of base-ball player or golfer. Anything that involves skill in handling tools or implements—and the bodies of man are no less than just these—produces a technique. Skill in action of

any sort is technique. There is a technique of the carpenter's level and square, of the tennis-player's racket, of the violinist's bow, the sculptor's chisel, the painter's brush. Technique has always to do with forms, with mastery of materials. The process of evolution, viewed from the standpoint of the indwelling God, is a technique. But whether it is the technique of a Logos manipulating His universe or an Ego governing his bodies, there must always be an executive, an indwelling Director. The relation between the Director and his tools lies in the action itself which uses, or applies, those tools. The action is composed of thought (idea) and feeling (enthusiasm, the urge to express) properly balanced. Mastery of technique is obtained when this relationship is perfect. That is why the perfect balance of thought and feeling gives freedom. But freedom can only be obtained when the Director and his tool are so perfectly synchronized that the action itself is complete, or perfect.

In one sense, all technique is a form of Yoga, a *binding back* of the form to the indwelling Life, a connecting of the instrument to the Player. Inevitably, through this perfected connection, there springs perfect action, and the result of completed or perfected action is freedom, or Liberation. The specific Liberation, called Moksha in occult books, is that freedom obtained through the mastery by man of his vehicles, or bodies; all lesser techniques, such as the mastery of pianoforte or violin, the mastery of pigments, the mastery of swimming, etc., are reflections of the same principle. Hence all techniques are related. The lesser ones contribute, each in its turn, toward the skill that comprises the technique of Life itself.

All creative artists will tell you that in direct proportion to their mastery of craft can inspiration flow; and that in every case, where mastery is great, the sense of power is great. Here is a practical mystery. It is the reason why

creative work of any kind is life-building. It is the secret of release obtained through Doing. It is the practical Yoga of Work.

Man, the microcosm, creates within his own minute universe as the Logos creates within the Cosmos. Man, the microcosm, approaches perfection through skill in action, manifests balance through mastery over his materials, experiences the ecstasy of power released, of divine potentiality fulfilled.

Through little victories he learns the technique to achieve the Great Victory. Through little comprehensions, he grows toward the Great Understanding. Through realization of power from crudest physical brawn to greatest spiritual release, along the difficult way of time and evolution, he passes to the glory of fulfilment, the perfection of completed action, the perfect balance of all his component vehicles, the mastery of the "pairs of opposites". This is the Power. This is also the Glory.

THE occultist will strip himself of many useless trappings and travel light. Problems of the inner life may continually crop up to bewilder or vex him; but in his heart is peace, and on his lips a cheery word and smile for others. He is the friend of all, and the enemy of nothing but his own lower nature.

The Occult Review

NATURE AND THE HOLY EUCHARIST

By GEOFFREY HODSON

At an open air celebration of the Holy Eucharist in Java, the author was greatly impressed by the response of Nature to the service. Mass was celebrated in a garden high up on the slopes of Ardjoena-mountain, named after Arjuna of the "Bhagavad-Gita". The selected site for the temporary "church" permitted a splendid view across a great plain to Mt. Kawi and in the remote distance to Mt. Semeroe.

In a talk after the service the author answered somewhat as follows a question concerning the extent and method of co-operation and communion between the Angels and nature-spirits and the human participants in such a celebration.

All the five kingdoms of Nature—mineral, vegetable, animal, human and devic—are helped greatly by the celebration of the Holy Eucharist. Divine power is outpoured, great blessings descend, and are received by all beings and all life within reach of their influence.

The Devas and nature-spirits participate in the distribution of the sacramental blessing and power throughout their own ranks, whence it is finally released into those aspects of Nature with which they are variously concerned.

The understanding of this type of co-operation between Angels and men demands some knowledge of the indwelling power, life and consciousness in Nature. Such knowledge is largely a matter of inner experience. Under certain conditions of consciousness the Life aspect, for example, becomes objectively visible, though the vision of it can only be imperfectly translated into brain consciousness and words. It may perhaps be described as an all-pervading, glowing, white-gold life-force, present in every atom, crystal and cell. As one watches it, physical forms tend to disappear, and one sees instead a vast sea of golden life. Examined closely, this is found to consist of myriads of points of light connected by lines of force, the whole making up an apparently infinite glowing web or net-work of exceedingly fine mesh pervading all worlds. Each of these points is a source of life, almost a sun, within which life is welling up from a still higher dimension, and thence flowing along the great web to constitute the hidden life in Nature. This whole ocean of light is intensely alive, thrilling, pulsing as the life-force flows throughout all creation. All physical objects, as well as the air, earth and waters of the world are seen to be filled (though this word does not convey the fact accurately, because it suggests duality) with this life.

From a slightly different point of view this might be called the Sun aspect of Nature though in that the element of fire definitely enters. The Sun-fire can also be perceived in all natural forms, whether metal, jewel, flower, tree, animal or man, which then appear to be pervaded by and outlined in fire. In this state of consciousness one loses entirely the conception of the Sun as a separate globe shining in the sky, far away from the planets. The omnipresent Sun, the spiritual Sun, is gradually realized as Sun-consciousness is developed. Then one sees all Nature as part of the Sun. Deep down in the centre

of the earth—returning to physical consciousness for a moment—exists a Sun-centre of fire and power, for the Sun is incarnate in each of the planets. In the higher consciousness the unity between these apparently separated manifestations of the Sun is realized. The whole creation is then known as one great Sun, all life as Sun-life and all beings as children of the Sun. All matter is seen to be aflame with the indwelling fire of the spiritual Sun. An inspired poet[1] truly sang:

> Lo! Heaven and earth are burning, shining, filled
> With that surpassing glory which Thou art.
> Lost in its light each mortal weakness, stilled
> Each rapt adoring heart.

In this state of consciousness one may become aware in part of the eternal oblation, the everlasting celebration, which is the Eucharist of Nature. The whole solar system is seen to be both altar and Host.

All matter gradually becomes permeated with Sun-life as the continuous consecration of the material aspect of the solar system proceeds, the Logos pouring out His life that His Universe may live. That transubstantiation for which, by the appropriate ritual and word, the priest becomes an agent in a moment of time, the Logos performs continuously throughout all Nature, matter gradually becoming more richly charged with His power, life and consciousness. All matter, therefore, is holy, every particle becoming increasingly filled with divine influence as the morning of God's day moves on to high noon. The solar system is indeed a unit and that unit a veritable Host.

This brings us to the subject of our study, for these two celebrations, the temporal and the everlasting, are in reality one, the temporal being a localized and perhaps intensified manifestation of the everlasting, and doubtless assisting in its

[1] Rev. Scott Moncrieff, *St. Alban Hymnal.*

effectiveness each time it is performed. Thus the evolution of the whole of Nature is quickened every time the Holy Eucharist is celebrated, the degree of response depending upon the evolutionary stage. This response is relatively dull in the mineral kingdom, greater in the vegetable, still more so in the animal and greatest of all in self-conscious beings, such as Devas and men. At each celebration, the power of response is increased, and this is part of the great value to Nature of the Holy Eucharist.

This might be illustrated by likening Nature to a plant which depends upon sunlight for its growth and final flowering. If after many cloudy days, the sun suddenly appears in all its brilliance the life-processes of the plant are greatly stimulated, as the experiments of Sir Jagadish Bose so clearly demonstrate. If in addition the sun could be brought right down to the plant without harming it, and the plant actually receive into itself directly and individually an added measure of sun-power, sun-life and sun-consciousness, then its whole growth would be stimulated and the flowered state more quickly attained. So also *all* Nature, and especially man, to whom at Holy Communion Christ our Lord, the Sun as also the Son, draws near in His own person with all His spiritually quickening power.

Indeed the beneficent and quickening effect upon the indwelling life in Nature of the Presence of the Lord at the moment of consecration can be felt and even seen clairvoyantly for many miles around the Church, down in the depth of the earth and high up into the heavens. Everywhere within the reach of this influence, the golden glow of inner life increases in radiance, the indwelling consciousness is quickened and evolution is hastened on.

Nature-spirits and Angels are similarly affected, the general result being to lift them nearer to the next phase of their existence. For their order is hierarchical, with

group-consciousness in the nature-spirits, individualized intelligence in the Angels, and universal or "cosmic" consciousness in the Archangels. Nature-spirits on the threshold of Angelhood might be carried over, as it were, into the next kingdom by the influence of the Mass.

From these general observations, we may turn to the particular effects of this morning's service. Nature-spirits began to assemble in the garden in large numbers even before the service began. Since services are held regularly here and they have come to know of and enjoy them, they were naturally attracted by the preparations, and by the intent of all concerned. As might be expected in this lovely land of luxuriant tropical vegetation, fairies and tree-spirits predominated in this assembly, though representatives of each of the four elements were present, the gnomes, including quaint manikins, resembling the *wayang* figures, the undines, the sylphs and the salamanders.

In addition certain official representatives of earth, water, air and fire consciousness and life attended, as at every celebration, contributing their especial power and leading and directing the participation in the service of their people and element. This participation is most noticeable at the *offertorium*, in which all Nature joins with man in offering and surrender to the Lord of Life. The earth-offering was very noticeable this morning. A mental, astral and etheric funnel formed under the feet of the officiant and conveyed the power of earth into the stream of force flowing from earth to heaven; not infrequently, as this morning, this can actually be felt as an etheric trembling caused by the uprush of power from the earth. The priest and congregation can increase and intensify these offerings from the four elements, by deliberately evoking them at the *offertorium* and blending them with the human stream of love and worship which ascends to the Most High. Each element

thus contributes its offering, which blends with ours; likewise each receives in fullest measure the blessing which later pours down in response. Nature-spirits absorb a measure of this power, which they take back to their own field of activity. There it is liberated to bless and quicken the evolving life, providing a far wider distribution and larger sphere of influence for the forces of the ceremony than would be the case without the co-operation of the Deva kingdom of Nature.

This morning the response from the mountains and mountain Gods appeared to me to be quite remarkable. First I felt the answer of Mt. Kawi.[1] This mountain is a trinity in itself, the presiding Deva representing the first aspect and those of the two subsidiary peaks the second and third. Associated with each of these is a host of lesser mountain and landscape Angels, each responsible for a certain area of the mountain's mass. In addition there are countless numbers of the spirits of the trees.

Furthermore, it seemed that from the very life and consciousness of the mountain itself, there came to be a distinctly perceptible response, especially at the moment of consecration.

The presiding mountain Devas did not so much attend in person as direct their attention upon and into the celebration, participating from their stations at the peaks. The chief Deva directed into the church a stream of his life and consciousness and auric energies. These are dark blue to azure in colour, flashing with white fire and electric blue. This projected power enveloped the whole congregation, beautifying and enriching the superphysical edifice. This Deva appeared to be colossal in size and almost overpowering in force as if he were an embodiment of the power of the mountain itself, an incarnation of its consciousness.

[1] Mt. Kawi is a three-peaked mountain, 7,950 ft. high, in full view of the garden in which the service was held, and some twenty miles away.

The lesser Devas of this mountain and hosts of the tree-spirits actually attended, joining the great company of the invisible congregation.

Response came also from the mountain on whose slopes we are assembled—Ardjoena.[1] The Deva of this peak seems very different in character from those on Mt. Kawi; more aloof, more definitely First Ray and with a more concentrated power. The Kawi Devas shed upon us a friendly beneficent power; that of Ardjoena, whilst friendly, was more restrained and probably centred at a higher level of consciousness.

From other mountains far away to the west response and participation were observable, including that from One whom I later recognized as the great Deva of Borobudur.[2]

As Devas and nature-spirits from near and far thus shared in our worship the celebration assumed a magnitude far beyond anything visible at the physical level. The effects of the service were far-reaching indeed and were immeasurably enhanced by the co-operation of the devic hosts. The darkness which still hovers over this land was sensibly diminished, making human life happier and easier to live. The value of the Mass to the world can hardly be overestimated. It is indeed a mighty instrument placed in the hands of man by the Teacher of Angels and of Men.

* * * * *

As I watched this invisible side of the Holy Eucharist, I was deeply impressed by the great reverence which the Devas displayed, especially at the moment of consecration, when the Power and Presence of the Lord descended in light amongst us, radiant like a sun, with the Host at its

[1] Mt. Ardjoena is 10,017 ft. high, the garden where the celebration of Mass took place on its slopes on a height of 4,200 ft.

[2] Java is a country of high and beautiful mountains, each with its splendid and generally very approachable mountain God. Kawi, Ardjoena, Semeroe, Merapi, Merbaboe, Oengaran, Soembing, Gedeh, Salak, all these and many others lend their beauty and especial influence to the island. Over the evolving life and form of each presides one of the great fraternity of the mountain Gods, glorious beings, from whom much may be learned and much real light and strength received.

heart. The Devas bowed low at this descent, and there seemed to fall a deep silence upon them and upon Nature as the Lord of Life appeared. The Devas also joined with us in fullest measure in the *adoremus* and *adeste fideles*, their participation being far more vivid than ours, bedulled as is our consciousness by incarnation in the flesh.

Communion with the Devas, and this does not demand clairvoyance, greatly increases the power of response to spiritual influences, for it temporarily lifts one out of purely human and bodily limitations and enables one to experience a measure of the joy and freedom of the Gods.

Such beings are potent allies in all good work and are ready indeed to co-operate with all who will call upon them to share in the service of the One Will. Ceremonial, intelligently performed, is one of the most effective ways of securing their co-operation and of acquiring the technique of working with them; it also is a most effective means of evoking great powers and of directing them abroad to dispel darkness and to shed light upon the world.

Ceremonial, unintelligently performed, degenerates into mere superstition; hence the necessity for and value of Theosophical teachings concerning the true nature of ritual.

The Masonic Brotherhood is growing in numbers as members sense even whilst not actually understanding the power in their rites. An increasing number enter Co-Masonry where the inner truth is taught and followed. The day of powerful rituals is dawning, the day of conscious magic returning. We are even promised in the near future the re-establishment of the Ancient Mysteries. It is well, therefore, for those to whom such activities appeal, to study and to practise in preparation for the day most surely dawning when once more the ancient rites will be performed and once more Angels will walk with men.

CONCERNING RUBIES

By ELIZA ADELAIDE GARDNER, B.A.

THE ruby is a Sixth Ray stone and all that the Sixth Ray implies is linked to it. This is the range of experience reached by the personal desire nature in man, and by the uncritical delight in sound, colour and rhythm in the world of nature-spirits. At its lowest level it is lustful, cruel, passionate and obscene. The ruby can be all of these, and if worn by persons in whom these are strong, increases the capacity in that direction. Rubies pick up the passional throb of the body very readily and retain this easily, unless they are specially dealt with.

At the other end of their range lie the pure devotion of the ascetic, the passionate self-sacrifice of the martyr and the loving-kindness of the true Franciscan. A pure stone of good quality easily absorbs, retains and radiates these qualities. Between such extremes the life of the ruby flows, and the nature of the stone, its purity, cut and colour will link it more or less readily to the uncontrolled desire nature with its perpetual blocks and ambivalences, or to the qualities that go with ardent devotion to a cause, a leader, an ideal.

The sapphire is the higher octave of the ruby, being the Second Ray stone (Buddhi)—and Buddhi is the ocean of which emotion is the wave. It has close links with

other stones, particularly the diamond, the First Ray or Will stone. Desire can only be truly sublimated by will. Thought (topaz or emerald) controls, contains, directs desire, but only the will can turn it inside out, *i.e.*, transmute it and make it steady when its impulse is restless or slothful, detached when its nature is to possess. Those in whom the will is active can wear rubies to advantage, for they soften the impersonal drive and ruthlessness of the warrior, give courtesy and kindliness to the blunt, and width, as it were, to the sharp-edged. Whereas any of the First, Second or Third Ray stones —diamond, sapphire, or to a lesser extent, the emerald— draw out the higher qualities of the ruby, the stones of the other four rays are not so easy to blend with its influence. The qualities of the ruby are strong in us all at our present stage of evolution and wearing it emphasizes the personal.

The jasper, Fourth Ray, is very isolative, with curious deep potencies that are little understood. It is a soft stone, and all the others are hard or crystalline. It is, as it were, a neuter, a matrix, a fulcrum, lending power of a very definite kind, shaping, moulding, storing. Its relation to art and the Ray of the artist would appear to be, through the seed and germination element that is inherent in all the correspondences of four. The mother is an artist in creation because in her the seed germinates and comes to life. So the artist is the type in whom vision germinates and bears fruit in beauty. This needs peace, isolation, continence for great work. Nature germinates in the winter. Pregnant females amongst the animals are retiring and secluded from the herd in many cases. The artist is isolative in temperament when working, though he frequently gets his stimulus, his exciting factor, from others.

It is therefore not easy for the restless and turbid ruby to co-ordinate itself to the jasper, though it may well happen

when the personal emotions are trained to respond to beauty and to enhance creative experience.

The topaz, Fifth Ray, the concrete mind, steadies the ruby, and, rightly handled, pairs with it. In the candles on the altar of the Liberal Catholic Church they are the two outermost stones, twin guardians, love and knowledge. But there they are held balanced by the sapphire at the centre of the altar, the diamond of the First Ray cross at the centre of the church and the amethyst in the west. The balance of topaz and ruby brings the right relation between feeling and thinking.

The amethyst, Seventh Ray, and the ruby at their lower range tend to draw the worst out of each other, as personal feeling enhances the faults of the Seventh, making it more sensuous, self-willed and sectarian, whereas the formalism of the Seventh calls out fanatical devotion from the Sixth, gives it dogmas or formulæ to which to attach itself and splendid rituals or dramas, which engage the attention of the personality and blind it to the pursuit of the real. The amethyst, however, can benefit from the ruby in its devotional aspect better than from any other stone. It is trained and purified devotion that makes any ritual live and work; it is the ardour of the soldier that gives blood and bones to army routine; it is the personal devotion of the nurse that makes the medical formulæ effective. These results arrive when personal natures are subordinated to the common task.

The higher aspects of the ruby and the amethyst can most readily be harmonized in the diamond, which contains a higher overtone of each. When Ātma is dominant, all rays can blend as servants of the One Will, and the amethyst and the ruby each respond to the call of the diamond from their own inherent qualities and needs, and so find in a diamond a natural point of unity.

A WORLD SURVEY IN THE LIGHT OF THEOSOPHY

By ARTIFEX

[The pseudonym "Artifex" hides the name of a well-known member of the Theosophical Society who has had many opportunities to study world conditions and to consider them from the point of view of the Theosophical way out. His views are entirely personal, and are not to be taken as those of the Society, which is not committed to any opinions. Comment on them will be very welcome, especially when the series is complete. I publish the views of "Artifex" as a contribution to Theosophy Applied, and recognizing their inevitably controversial nature. But THE THEOSOPHIST welcomes controversy which is constructive and impersonal.—ED.]

II. SOME NATIONAL PROBLEMS

ASSUMING the preceding to be in a measure an accurate description of the existing situation, we have now to see whether Theosophy and the Theosophical Society have any constructive contributions to offer in solution of the impasse.

It must first of all be stated that no individual member has any right to declare that Theosophy offers this or that, that the Society has such and such a policy in respect of such and such conditions.

Each individual has the right, I had almost said the duty, to interpret Theosophy in his own way. There is no orthodoxy in Theosophy, no dogmas, no doctrine. Certain teachings are available, and every student is expected to use them in

accordance with his own best understanding. The following views are, therefore, in no sense representative, and possess but the weight of the writer himself.

Free from bitter memories, free from the passions of aggressive nationalism, in a spirit of impersonal appraisement, the situation of each country must be examined. Each country has the right to grow to the measure of its own potential stature, for it has its own mission to the world, a mission which it must seek to perform perfectly. No country is entitled to more rights than another country, and no country has any right to sit in coercive judgment upon another country.

Who are most qualified to ascertain the exact nature of the justice to which each country has a right? In general, the wise Theosophist; for he has the vision which Theosophy gives, the perception of the veritable power and purpose of each country in the great Plan which Theosophy discloses, and must needs be without prejudice of any kind, since he knows that all the world's a school and all the peoples students in it.

He knows, for example, that each country has its own note to sound in the world harmony—in that which ought to be harmony, though it is for the most part cacophany. He knows that no world harmony is possible of achievement unless and until each constituent note is vigorously sounded, with due regard to a harmonious adjustment in respect of its fellow-notes.

He is eager that each country shall be encouraged to express itself in all fulness, but no less in all-sympathetic co-operation with a similar fulness of expression on the part of every other country. There must be mutual give and take, and a clear recognition of the fact that the very perfection of each individual note depends upon its due blending with all other notes. There must be world music: not just a perpetual tuning up for music, in the course of

which each instrument in the orchestra is for ever seeking to out-blast its fellows, to have the field largely to itself, and above all to call a tune in which it will play the star *motif*.

He knows that each country is unique, with its own peculiar qualities, doubtless also with its own peculiar weaknesses, with its own special purpose and part in the evolutionary plan. He knows that each member of a nation is incarnated in it for his own personal unfoldment as well as for the service of his fellows. He knows that there is a mighty Personage who directs, under the great Laws of Evolution, these nation-classes in the world-school, and that, in the course of the evolutionary process, nations, races, faiths, sexes, are used in various permutations and combinations for the development of the individual. In this life an individual may be a German and a Roman Catholic. In a subsequent life he may be a Frenchwoman and a Huguenot, and in another life an orthodox Hindu in India. Each nation and faith, each sex, each race, has its own temperamental peculiarities, and as an individual passes through mould after mould he changes and grows, and as time goes on becomes increasingly universal in an intensifying individuality. The world is a vast machine, and all its men and women, and indeed the denizens of every kingdom of Nature, constitute the material on which it acts, so that, through its pressure and friction, they may rise from the seed of unconscious to the flower of self-conscious Divinity.

The Theosophist, therefore, is able to look at life from above as well as from the viewpoint of his own particular race, or nation, or creed. He knows that each nation is part of the unfolding process whereby the whole of life achieves Divinity. He may strive to learn thoroughly the lessons his faith and race and nation teach. He may have a deep and grateful love for faith and race and nation—as indeed he should, for they are his teachers, the best he could have

for the moment, teachers who have something to teach which he needs to learn. But he will be happy that other pupils in the world-school have their teachers, as appropriate to them as his are to him. And he intimately realizes that in due course he, too, will need to learn from these other teachers; just as other pupils will have to learn from his. In this way tolerance, understanding and harmonizing appreciation take the place of an ignorance from which arise most of the ills separating nation from nation, faith from faith, race from race.

He will take care to protect his teachers against all aggression, against all contempt, against all effort to destroy. Such is his duty. But he will have no desire to act towards other teachers as he could not tolerate others acting towards his. Hence, a true Theosophist, while exercising that protection and understanding which begin at home, will not allow these to end there. He will not suffer his house—the house in which he and his fellow-pupils live—to be pulled down; but he will help in all possible ways any other inmates of other houses which may be in any similar danger. The Theosophist is at home in every faith, in every race, in every nation. He must be, because he knows too much not to be. Who knows, next life he may be placed in another class, and it would be a pity to have all the labour of overcoming stupid prejudices fostered in a life gone by. It would be such a waste of time. On the other hand, he is, of course, most at home, for this particular life at all events, in the race and nation and creed and family in which the great Headmaster has placed him; though it may be that in rare cases an individual changes the class in which he has been born and enters another. In any case, there is nothing haphazard, nothing a mere matter of chance or of casual and apparently irresponsible heredity, in the birth whereby the soul once again assumes a new set of clothes for a new adventure in

growing. He has come from very far, through kingdom after kingdom, and has won his way to where he is; and though he may be moving slowly he is undoubtedly moving surely, and to him comes time after time, life after life, exactly what he needs to enable him to take his next step forward.

If a Theosophist looks at the British Empire he perceives a class different in some ways from the classes of the usual type. He sees a number of classes drawn together—to form a smaller school within the world-school. The more the Headmaster is able to give homogeneity to his school, to establish a solidarity amidst the many diversities, the stronger the school as a whole will be, and the greater the benefit each student will derive from the different classes even though he only belongs to one particular class. But if it can be arranged for him to belong to one particular class, and also to be in very intimate contact with some other classes, even though not with all, there is obviously a move in the right direction. Hence, as the growth of the world is surveyed, experiments in establishing a school within the school are quite definitely perceived, and in the direction of endeavouring to bring the Eastern and the Western divisions of the world-school into closer comradeship. Several of such experiments have failed, several empires have risen and have fallen. And now the experiment is being tried again, with the advantage of the advance in civilization which time has brought about, with the advantage of that closer physical proximity which the genius of science has been able to effect. We have, in fact, one or two such experiments, of which the so-called British Empire experiment is on the whole the most important.

The Theosophist, it will be seen, has a unique angle of vision with regard to the British Empire. He sees it as part of an attempted acceleration of the evolutionary process: and he perceives very clearly the nature of the lessons

which must be learned if this experiment is not to go the way of all the others.

He realizes that the students of the various constituent Empire elements must not neglect their own nation, faith or race studies, even though they have to work harder than the ordinary student in the ordinary class because of the extended curriculum. Each such student must be a good, a loyal, a reverent student in his own individual class, in the class into which he has been born. But he has to have at least a smattering of knowledge with regard to the lessons those fellow-students are learning who have been brought into close contact with him by reason of this empire experiment—this extension of the brotherhood idea. He has also to appreciate these fellow-students of his, even though their work is very different, in this particular life, from his. Above all, he and they, both together and separately, have to learn the special lesson the empire-brotherhood idea has been designed to teach—namely, the adjustment of a number of very definite differences to a common purpose. Each difference must be full of life and fire. Each class must be in splendid condition. But so must all the other classes be equally full of life and fire. And the problem is just the problem, only on a very large scale, of the family, the problem of mutual give and take, of surrender and sacrifice, for the common good. Each member lives a little less for himself and a little more for his fellow-members, *and finds that this pays in the long run.* This, in fact, is the great discovery which has to be made; and the British Empire is a stage in the process, a potential lifting of the veil.

At once, it becomes clear that certain outstanding problems exist only because there is no Theosophy to dissipate the darkness of ignorance. It is quite obviously a retrograde step for Ireland to withdraw from the Empire. There may arise, the Theosophist is bound to admit, conditions

which render such retrogression inevitable. Empires have fallen in the past, simply because the students in those empires were utterly unable to learn the lessons the Headmaster hoped they were sufficiently evolved to grasp. Ireland and Britain should not allow themselves to be such poor students that they have to go to the Headmaster whimpering: "Please Sir, we cannot agree with each other. We are not capable of settling down in a reasonable spirit of comradeship." Yet we have Mr. de Valera confessing his weakness in precisely these terms; and the evil of it is that he is able to find other weak-minded students to echo his surrender of a great principle. It becomes clear that he cannot be a real leader, but just a man who, with honest, sincere and idealistic intentions, nevertheless has failed in great vision, and so ends in playing upon the lower natures of his fellow-students. Of course, among a large number of students there are always some who are weak and obstinate, and there are always some who will follow like sheep any preponderating noise, without the slightest capacity to judge its inherent futility and the destruction to which it is leading. But surely we may hope for a few monitors in every class, who have some idea of the intentions of the Headmaster, and who have the courage to support such intentions, even without fully understanding them, against the blind clamour of the mob. It is not a question, in this case, as to whether Ireland or Britain is right, as to whether the preponderance of grievance is with Ireland or Britain. Two peoples have failed to understand one another. They are intended to understand one another. And the urgent question is as to whether there are any students in advance of the majority of their class able to co-operate with the Headmaster in His wise and loving plans.

In other words, have we any leaders? Have we any real leaders—Men or Women? Or have we only

self-seeking, narrow-minded demagogues, flattering the vanities, stirring the passions, manipulating the weaknesses, of their dupes the people, promising that which they know they cannot perform and have no intention of performing, bursting with self-satisfaction, pretending, and at last coming to believe the pretence for its manifold utterance, that with them alone is wisdom, and with all others futility?

It is silly to say that Ireland is Celt and Britain largely Teuton, and never the twain can meet. It is not only silly, it is treacherous to the evolutionary process. The twain, and many others, must meet sooner or later, and will meet when Ireland and Britain are peopled by men and women of intelligence and vision instead of narrow-minded emotion and wilful perversity of ignorance.

The same problem exists in the case of India. Here again, it is obviously a retrograde step for India to withdraw from the Empire. But no power of Britain can keep her in if Britain refuses, be the cause of refusal what it may, to recognize that an empire-lesson has to be learned—the lesson of East and West living together in the spirit of the family. Either India and Britain and the rest of the Empire are going to learn the lesson or they are not. If not, then another experiment has "gone west"; and the world must be plunged into desolation ere again another attempt can be made. Pain, the great enlightener, must return again, as so often she has returned before, to lay bare Truth and the only road to Truth. Here again we need, we sorely need, leaders. Where is there a single leader, in India or in Britain, who has the Theosophic outlook, no matter by what name he calls it, and is content to sound unceasingly the note of solidarity, of equality, of mutual respect, until some day he, or someone who succeeds him, *is* heard, and followed. Again, there must be mutual give and take. A little less for each so that there may be much more for all.

The world does not want top-heavy countries, but great countries. It does not want suspicious countries, but dignified countries. It does not want countries which wallow in aggressive self-satisfaction, but countries which are capable both of minding their own business and of leaving other countries alone to mind theirs. It does not want countries which regard themselves as God's only countries, but countries which look upon themselves and upon all other countries as God's own countries. The world is not looking for marvels of self-sacrifice and trust, but it is looking for plain decency, self-control and reasonable co-operation. It does not expect every country to abjure war, or even to reduce armaments, but it does expect war to be the very last resort, only to be entered when force, for whatever cause, would destroy peace and freedom, law and order.

Britain is a top-heavy country. Too much India and Ireland at the top; too little India and Ireland at the foundations. Too little real Britain, too much self-seeking Britain, at the foundations. The Empire sways dangerously, for the simple reason that her foundations, fine as they may be so far as they go, do not go far enough to carry the weight of her heterogeneous constituents. And there are too many mob-tickling demagogues in Britain and elsewhere throughout the Empire, who are trying to insist that the whole of the Empire shall dance to the tune which they are anxious to persuade their particular country to call.

(*To be continued*)

THOSE who do evil in the open light of day—men will punish them.
Those who do evil in secret—God will punish them.
Who loves both God and man—he is fit to walk alone.

A TAOIST SAYING

NATIONALISM: SANE AND INSANE

By Mrs. ERNEST BRYCE

[*2GB Broadcast, Sydney*]

THE post-War world has seen Nationalism sweep like an epidemic, affecting one country after another, and we have become familiar with such cries as "Turkey for the Turks," "India for the Indians"; and now we have "Germany for the Germans". What is Nationalism? Is it a good thing or a bad thing? The general opinion that prevails in all countries is that *their* Nationalism is a good thing whilst that of the other fellow is a bad thing. Nationalism is a sentiment, an emotion. Out of it emerges patriotic loyalty to one's country. It is an artificial creation and binds together many races, as in U.S.A. where one finds the various races who have emigrated there singing "The Star-Spangled Banner" with fervent loyalty, though a decade or so before they sang their own national songs with equal gusto. Nationalism binds together citizens of one country with bonds of patriotic devotion, but divides them from other peoples by walls of suspicions, fears and animosities.

Our feeling of national superiority is fostered through the Press, the schools and the churches by exaggerating our national virtues and minimizing the shortcomings of one's

own country, whilst underestimating the good qualities and overstating the failings of other nations. It cannot be denied that pre-War Nationalism proved to be a world-scourge, because its egotism and vituperation aroused blinding suspicions, it was the dry tinder ready for the fuse to set alight, and the result was the Great War. How serious is the present menace of Nationalism? Illustrations of national boasting abound. Excessive national pride dulls appreciation of other peoples and blocks the way to sympathetic understanding of other persons who live across the borders.

During the World War I was in America and asked a small girl if she would like to live in Australia. She replied: "I couldn't live in a British country, under a King there is no liberty." On another occasion there I heard a lady tell how Australians were ground down to support the Royal family in luxury. Those are typical of the ridiculous ideas one nation has of another. Arrogance is one of the most irritating characteristics of Nationalism. Walter Hines Page, Ambassador to the Court of St. James during the War years said: "God has yet made nothing or nobody equal to the American people, I don't think He ever can or will." The venerable British Association for the Advancement of Science solemnly asserts that the British Empire is the greatest human institution under heaven, the greatest secular organization for good. Cecil Rhodes, the empire-builder, records that we (the British) are the first race in the world and the more of the world we inhabit the better it is for the human race. Some years ago a German Professor said: "Owing to Germany's capacity for organization she has reached a higher stage of civilization than other nations"; he further went on to say that Russia was in the Nomad period, whilst France and England were fifty years behind in cultural development. French text-books are filled with references to the superiority of French people and its institutions, for example: "France is

the country of Justice and Right. All the generous ideas which make human beings happier and better originated in France." And we have in song and phrase: "Deutchland uber Alles," "Britannia Rules the Waves," "God's own Country".

National egotism, I believe, is a kind of mental drug which we take because of some unsatisfied need of our minds, and we shall not cure ourselves of it until we discover what causes our craving for national flattery and also our dislike of other countries. In fact it is the chief danger that threatens our civilization.

We are all aware of private vices, of individual self-esteem and its dangers; but this great common vice, this pooled self-esteem, we still consider a virtue and encourage by all means in our power; the only thing that can end it is psychology applied to its proper purpose of self-knowledge and self-control. If once it can convince us that when we boast of our country we are suffering from pooled self-esteem, then we shall think of it as vulgar and dangerous to boast of our country as to boast of ourselves.

O wad some Power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
An' foolish notion.

To suggest that Nationalism should be abolished would be absurd. The value of Nationalism should be preserved and extended, while its vices should be uprooted. Nationalism is the road that leads to self-sufficiency. Self-sufficiency in one country will cause hardship in another, and so to-day we have the spectacle of all nations wishing to sell and none wishing to buy. This ruthless doctrine of self-sufficiency is brought about largely by extreme Nationalism and in its turn causes Nationalism to flare up anew in some thwarted country.

I do not overlook the economic aspect. Economic competition is unavoidable, but intercourse with other Nations increases our insularity and so (to say the least) we take a step down in civilization. We have economic competition between Sydney and Melbourne, but there is nothing wrong with that because the plus factor of Nationalism is absent. Emotions of "State-ism" or of "Municipalism" have not yet been organized, and so we have only such good-humoured rivalry as "our harbour" against Melbourne's wide streets. If "State-ism" or "Municipalism" became organized we should see the citizens of Sydney, impelled by the emotions of municipal patriotism, claiming an indemnity if a Sydneyite were attacked and killed by a Melbourne mob.

Self-esteem can be as foolish, as dangerous and as ill-bred in a nation as in an individual. But there are signs of a sane Nationalism developing. We have the great effort of the League of Nations where annually in Geneva representatives of practically all nations meet in conference and get to know one another. We have the Rhodes Scholarship which enables not only British students but Americans and Germans to study at Oxford. We have the Rockefeller Foundation and the Carnegie Endowment Fund, which are not confined to students within the United States. We have the Nobel Prizes open to all nations. We have the Phelps Stokes Fund for the uplift of all primitive races. All these pioneers have made a hole in the wall that suspicion and fear have built around the nations. It is open for us to follow and make a beaten path. Let our Nationalism be reconcilable with Matthew v, 43, 44. It is Sunday night, so I think that is a good ending.

THEOSOPHICAL ORDER OF SERVICE

A RETROSPECT

BY KEVALRAM DAYARAM, B.A. (NAT.)

THE inspiration of the Theosophical Order of Service is to be found in the following words, which occur in an article written by one of the Masters and printed by Madame Blavatsky in an early number of *Lucifer*:

> Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society, will be found visibly diminished. Forget self in working for others—and the task will become an easy and light one for you.

In July, 1907, Mrs. Annie Besant was elected President of the Theosophical Society. In February of the following year she founded the Order of Service, herself becoming its President ex officio. She urged members to utilize their Theosophical knowledge in action for reform and to go out into various fields of activity, religious, social, philanthropic, to "theosophize" them. A number of members worked together in the outside world along various lines of practical service and succeeded in permeating these with Theosophical ideals.

Towards the close of 1913 Dr. Besant delivered a series of stirring addresses on National Reform. She founded also a weekly, *The Commonweal*, thus crowning her work for educational and social reform with that in the political field. Her daily, *New India*, edited by her from July 14, 1914, became a powerful instrument for rousing the whole country. In 1916 she established the All-India Home Rule League, a powerful organization composed of devoted patriots whose love for their Motherland was not less because they had a liberal attitude to religion, or an international outlook on problems of race. In April, 1917, she organized " The Brothers of Service," a select body of men and women with high qualifications and capacities, taking vows of renunciation, obedience and service. On May 8, 1917, for the purpose of advancing the interests and furthering the progress of women in India, the Women's Indian Association was started by Mrs. Dorothy Jinarājadāsa with Dr. Besant as President. In December, 1917, she presided at the Calcutta session of the Indian National Congress, where in her address she outlined certain " Problems of Peace " which were in urgent need of solution, *e.g.*, national education, penal reform, more just treatment of labour, the uplift of the submerged classes, national service for all, and an equal standard of morals for both sexes.

By this time the Theosophical Order of Service had become a dormant body, its objects being taken up so far as India was concerned by several other leagues and associations inaugurated by Dr. Besant. Its revival, however, was discussed at the Indian Theosophical Convention of 1917, and a committee was authorized to form an All-India Social Service League. Evidently this did not work as no further report was ever heard.

In July, 1916, Mr. C. Jinarājadāsa circulated a letter through the Order of the Star in the East in England, stating that when the World Teacher works in the world,

His message might be a call to active service in every department of life, so as to change existing conditions to reflect more the spirit of love and brotherhood. An outline of a scheme for study and training for service was attached.[1] In 1919 much greater activity was noticeable; and in 1920, under the energetic guidance of Mr. Arthur Burgess as Secretary, the Order of Service in England took on a new lease of life and a much more international character. In 1921 it received a great impetus during the Theosophical World Congress at Paris. In 1922 the Russian Relief Department was established which kept alive hundreds of starving members of the Theosophical Society by regular gifts of money and food. Every kind of animal welfare has always had the whole-hearted support of the Order. The Braille League has brought the knowledge of Theosophy to hundreds of blind people. The International Fellowship in Arts and Crafts links together artists in sympathy with its ideals in many countries.

In 1926 Arthur Burgess died. Captain Max Wardall of U. S. A. succeeded him as the International Secretary. *Service*, the quarterly magazine of the Order, is now being issued from London by Mr. Robert H. Spurrier, the present International Secretary.

At the Service Camp at Ommen in 1927 was unfolded the seven-department scheme of the Theosophical Order of Service, namely, (1) Social Service, (2) Animal Welfare, (3) World Peace, (4) Watcher, (5) Back to Nature, (6) Healing, (7) Arts and Crafts. These reflect, though in an infinitesimally small way, the seven rays of the Occult Hierarchy. The Order has over thirty Chief Brothers in charge of their respective countries. Very effective propaganda for Goodwill and World Peace has been done during the last seven years. Animal Welfare work has also proved successful.

[1] See *The Herald of the Star*, December, 1916.

Arthur Burgess, Annie Besant, Max Wardall—all the three have been called to peace.

What is their rich legacy to the members of the Order; nay, to the members of the Theosophical Society? It is the inculcation by their own glorious examples, in the hearts of hundreds, of a spirit of steadfast and selfless service, which now has become second nature to not a few. Captain Max Wardall said in the course of his report presented to the Third International Congress of the Order held at Chicago in 1929:

> We often do work without specifically calling ourselves the Theosophical Order of Service. It is not necessary to emblazon yourself when you have any important work to do. We tried to make it characteristic of our work that personalities are obscured. We are all on the same plane and our workers do not seek for glory or renown. Our work is carried on behind some other organizations so that we are scarcely known. We do not obscure our principles or our name but when good or better work can be done by other organizations we do not shrink from the task.

And what have been their achievements? To mention only some of them:

> Leaflets in thousands were printed and distributed in the interests of anti-vivisection; peace workers circulated film trailers among the theatres each bearing peace thoughts; classes free to the public were held on politics and motherhood; clothes for poor homes were made; lectures and musical entertainments were organized for prisoners; a campaign by letter to help mothers to teach purity to their children was organized; besides rescue work for girls and delinquents, a campaign for recording the hours of ponies in the mines, a hostel for people in need of emergency help, free night school for factory girls, agitation against unhealthy conditions for women workers in factories, infant welfare centres, league of healing, development of arts and crafts, rambles in the country-side for the purposes of nature study, a dispensary to treat, help and hospitalize animals, a nature cure clinic, a prisoner's hostel and so on.

Casting a retrospective glance at these activities and achievements, we find a record of which the Order may legitimately be proud. But what of the prospects? The prospects before the Order are not less bright and glorious, as we shall see in another article later on.

THE THEOSOPHICAL MACHINE

BY WINIFRED ARMSTRONG

[Under the above title I want month by month to print constructive suggestions regarding improvements in the propaganda work of the Society as a whole, in Lodge activities, and in other ways and means of reaching the outer world more effectively. This section will thus become, I hope, a kind of Schemes-Exchange, in which members may place at the disposal of their fellow-workers schemes which have made good. I shall be very grateful for contributions from all parts of the world, setting forth ideas which have brought increased membership, a wider interest in Theosophy, and a recognition of the Society, or Section, or Lodge, as a force for constructive goodwill and brotherhood. I print, to start with, an interesting letter from a member in Hobart, Tasmania.—G. S. A.]

IN the comprehensive report by the Recording Secretary in the February number of THE THEOSOPHIST, the cause of the falling off of members of the Theosophical Society is fully dealt with. As is very rightly said, we perhaps attach too much importance to mere numbers and tend to forget that quality must ever take precedence of quantity. The statistics published by the General Secretary of the United States of America seem to show very clearly how the parable of the sower applies to every age and every creed; but his appeal to make the Lodge meetings more interesting and more attractive is one to which we should all endeavour to respond. It is suggested that members look to Adyar for guidance and a lead, and I cannot help thinking that it would be a good plan if

members, who feel that they know means whereby Lodges might be improved, were to submit those suggestions to Adyar. It could not fail to be helpful—though possibly, if such suggestions were invited, the Recording Secretary's office might be buried under the ensuing avalanche of correspondence.

However, I am taking the liberty of submitting a few ideas which, if carried out, might have the effect of drawing many new members into the Society, when once they feel that Theosophy can give them the answer to the many difficult questions which must arise in the minds of all thinking persons. Speaking personally, I have never been a very active member of any Lodge, and lately, owing to heart trouble, my activities have been reduced to a minimum; still, I have thought a good deal on Theosophical matters, and it is partly because I feel there may be something in what I have thought, that I am writing this.

In many Lodges, lectures are given on Sundays by the same lecturer (or one of two or three) to the same people—practically all members of the Theosophical Society—who come, not because they particularly want to, but chiefly from a sense of loyalty to the lecturer and to support their fellow members, so that the former may not have to lecture to empty benches. As these lectures tend to be given always by the same two or three persons—under the above conditions—can one wonder at dullness? There is a strong tendency on the part of the public (despite the "All Welcome" which is inserted in the weekly Theosophical lecture advertisement) to regard these meetings as being for the benefit of members of the Theosophical Society only—in the same way as each member of the various Christian denominations attends his or her particular place of worship. Then the average inquirer is often frightened by the title of some of these lectures, feeling that they are far too "high brow" for his

comprehension, as they probably would be. I feel very strongly that *books* and not lectures are the best possible propaganda, and *wireless* (as 2GB in Australia has shown) is an excellent second. Not that lectures should be abandoned altogether, but they should be of excellent quality, preferably given by a visiting lecturer, well advertised, and not too frequent.

Now how can we bring our books to the notice of the public? Surely in the same way as that adopted by every firm which is anxious to sell its goods, that is, by displaying them to the best possible advantage. And can this be done in an upstairs room in a side street? Definitely not. Every Theosophical Lodge then should have a shop window in as good a quarter of the town or city as funds will allow; and in addition to books, artistic pottery, good and suitable pictures and engravings, and such things as are sold in the excellent Theosophical bookshop in Great Portland Street, London, could be displayed for sale. Also a circulating library run on business lines as by other booksellers would be a great asset, and help in paying the rent, probably the chief expense. The Lodge should have two rooms at least besides the shop—one fitted with comfortable chairs, a radiator or other heating apparatus, *and a receiving set*, so that the fullest advantage could be taken in Australia at least of the programmes supplied by 2GB; and these programmes should be daily and *clearly* advertised in the shop and in the window.

Instead of lectures, would it not be a good idea to have an enquirer's class, weekly or fortnightly, in which the nature and aims of Theosophy could be simply explained to those who are really wanting to know? The genuine seekers will never rest until they have become possessed of more literature and further information, and can then pursue the study at their leisure and in their own homes.

When public addresses are given, I suggest (1) that the titles be made very attractive, and they be about the things on which people really desire information, such as Dreams, Ghosts and Apparitions, Clairvoyance, Death and after, Insanity, Vampires, Atlantis and Lemuria, etc., etc.; (2) that they should be well advertised; (3) that a small charge for admission be made to cover expenses.

With regard to books for sale and in the Library, I suggest that these be bought with discrimination. Many excellent works for the student make no appeal at all to the public. Of course all Bishop Leadbeater's wonderful books should be included; the simplicity of his style, even in treatment of the loftiest subjects, gives us an example which many might follow with advantage. But naturally every Lodge already has a Library of its own to act as a foundation. The possibilities of various Lodges differ so much. For the benefit of older members, in one a healing group might be formed; in another, classes in astrology, or debates on world problems. A few years ago, in England, I heard a lecture by a very able speaker, and walking home with her afterwards, she told me that at one time in her Lodge they had not one good speaker. Realizing that something must be done, they set to work to train themselves to speak. Every member had to deliver a short address in turn, as arranged, with a very gratifying result in her case at least. Perhaps it would be a good thing also if there were a change of all officers in each Lodge every three years, though this might be rather difficult to arrange in smaller Lodges.

TO SOME DEAR FRIENDS

OF

C. W. L.

WITHIN six short months to have lost from the physical plane our two beloved leaders and friends is indeed an unexpected blow. And although it be true that they are in many ways as much with us as ever, ready to guide us as heretofore, there is something in the physical plane presence—something which we no longer have.

We shall miss them terribly, of course. Who among us has their understanding and glowing love, to say nothing of their wisdom and power? Who among us has their superb devotion to the Masters and to the Theosophical Society? Are we not constantly remembering Brother's scintillating and sparkling eyes, his more than beautiful reverence for his beloved friend, Dr. Besant, his joy in his young friends and their growth, his almost fanatical devotion to his own Elders and to Their work, his deep humility and utter impersonality, his marvellous and meticulous accuracy? How wondrously his face would light up, causing him to appear transfigured with light, when he was stirred by great things. How delightful were his little peculiarities—how we all looked for them, and even, perhaps, coaxed them into manifestation for the pure joy of watching them. How

sure we were of his loving attention to us, no matter how busy he might be. What a friend! How great and gallant a gentleman! Of the old school as some of us may think; but an old school indeed as good a school as the new, for the old school produced *him*, and whom like him has the new school produced? You and I have been wonderfully blessed to be so near to him, to have been privileged to call him "Brother," to have been "free" of his room, his time, his deep interest. Only the body has disappeared? Yes; but what a body it was, crystal in its very physical radiance, a radiance one could almost touch, and a physical majesty deeply impressive even to those who, not knowing him, were hostile. Can we let such a vehicle go without almost passionate regret that it could not have remained just a little longer? The Mother had to leave us—so like him in beauty and splendour, so unlike him in the differences which made them one. She, before whose glory even he bowed down in utter reverence, was worn out both in body and in mind, for she had been a Hercules faced by the work of a hundred. She could not wait for the triumph of her Indian work, for India was not yet ready to grasp the triumph she offered, whereby Home Rule would have been achieved in her life-time itself. So she had to go. But why could he not have waited just a little longer? If I become President of our Society I should have felt that if I could bow down before him, kneeling before his very physical presence, and declare my determination to try to be as true to Them as she and he have been, to try to serve Their Society at least truly though not as wonderfully as she and he have served it, to try to express in wise activity all I could of my imperishable gratitude to them both—could I have done that, I should have felt as if, in the presence of a king, I had been royally consecrated to a great and splendid work, and that such consecration would help me to do my duty well. And now

there is no hope of that. And you too, dear friends, have lost the outward and visible sign of an heroic and royal soul.

The inner contacts remain, of course. My homage and consecration may take place on other planes, of course. Yet this would have occurred in any case, and there might have been a consummation on the physical plane itself. How still more wonderful it would have been had the President-Mother been able to reign over us for one more term from 1935, and then, the glorious sannyasini, placing her burden upon younger shoulders, remain the watcher over us all until she could safely pass onwards to the final fulfilment of her human destiny, with her beloved brother by her side.

I do not apologize for these regrets. They are natural, and I think right. But I know that they must not be allowed to take possession of me, that I must be joyous and happy, as these two brethren always were, that I must spring eagerly forward to the work we now have to do. You too have your regrets, as deep as mine, as poignant as mine; and I am sure you do not feel they are unnatural. How could it be otherwise? Brother himself felt the passing of our Mother more deeply than appeared.

What can we do to honour their dear memories, and, for many of you, specially his memory?

For what have they during all these years lavished such beautiful affection upon us? Partly because we are very, very old friends of theirs—friends from long ago, life after life. They remembered us as soon as they saw us in our new bodies; and we somehow knew them. We have helped them, served them, in innumerable of their adventures as soldiers in the Masters' army. They hoped we should be with them again in this life to help and to serve once more. Some of the older among us have, perhaps, been useful to them. We have given to them of our hearts and of our energies without reserve. You who are young have not yet had this

opportunity, though some of you have already helped them in ways impossible for us. But in the future much greater opportunity will come to you; and I hope with all my heart that when it does come you will take it.

There is, I think, only one way of making sure of this—we must at all times try to be simply but unfailingly true to all that is finest in us, true to our highest ideals and aspirations. Nothing short of this will satisfy either of them, for they were so perfectly true to their own far more splendid selves. They do not want us to copy them, to echo their opinions or engage in all their activities. There is no question of doing the things they did, but of doing our own things as royally as they did theirs. We need not try to reproduce their music. Rather should we seek to make our own as beautifully as we can. It is *our* beautiful and *our* true for which they hope from us, not just a little echo of theirs. As we do all these things we may find ourselves to be very different from them. It does not matter. They will feel no sadness because we are so different. They expect this—they who were so different one from the other, and therefore such perfect friends. They must needs hope that some of us will carry on their work. But they would indeed feel sad if we did not strive to live as nobly as we can. For their supreme education of ourselves was the example of their own nobility, and each one of us has been long enough under the guidance of one or the other of them to have caught something of their fire and from it to have set alight our own.

It is to be hoped too that we shall some day know that there is no profounder joy than of drawing near to their own Elder Brethren and of learning to serve Them with something of the faithfulness which characterized these two, and no less those who preceded them—H. P. Blavatsky and H. S. Olcott.

You and I do not know the Masters as they know Them. We may not have the intimate personal experience which

they have. The Masters may seem an abstraction to some of us. Yet, if two such as they could consecrate their own outstanding powers so humbly and so unreservedly to Personages absolutely real to them, in whom indeed they lived and moved and had their being, then surely we can do the same in spirit, even if not to actual Persons. If we try to draw near to the Masters as facts and not necessarily as Persons, then the time will surely come when out of the fact will emerge the Person, and we shall know Them face to face, and not through a glass darkly as no doubt at present. It is a fine thing to serve those whom we can see and understand and appreciate. Is it not perhaps a finer thing to serve Those whom we have not seen—or whom we think we have not seen, trusting those whom we love and who declare that they have seen?

I know we shall soon see and know face to face, as I am sure each one of us is sure in his heart. A happy day will it be when we know as they know; and if we will trust a little longer, making that trust a reality in our outer lives, then, because we have loved and trusted much, and have tried to serve even when down here we hardly seemed to know whom we served, the time shall soon be for the darkness to disappear and for Their glorious light to enfold us for evermore.

And if we sometimes falter, let us remember that on the threshold of his eighty-eighth year, ill to death, our Brother embarked on the last of his journeys on the physical plane during this incarnation, looking like death as he lay exhausted in his railway compartment at the Madras railway station, but will afire to render an important service to the Masters in Australia. He could do no other. He reached Bombay safely, and then was carried on board the "Mooltan" to reach Fremantle, Western Australia, to die a fortnight afterwards, but even on his deathbed

to make an almost superhuman effort to write a document conveying a certain decision which had to be taken in the event of his passing away at an early date. In his last letter to me, posted at Fremantle, he realizes that he has probably undertaken a task too much for him, and while he is eager to be in what he calls in this letter his "second home"—Sydney—he desires to return to Adyar as soon as may be, for he must be there when the election result is declared, and must be with me if I am elected President.

His last ounce of energy spent for Them!

Can you imagine how happy our two dear leaders must have been to feel they may now be together awhile on the inner planes, without any troublesome bodies to look after, and without all the hampering restrictions of our foggy and beclogged world? Can you imagine how much they will have to talk about, and how many excursions to plan, without having to come down into their physical plane prisons?

And can you imagine the splendid future to which they will now be able to look forward—a future not far away, but just round the corner in the next life on earth? I can feel them planning this next life together, for they will move onwards together and attain together the summits of the human range. Free they are, with a glorious sense of release, and with a still more glorious knowledge that the Elder Brethren are *grateful* to them for the lives they have just left. They must indeed be happy and infinitely sure that all is marvellously well. And all the time they are remembering us, cherishing us, guiding us, trying to make us feel that they are really nearer than ever. They are indeed reaching the very top of the mountain, but they will not climb alone. They invite us to follow after them. They insist upon our coming too. And if they have withdrawn awhile, it is in part to help us to gain more strength, more wisdom, more self-realization, to help us to feel that we have to stand on our

own feet to do, as it were by ourselves, that which they have done, and for which the Masters thank them. We must become as they, and out of sight must they watch while we strive to take our steps alone, faltering, falling, but picking ourselves up as fast as we fall down. They are there just behind the tree, and smile at us as we try and try with such puckering brows and often with such a sense of loneliness. If only we could see round that tree! But then we should call desperately to them. And we must learn to move onwards, ever onwards, erect and happy, be it in the midst of friends, or alone, or in the midst of those who would fain see us helpless on the ground. When we have learned this lesson there will be no more trees behind which they will be able to hide. They will not be able to escape us, nor will they so desire. Once we know, and as soon as there is no danger of the breaking of the knowledge, then shall we be with them unto the journey's end—and there is no end that we can see. She has left us for a little time. He has left us for a little time. Not to give us pain, even though we must needs suffer it. But to give us the opportunity to grow more quickly, and to find out that there is no separation, no loss, no sorrow, no despair, which is not of our own making. And when we learn this lesson we shall free ourselves from its entanglements, and go forth to meet them not as children but as men.

There is no separation. There is no break in life. We are together for ever. How soon shall we know this? When we do know it then even the *maya* of separation will cease to have the power to dull our senses and to enmesh us in the unreal. They have set our feet on the way which leads to such knowing. Every truth they have told us is truth necessary for the knowing, and we must make such truth our own. And they have shown us how to tread the way by themselves treading it to its appointed end. Nothing which

they have told us is unnecessary for our own sure treading of the way. We may not always understand the teaching. We may not always perceive that the teaching is true and necessary to us. Where we do not understand, where we do not perceive, let us wait, for understanding and perception will come sooner or later, and we must not retard its coming by turning our backs on it. But in so far as we have understood and do perceive, let us go forward with enthusiasm, almost I was going to say with abandonment, for on the foundations of what we have, if indeed secure, we shall place all that for the moment we lack, and soon the superstructure shall rise beautifully upon rock which cannot by any means be rent.

Let us remember them every day with love and gratitude. Let us hope to become like them more and more—like them in the soul of them, like them in the fire and power of them, in the wisdom of them. So shall they be happy that the separation has not been too much for us, and that we shall win through in triumph.

G. S. A.

ALL the living must die
and, dying, must return to the ground.
The bones and the flesh moulder below
and, hidden away, become the earth of the fields.

But the spirit issues forth,
and is displayed on high
in a condition of glorious brightness.

CONFUCIUS

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(*Continued from p. 574*)

एतैर्भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

13. By these the phenomena [changes] of "nature," "characteristic" and "condition" in the Elements and the Senses, are (also) explained.

Dharmapariṇāma is a change in the intrinsic nature of a thing, a change in the fundamental property of Matter—a change of Mass or Inertia. But this change is detectable only when the velocity is very high.

Lakṣaṇapariṇāma corresponds to the chemical change of the scientist.

Avasthāpariṇāma is a change of state or what is called a mere physical change. But how these changes of elements are explained by "the transformations of subdual, one-pointedness and composure" of the Mind is not very clear. But it must not be forgotten that the evolution of Atoms and the evolution of Consciousness proceed *pari passu*. Every change in Matter is accompanied by a corresponding change in Consciousness and vice versa.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

14. That which falls into Quieted, Risen and Indeterminate characteristics is "Substance".

Śānta means "quieted" and denotes a "tendency" or "factor" which has passed from the active to the passive state—"a receded" tendency or factor, corresponding to "the transformation of subdual".

Udita means "risen" and denotes a "dominant" tendency or factor, corresponding to "one-pointedness".

Avyapadeśya means an "indeterminate" tendency or factor which lies "latent," corresponding to the transformation of composure, or *Samādhi*. This aphorism and the next one speak of "the evolutionary factors and tendencies," which inherently exist in the Substance, from the very beginning. During evolution "indeterminate or latent factors" become dominant factors," and the "dominant factors" become "dormant factors". This fact is more apparent in the vegetable and the animal kingdom than in the mineral kingdom. Certain organs that were functioning in ages past are not functioning at present, and certain other organs which are functioning at present were not present in the past. Still other organs which are not now apparent will appear in the future. Every tendency and factor is always present in the Substance whether as Latent, Dominant or Dormant. Further, everything contains within itself every factor whether as Latent or Potent. How then is one thing or individual different from every other thing or individual? Says Patañjali:

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

15. Difference in (the order of) succession (of factors) is the cause of difference in (the order of) transformations.

Variations in the order of appearance of evolutionary "factors" are found in all kingdoms of Nature, more or less.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

16. From Samyama on the threefold transformation, knowledge of the Past and the Future.

When the Yogi concentrates his well-controlled Mind on the nature of the three kinds of changes mentioned in aphorism 13, and on the Latent, Dominant and Dormant conditions of the tendencies and factors of evolution, he gains knowledge of the past and the future of things and individuals. The scientist is obtaining laboriously what the Yogi gains instantaneously. But the Yogi, it must be remembered, has spent much labour in purifying and perfecting his vehicles.

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरुत-
ज्ञानम् ॥ १७ ॥

17. From the mutual superimposition of Sound, Meaning and the Mental Image, (there arises) confusion; from Samyama on their distinction, knowledge of (the significance of) the Sounds of all beings.

Every sound or word is inseparably connected with an emotion and a thought. Samyama on their relationship reveals the meaning of sounds produced by beasts, birds, insects, etc. (See I, 46.)

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ १८ ॥

18. From the Visualization of "impressions" or "tendencies," knowledge of Previous Birth [life].

Samyama on the tendencies of the vehicles, which are set up by their respective "Permanent Atoms," which store "the impressions" of experiences of the past lives, brings knowledge of the previous life. This is a kind of "Psychometrization of the Vehicle".

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

19. From (the Visualization) of the Mental Image, knowledge of another's Mind.

By performing *negative* Samyama. When the Yogi's Mind is passive, receptive and alert, he receives impressions from other Minds and knows the thoughts *dominant* in them.

न तु तत्सालंबनं तस्याविषयीभूतत्वात् ॥ २० ॥

20. But, that, not with the substratum, from its being not within the scope of it [this Samyama].

But by means of this Samyama, the Yogi knows only "the dominant thought of the moment" in the Mind of another person, and not the subconscious or subliminal contents of it, the knowledge of which follows a higher Samyama. (See III, 30.)

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

21. From Samyama on the form of the body, in the inhibition of its "power of Cognizability," in cutting the light (proceeding from his body) off the eyes (of the spectators), disappearance (of the Yogi).

The Yogi disappears by preventing the light-waves proceeding from his body from reaching the eyes of the onlookers. This is probably done by the formation of an etheric shell (*kavacha*) around his body capable of arresting the propagation of light.

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥

22. By this, the Inhibition of Sound, etc. is told.

In the same manner, the Yogi is enabled to arrest the waves of sound, heat, electricity, etc.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २३ ॥

23. "Karma" (is of two kinds)—that of imminent succession and that out of imminent succession—from Samyama on that, knowledge of the Final End (Death), or from portentous phenomena.

On the eve of a new cycle of life, out of the heap of a man's accumulated or *Sañchita* Karma, a certain portion is as a rule selected by the "Lords of Karma" or *Karma Devas*, to be worked out in the ensuing life. They alone bear fruit in the following life. As soon as the Karma thus selected to be worked out in that life is exhausted, the man generally dies to the physical world. Hence by Samyama on the ripe and the unripe Karma of an individual, the nature and the time of his death may be known. Or, the Yogi may know the time and the nature of a person's death by certain significant signs and portents, as well as by other unmistakable symptoms, which always precede the impending death of an individual.

मैत्र्यादिषु बलानि ॥ २४ ॥

24. (Samyama) on friendliness, etc., (produces corresponding) Strengths (of friendliness, etc.)

Whatever quality he meditates upon, that quality the Yogi gains.

बलेषु हस्तिबलादीनि ॥ २५ ॥

25. (Samyama) on strengths (of elephants, etc., promotes) elephantine strength, etc.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

26. Knowledge of the Worlds, from Samyama on the Sun.

The Solar System forms the Body of its Lord. The Sun is the Heart and the Source of all the energies working within the System. By performing "Samyama" on the Sun, the Yogi gains a complete knowledge of all the Planetary Chains, Rounds, Globes, Races and Kingdoms of beings evolving in the Solar System. Though the Solar Orb and the planetary globes are physically separate, the centre of the Solar Orb and the centres of the planetary globes are actually in contact in a

higher dimension. Thus the transference of Matter from the Sun to the planets and from the planets to the Sun, which is ever taking place, is not through the intervening space known to us. Matter transferred from the Sun to the earth wells up from the interior of the earth through what may be called "a fourth-dimensional syphon".

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

27. On the Moon, knowledge of the arrays [Constellations] of Stars.

The lunar path in the heavens lies along the zodiacal constellations of stars.

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

28. On the Pole Star, knowledge of their Motion.

The pole-star being in the direction of the axis about which the earth rotates, the apparent daily motion of the stars is along circles round the pole-star.

(*To be continued*)

THERE is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of all. And if it be asked: What is this which sometimes is seen and sometimes not seen, now in the same, now in the different ?—it might be answered: It is the way of everything here in the world below, that when it is filled out with matter it is visible, owing to the resistance of its density, but is invisible, owing to its subtlety, when it is rid of matter, though matter still surround it and flow through it in that immensity of space which hems it in but knows no birth or death.

APOLLONIUS OF TYANA

NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

(*Continued from p. 540*)

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

Madame Blavatsky explains that the seven sublime lords are the Dhyan Chohans who watch successively over the rounds and root-races, and we may add that their influence is to be seen also in the sub-races, as those correspond to the races. They are described as Creative Spirits, and the seven truths are their expressions through their human correspondents or Bodhisatvas. The seven rays in pure consciousness, unmanifest, are represented by seven truths in the manifestation that is human consciousness, that is, the real human, or egoic, mind.

It should not, of course, be assumed that what we call manifest forms are absent from pure consciousness. We have seen that material forms are only thought subject to certain limitations. Similarly states of consciousness, and operations of consciousness such as thought, are only limitations of pure consciousness, or one had better say they occur in pure

consciousness unlimitedly. This point is something like the question that has sometimes been raised about Parabrahman being sat, chit and ānanda. Some have thought that sat, chit and ānanda, as attributes, ought not to be predicated of Parabrahman, which is nirguṇa or without attributes. But sat, chit and ānanda are not attributes. Parabrahman is not an object or substance which possesses these as qualities. He *is* being, *is* pure consciousness, *is* happiness, and, in fact, is the only being, consciousness and happiness.

In human life the seven rays appear as the seven truths already mentioned. Some would call them ideals, but really they are pure only when man is living them in the present. They are a sort of Adhiyajna, which was explained in the last instalment. I have alluded to them in describing the seven ways to bliss as will, love, understanding, harmony, knowledge, appreciation and beauty, and have described them more fully in my book on *The Seven Rays*.

Madame Blavatsky points out that the seven truths preside, as it were, in rotation. Of the rays, all are always present, but one predominates at a given time or in a given individual, and it is then the underlying impulse, giving motive to the activities of the other rays. Thus, for example, if a man be pre-eminently a lover, he will use his will, thought and other faculties to promote the purposes determined by his love. There are many wheels within wheels in this matter of the rays. To whatever ray a man belongs, he will nevertheless be strongly influenced by the ray of the race and sub-race in which he has been born. I should remark incidentally that this does not constitute an external limitation, since he is born as his inmost will decrees or approves, for the will is behind all karma, and is indeed the maker of karma.

It is not practical to try to explain in detail here how the ray qualities show themselves in the various existing

races of men, and in former races of which we have historical or literary knowledge. I am writing a book on that subject, which will be entitled *God's Pets*, but we may glance at one or two of the sub-races which are very much with us in the present era, just by way of example. The general principle may be stated that the first three sub-races are not very creative; they are engaged in gaining self-consciousness, in learning to feel the subjective existence in themselves of the human will, human feelings and the power of understanding. It corresponds with childhood and youth in the individual, when it is learning to distinguish between the world and itself, and to obtain a grip on its own powers. The last three sub-races are applying those powers consciously and so bringing them to their fulness through action. Thus in the fifth sub-race the synthetic power of understanding is brought to bear as an active agent on the materials and objects of what is sometimes called the lower mind, and we have in consequence the great development of science, with its operations of accurate and acute perception of the qualities and properties of objects, and its construction of new instruments and forms by its synthetic power. There is great respect for law or just-soness in pronounced members of this sub-race, which comes out even when unnecessary, as in the case of the gentleman who, crossing the Sahara Desert on a camel, carefully put out his hand as signal when about to deflect his course to left or right. We may almost call it the red-tape race. But you will not find an Irishman "respecting the law" like that, as an Englishman, a German, a Dutchman, a Swede and some others might possibly do. He has much more sense of harmony; in him the mental has its place, but it does not dominate. He belongs to the fourth sub-race.

It cannot be said that the sixth sub-race quality of appreciation has yet come to anything like completion

in the American people. Nevertheless, it is clearly and strongly there. They have a rich strong taste for the good things. They do not propose to use candles and oil lamps when electric light can be obtained; nor do they want others to use them, for their sensitiveness includes an enjoyment of the welfare of others also. Where there is prosperity it is "God's own country," and if there is not prosperity, then something must be done about it. The awakened human emotion will not permit any sitting still in misery or adversity. There is a dog-like quality of absence of pride—"We are just common Americans" is a typical remark.

When the days of the seventh sub-race arrive we shall have a race of artists. In the last sub-race of the previous root-race, particularly the Japanese sub-division, we find this artistic sensitiveness, though with a less intellectual background than that which will appear in the fifth root-race.

I may seem to have painted the races as all virtuous, and the question arises: why then all this war and threat of war? Truly the rays are all virtuous and to them virtue is its own immediate reward, but there are those in every race who seek other rewards and so acquire qualities of pride, cruelty and fear, which arise from active materialism or obedience to the external. Still, with all that, hate is rare to find in this world. Fear is the trouble of the moment. Fear is the weakness of the intellectual type; accustomed to step with understanding, they fear much to tread where they cannot see, like the horse and the elephant. In the sixth sub-race, no doubt we shall have great and severe indignation against those who violate the brotherhood of prosperity, but progress will not be impeded by this fifth sub-race fear.

Here Madame Blavatsky speaks about progress or development without beginning or end. She does this with reference only to universes, which are "sons of necessity" or, briefly, limited things. She is very precise in her idea

of evolution, which she expounds in a note, taken from *Isis Unveiled*, prefixed to the second volume of *The Secret Doctrine*. Evolution is not growth or acquisition; it is unfoldment, as of a flower from a bud and that from a seed. Nothing is new in the flower; it comes out of infinite potentiality, which is reality, and we may call it Paranishpanna, Paranirvana or Parabrahma if we like. All evolution is thus really "emergent evolution". There can be no such thing as material evolution. All material forms and all mind activity must be looked upon as merely "ideal," that is, belonging to idea, limitation. Until this is realized fully, paranirvana is bound to elude us. "Is" and "is not," if taken separately, belong to the world of maya.

(*To be continued*)

ESSENTIAL virtue makes no show of virtue,
and therefore it is really virtuous.
Inferior virtue never loses sight of itself,
and therefore is no longer virtue.

Essential virtue is characterized by lack of self-assertion,
and therefore is unpretentious.
Inferior virtue is acting a part,
and thereby is only pretense.

Tao Teh King

H. P. B.'S TRANS-HIMĀLAYAN TEACHINGS[1]

(AS APPLIED SOCIALLY)

BY JOSEPHINE RANSOM

(*Concluded from p. 581*)

IF one ventured to prophesy one might say that the future that is emerging has, as its fundamental, the characteristic of what we call brotherhood. Social life in the past was based upon the idea of just and even friendly interplay of carefully demarcated classes or castes, each conscious of its duty to the other and trained in the faculty of expressing that duty. In the present churning, preparatory to reconstruction, the sense of brotherhood seems to be the first necessity for the foundations of the future, and here the Theosophical Society has played its part as effectively as it could. It has consistently pleaded for brotherhood in religion, in thought, in activities, and the world is beginning to feel that perhaps this is right, though it may call the foundation by any other name. When brotherhood is more firmly established and its active qualities more clearly seen and directed, it will, of course, profoundly influence every part of the social order. It would inspire to cleanliness of Personality, and that would ramify into and

[1] "'Beyond' the Great Range means, in our case, India, as being the Trans-Himālayan region for the Cis-Himālayan region."—*The Secret Doctrine*, Vol. II (1st ed.), p. 34.

change all sorts of condition and occupations that are at present a degradation to the human being, however necessary such occupations have seemed to be as inevitably part of the present, though dying, social scheme.

For instance, vegetarianism indicates the growing pity for and better treatment of the animal world ; anti-vivisection activities indicate the profound recognition that human freedom from pain is not to be won at the cost of torture of animals, and so on. Also, in the interests of cleanliness and beauty of Personality, alcohol and wine, however delightful in themselves, should not be used beyond a certain point, if at all ; for the dignity of the human being is never to be lost in the blur of drunkenness and consequent loss of control. Sex will be put in its rightful place, and passion clearly distinguished from love, for passion is of the body while love is of the spirit. Education would more openly and honestly than ever train each human child to understand these things and face them clearly, and that alone would make a vast difference in the world.

Cleanliness of Personality would also involve the training of the emotions. Here, again, education would come in more even than in the past to strive with the problem of building the child to react emotionally in the happiest and highest way. Unfortunately, we so often insist that its reactions should resemble our own, which are of the past, instead of helping it to anticipate its own future and what emotion must mean to it as it comes to adult life. We damp down with vigour the emotional progress of the world, because we insist upon childhood repeating our own emotional performances, instead of guiding it to newer and lovelier expressions. Probably fear is at the back of this, as it is at the back of so many things, as we might dislike the idea of catching up the emotional reactions of our children, we prefer to keep them where we think they ought

to be, bound by our own limitations. This is true in the religious world also, where emotional training is carried on along known and familiar lines with no permitted deviation until the very spirit in man rebels and breaks out in some new direction. But the way of the future in emotion would be frankly to confess that there is much still to explore and express and that the most we can do with regard to it is to instil in the generations as they come a sense of beauty and decency and brotherliness, which would guide them in all emotional adventures and keep them free from those ignorances which mar the adventure, when it is carried out for the sake of the satisfaction of the lower self, and not for the finding in freedom the splendours of the greater self.

Cleanliness of Personality would also apply to the mind. There is, at present, in the West, an increasing knowledge of the power and possibility of the mind, a knowledge which has long been in the possession of the East and especially of the higher Yoga schools of India. The West still sees the mind as a rather vague territory, the tracks in which are not yet quite clear, and even when partly known are not clearly understood. The tendency is to think of the mind as an emergent quality constituted of consciousness and thought provoked by physical experiences. The East sees the mind as a definitely organized function of Nature, co-existent with all other parts of the constitution of man, that it is provoked into activity from external experiences which arouse certain phases of its own nature hitherto lying latent, and that it has inherent in it independent characteristics which seize upon external experience, and in the play of the two, comes about that mental quality called intelligence. The inherent characteristics may also be described as spiritual criteria by which all mental operations are judged, weighed, adjusted, and the outcome or residue of all these operations finally stored in the highest mental stages as permanent qualities.

Naturally the question arises: How can the Personality be trained to express in fullest measure the inherent powers of the Spirit?

In this, ordinary education would play an increasing part, for it brings to the child a vast number of contacts ready for assimilation which, otherwise, it could not hope to reach without long experience. Education crystallizes national and racial experiences and presents them ready-shaped to the growing capacities of the child's mind. Religion as an educational factor seeks in the same way to provoke what it considers to be the best emotional reactions and establish them as permanent and guiding factors in life. It is in the realm of the mind that Western education has until recently not known the territory in which it worked. By studying, examining and testing Eastern knowledge, in this respect the Theosophical Society is able to present, as part of Theosophy, definite information as to the training of the mind. The Society's original intention expressed in its Third Object is to use the known information, classed as Raja Yoga, for the training and development not only of the mind but of still deeper and as yet largely unexpressed powers latent in the Self.

The mind is taken as the starting-point of this work and much stress has been laid upon the use of thought to arrive at results. As not everybody cares for such deliberate training, an inner body of students grew up in the Society who proposed to apply themselves to the acquisition of this greater knowledge through constant and daily practice. This inner body was founded and directed by H. P. Blavatsky and has existed ever since. Naturally, some found the methods irksome and others desired quick results, but on the whole the effect has been substantial and important. The methods of this inner body have become known and broadcast through a number of institutions claiming to pursue the same methods and

producing similar results. It would seem, therefore, advisable, in the interests of the special method of more rapid development, that a carefully considered scheme should be put forward by the Theosophical Society. Difficulties will instantly present themselves, but those difficulties can and will be faced and overcome. Spiritual qualities in the Race are demanding expression, the pressure of them upon the inner ranges of the mind is constant and causes restlessness, doubt, dissatisfaction, scepticism and even cynicism. Often these are only evidences of dissatisfaction with symbols of thought and belief as they stand and which have become inadequate for the life within. The symbols must be made adequate for the present and the future, and the Theosophical Society could well present the forms and the symbols through which the future could come to birth more nearly in accord with the pattern that is necessary to its fulfilment. More than ever before the world is conscious that its soul is in need of education, not only from without but from within, and while it has the advantages of truth and knowledge as presented by all the great teachers it, nevertheless, thirsts for a modern presentation of those truths.

Theosophy comes nearest to satisfying these longings, for it presents the Truth without asking that it shall become crystallized into dogmas and beliefs. It remains to be seen if we can give fuller and ever fuller expression to what we call Theosophy, make it attractive to the souls, the intuition of men and women as well as to their intellects. This is, of course, asking that there should arise from our ranks a greater number of those who have trained themselves, and with unclouded minds can shape before the world a fashion of the spirit such as will attract and direct inwardly, and at the same time capable of such expression as will shape in suitable ways the outward future of the world.

DOES THE AGGREGATE OF THE DHYĀN-CHOHANS CONSTITUTE THE THIRD LOGOS?

By HEDWIG SELMA ALBARUS, B.A.

As the above question is not merely of speculative interest, but deeply concerns our attitude towards life and our conception of the message of Theosophy, I may be allowed to offer some suggestions regarding it.

In "Notes on the First Stanza of Dzyān," in the May number of THE THEOSOPHIST (p. 185), the statement is made that "Universal Mind (sometimes called the Third Logos, or Creator) at first was not, for there were no Ah-hi (Dhyān-Chohans, . . .), to contain it". From this it is inferred that the Universal Mind is nothing but the totality of Dhyān-Chohans or Monads, and on p. 187 the reference is given, where in *The Secret Doctrine* the Demiurgos, the totality of those Beings, is declared not to be worthy of divine honours or worship.

But this seems to clash with the belief in the Divinity of the Holy Spirit, "who with the Father and the Son together is worshipped and glorified". Now Theosophy has done much in explaining the deeper meaning of the Christian religion, and removing superstitions, as, *e.g.*, the belief in an everlasting hell, but I have never heard that the belief in the Holy Ghost was to be included among such crude notions. So it seems to me that Universal Mind,

(Mahat) which is typified by the Holy Spirit, must represent far more than the collective host of great spiritual forces which have still to work out their Karma, and that the latter might rather be considered channels, instruments of an infinitely higher Force, the One. My reason for this belief is the well-known verse of *The Bhagavad-Gita* :

> Having pervaded the whole Universe with a fragment of Myself, I remain.

Tremendous as those powers are, represented by the great host of Dhyān-Chohans, among whom we also find our spiritual ancestors who stimulated Manas in man and even incarnated in human bodies, they are only "a fragment" of the Eternal. This also explains why Shankarāchārya says that the One cannot be ruler, but "the One" in this case is the Demiurgos, who also among the Gnostics was considered subordinate to God the Supreme. But God the Holy Spirit is to me the third aspect of the Logos, working through the Universal Mind, the plane of Higher Manas, where He has poured out His Thoughts, the Divine Archetypes, for the building of our world-system and the evolution of humanity. This is the *Divine Plan*, which certainly did not originate from the Cosmic Builders and the Dhyān-Chohans, *but which guided them in their work.*

Therefore it seems to me entirely erroneous to identify Universal Mind, the Higher Mental Plane, with the totality of the Dyān-Chohans. I understand "a plane" to be a region through which spirit-matter exists, all whose combinations are derived from a particular set of atoms ; these atoms, in turn, are units possessing similar organizations, whose life is the life of the Logos, veiled in fewer or more coverings, according to the plane . . .[1] Thus I would regard Universal Mind as the medium through which the Dhyān-Chohans express themselves, but which is also used for this purpose

[1] *The Ancient Wisdom*, p. 47.

by the Logos of our system. The Logos, however, is the Ruler, not the Demiurgos.

But the fact that we are ruled, until we have learned to rule ourselves, does not make us subject to "the attentions of capricious beings"; nor do "the idea of rulership of hierarchies and the idea of a 'plan' made by somebody else and to be communicated externally to those who are fortunate enough to possess a disposition towards obedience to their superiors cut away the very ground of Theosophy"; for H. P. B. received the material for *The Secret Doctrine* from the same great Adepts who are members of the Spiritual Hierarchy which guides the evolution of humanity. The assertion that there is a discrepancy between the teachings of cosmogony as given in *The Secret Doctrine* and those of the Great Plan of the Logos would impute, to say the least, want of logical acumen to our two Masters, for They approved of *The Secret Doctrine*, as written by H. P. B., and enjoined upon her to form the Esoteric School, which is based upon the very existence of a great hierarchical order to carry out the Plan of God.

To most of our members this Plan seems a thing of transcendent beauty and a source of daily inspiration; it satisfies the mind as well as the heart, and the will leaps forward in glad obedience to the behests of Those in whom we see the Light of God shining out more brightly. This is *a service* in which we rise *to perfect freedom*.

Now the Life of God of which we form a part is appearing on the physical plane as life in the family, and in the larger communities of the school, the native city, the native country, the world at large. To make human life possible at all, there must be willing co-operation, and, although human institutions are necessarily imperfect, as we are still learning the lessons of life, and nobody can deny that there is much evil and misery in the world, it would be wrong to shut our

eyes to high intellectual attainments, heroism, self-sacrifice and brotherliness, without which no communities could exist. Therefore the following passage (on p. 186) is far from giving us a full and comprehensive view of life :

> Let us have no illusions about the nature of the created world. It is the product of limitations or mistakes, and the whole object of every incarnated being is to penetrate the sham or overcome the bondage of that world, not to find its ideal or goal *anywhere* within it. It stands up before him with great power, dignity and glamour, and makes him think that he is dependent upon it, or subordinate to it, as a whole or in part; but it is in every part constituted of what is death (*i. e.*, inhibition) for him, and he must at last learn to put that death under himself.

It is true that our aim is self-realization, and that we must therefore constantly try to pierce the veil of illusion, but it does not necessarily follow that the unrealities of the world are always hateful to us (like death). On our way to the goal we are helped and become helpers in turn, we form ties with many Egos, by feeling affection and friendship for our equals, loyalty and devotion to Those who are greater than we. The view of life in the above passage seems to be one in which the element of love is altogether eliminated, which is contrary to normal and healthy human nature. I cannot therefore believe that it really *is* the view of one who is such a prominent worker in the Theosophical Society, but would rather think that it was written, like the other statements referred to before, in his " mauvais quart d'heure ".

Now although we would not identify the Demiurgos with God the Holy Ghost, how could we graphically represent this totality of Dhyân-Chohans and Monads ? There rises up before me the form of the Titan Prometheus, chained to a rock in the Caucasus by Jupiter's decree. He is paying the penalty for having brought down the creative fire of Higher Manas for the use of semi-animal man. This happened when the Lords of the Flame fanned the dim mental spark in humanity and some even incarnated in the Third Root Race.

Being imprisoned in bodies of flesh, their spiritual power was diminished, and although they saw what was right, they often acted contrary to their better knowledge. So the vulture of remorse was feeding upon the entrails of the fallen Titan, whose struggles in his chains represent the groaning and travail of humanity at a lower stage of evolution. But in Shelley's mystic drama Prometheus is learning the lessons of life, he no longer hates the powers that restrain him, no longer curses Jupiter, but pities him for having inflicted such cruel sufferings on his enemy, the Titan, and so the latter rises superior to his destiny; and he is eventually set free by Heracles. This is the type of the high Initiate who has prepared himself for this task by arduous labours. He has cleansed the augean stables of his subconscious mind by the clear stream of the Higher Wisdom; he has subdued in himself the lion of cruelty and oppression and overcome the many-headed hydra of selfishness besides performing other tasks, which are all symbolical of victories over the lower self and of gaining corresponding powers for the helping of the world. So Prometheus will be set free and suffering humanity be released when larger numbers of her children pass through "the strait and narrow gate" of Initiation. Then the web of life will not be spun amidst weeping and despair, but as the Chorus of Spirits and Hours sings in "Prometheus Unbound":

> Then weave the web of the mystic measure,
> From the depth of the sky and the ends of the earth;
> Come, swift spirits of might and pleasure,
> Fill the dance and the music of mirth,
> As the waves of a thousand streams rush by,
> To an ocean of splendour and harmony!

And the Chorus of the Spirits answering sings:

> And our singing shall build in the void's loose field
> A world for the Spirit of Wisdom to wield!

When that time has come, the Kingdom of God will be established on earth.

CELIBATE OR MARRIED PRIESTS?

By C. JINARĀJADĀSA

RITUALISM is a study of very great fascination for those who have a sense for the science of the occult. The history of humanity, in the department of religion, is a series of appearances and disappearances of rituals, some simple and brief, others long and complicated. Analyzed from the strictly scientific standpoint, a ritual is a mechanism constructed for a special purpose, which is the collection and discharge of occult force. The performance of a ritual can be compared to the making and installation of a dynamo by which electric current is created and distributed.

When ritualism is approached from this standpoint, one begins to see that the character—learned or ignorant, virtuous or wicked—of the individual has nothing to do with his function *as a ritualist*, provided (1) he knows how to construct the occult dynamo, or (2) if the dynamo is already constructed by someone else, he knows how to set it in operation. In this part of ritualism, we are not dealing with ethics, but with dynamics; and dynamics asks for a specific knowledge and aptitude, but not for other aspects of the character unrelated to dynamics.

The demarcation between a ritual function and sanctity is clearly recognized in many religions. Thus, in Hinduism, the Brāhmana priest is the ritualist; he may or may

not be holy, or worthy of much regard from those to whom he ministers; but he is not called upon to be saintly, as is the Sannyāsi. The Sannyāsi is not the ritualist, but he is the man of holiness. He does not "turn on" occult force through rituals; he does something far more important, for he *wakens* to activity the Divine Fire latent in all men and things.

Similarly, in Christianity, the difference has been recognized between the ordained priest—that is, ordained to perform the ritual of the Mass—and the monk, who is vowed to an "obedience" of poverty, humility and abnegation. Certain orders of monks give ordination to their members, and so they can perform the ceremony of the Holy Eucharist; but in general a monk is not a priest. In the Roman and Greek Churches these two orders of priests and monks still remain. The Protestant Churches have now only priests.

A question has sometimes arisen: Can a married priest perform a ritual function? Hinduism answers this question at once: Marriage does not bar a priest from "turning on" the occult forces; the awakening of etheric and astral centres in the sexual congress has no relation to the ritual function. But abstinence from sexual intercourse is exacted from the monk, especially from those who are bent on "Yoga" practices. In Christianity, the Greek Church allows priests to marry, but exacts celibacy from the monks. The Roman Church exacts celibacy from both priests and monks.

I was under the impression that on this matter of the celibacy of priesthood, the Roman Church had declared itself for ever against a married priesthood. Great was therefore my surprise to find that *as late as the year 1918* exemptions were tolerated. I am bound to state that my information has not been checked, as I am writing from Brazil. But seeing that we are dealing with an encyclical of Pope Leo XIII, it should not be difficult to check the matter in Paris or London, or at any centre where there is a large Catholic

library. The paper from which I quote the encyclical states that a translation from the Latin exists in a book, by a priest called Dlime, entitled *The Contemporary Priesthood and Celibacy*. I am unable to state if the book is in French or not. The encyclical which follows is translated from the Portuguese; I should of course prefer to translate directly from the Latin.

ENCYCLICAL ON THE MARRIAGE OF PRIESTS IN LATIN AMERICA

I, Leo XIII, Pope by the grace of God and His Vicar on earth. We address ourselves to you, venerable Archbishops, Bishops, Priests and the faithful of Latin America, and we inform you that, after having consulted the venerable members of the Council, we decree:

1. Considering that the celibacy of a priest is not divinely ordained, but was established and prescribed by the wise Councils during the first centuries of the Church and by our predecessors in the Pontificate, to bring the greatest purity in the celebration of the sacred Mysteries, and also to secure greater zeal and abnegation on the part of the Priests in the discharge of the duties of their ministry, a discipline necessitated by circumstances at a time when innumerable were the vocations for the service of the Church;

2. Considering that in the actual epoch and particularly in America, the call to the ministry becomes more and more rare, so that innumerable parishes are without a head to the prejudice of the Faith and the services of religion;

3. Considering that the most powerful reason why the youth born and trained in the materialist atmosphere of the present century is turned away is the celibacy of the Priesthood, which, if it endows the priest with dignity and authority, necessitates also in truth a virtue and heroic sacrifice for which is necessary a very especial grace which God does not grant to all;

In virtue of these powerful motives, and after consulting the members of the Latin American Council, we decree:

That we grant liberty to the priests of that region, and only in reason of the unavoidable necessities of those regions and peoples, to contract matrimony, submitting themselves in all things, concerning this matter, to the general discipline imposed by the Church on the faithful.

Not even for this reason do we discontinue to counsel the observation of celibacy as constituting the state most worthy of the priest.

This concession granted will enter into vigour on the 1st of January, 1919.

Done in Rome, the 10th of July of the year 1918, the 20th of our Pontificate.

LEO XIII, POPE

A Roman Catholic priest, from whom inquiry was made regarding this encyclical, stated at once that it was known to him, but that it was suppressed by the College of Cardinals in Rome. At any rate, the encyclical, if genuine, must be published in some official collection of the encyclicals of Pope Leo XIII.

The subject is not without interest, for, if the encyclical was indeed issued, the Roman Catholic hierarchy not only has shown its willingness to revert to an early Christian custom, but agrees with other ritual religions, that marriage is no bar to ritual functions.

NOW it appears to me that the clergy overlooked a supreme point, which was this. That as God had established the spiritual world, the ultimate end of all religious doctrine, He also had established the material world in which we live. Both were the works of God, both were spheres in which His handicrafts were to be seen and discovered; consequently to probe into the mysteries of matter was as sure a way of uncovering the Great Mystery as probing into the mysteries of the spirit.

MAJOR-GENERAL J. F. C. FULLER

AN AFTERNOON OF EVOLUTION

THE SECRET OF FORM

By DAVID LEARMONTH

IT was a beautiful August afternoon, but the heat was too great for one to indulge in physical exertion—if one had any choice in the matter. We sat on a cool green bank watching the tall grasses nod gently in the slight breeze, which stirred them and made the faintest ripple of movement in the mass of foliage which formed a protecting barrier to the scorching rays of the sun.

My friend, an enthusiastic philosopher, sat beside me and persisted in breaking the peace with a continuous commentary on life in general and the life of the vegetable world in particular, amid whose luxuriance I sought quietness and repose. I felt quite incapable of exerting myself to the extent that would be necessary to stop my companion's flow of eloquence or to combat any of his statements. I dare say I should have found his conversation most interesting at any other time, but that day . . .!

He was in the middle of rather a happy homily in which he contrasted the life of man and that of the vegetable and flower kingdom.

"Consider," he said, "the great contrast between the harmonious life of the lower creations, and the discordant,

rebellious life exhibited by man. Where can we see in a single human life the beautiful growth towards fruition which is to be seen in flower and tree, or the complete obedience to natural law and order that we see among insects, birds and animals? Now man might quite possibly attain to equal harmony and guilelessness by rendering full obedience to that Spirit which breathes within his ever-living soul, yet nowhere else under the sun but in humanity do we see such outrages . . . "

Here I mustered sufficient energy to interrupt him, and I was proceeding to say that I did not think that the animal kingdom was so free from guile, when suddenly my friend uttered a sharp cry of pain and seized the back of his neck with both hands. A wasp had stung him, one of his innocent insects!

The sting was not a deadly one and he was soon at ease again, and I went on to say that certain species of the insect world were only fit to be killed. He pondered over this, and presently said: " Yes, but there is no injustice in killing an insect or a worm, for the purpose of these little lives has been served when once they have accomplished the shaping of their particular form. The butterfly, for instance, has only to spread its wings in the summer air to fulfil one stage of its destiny. Neither is there any cruelty in destroying these creatures, for they know nought of fear nor do they experience any sensations beyond those of movement and feeling—chiefly the feeling of temperature. Yet the bringing of these senses into physical matter is a great step, for already they have a long history behind them and have experienced other sensations, but not in this denser matter—not in the same physical elements."

" You believe in evolution then? " I asked.

" Yes, but the history of evolution has never been told in its completeness. The scientist has prosecuted his researches

but a short way, and his progress must be slow, because he analyzes from effect to cause—from the outward to the inward, and often his conclusions are wide of the mark. One says that the grub is there to prepare the soil; another regards it as a pestilence only, which destroys vegetation; but these are minor points and not the real purposes of its being. These are only incidental and quite insignificant in comparison with the real import which is a balancing of matter and force, a drawing together of elements, the awakening of the vibratory powers and the power of answering to vibrations, so that matter shall respond to consciousness and the line between matter and consciousness be formed. Although in the stone there is consciousness . . . "

"What!" I exclaimed, "a stone conscious?"

"Yes, there is a kind of consciousness, although it has no influence upon the stone. All influences come from the outside, but at the stage I am speaking of, consciousness is making the beginnings and is to some extent controlling the matter; it is the beginning of bringing consciously from the invisible to the visible. In its former experience, the spirit of life now in the stone had been altogether irresponsible, being entirely guided to that which it was to inhabit, and although it appeared to show certain characteristics, it was yet unconscious of them. But now though it does not possess anything corresponding to will-power, yet that forming of a line between matter and consciousness approaches to a degree of consciousness, but while involved in matter it knows nothing of this."

"It seems to be a slow process," I remarked, "and there is yet such a long way to go before it reaches the higher forms of life."

"Well, you know that the date of the creation of the world is being put farther and farther back as research continues, and the process is perhaps slower than you

imagine, for a long sleep always follows a little effort. The line having been made, the forces tested and the elements selected, there ensues a long period before consciousness is again awakened in matter. But all the time, that which has been begun is, as it were, acted upon, and the form to be assumed, when next the elements are gathered together, depends upon the elements selected and on the forces to be answered to. Some forms may be nearly similar to those which were previously inhabited, but a great many will be very much advanced. It is not at all necessary that all the forms should be gone through, because the elements, having been brought together and so far controlled by consciousness, can, on being dispersed, go on developing in accordance with the stimulus received, so that when next they make their appearance and clothe themselves in form, for the purpose of the expansion of consciousness in dense matter, some are found to be in a much more advanced state. It goes on in this way throughout the course of evolution; it depends largely on the forces to be answered to whether the union of consciousness and matter is needed at shorter or at longer intervals."

"What is this development of conscious life, or that which awakens consciousness?" I asked. "Is it Spirit?"

"No, it may be regarded as a kind of effulgence of Spirit, but at this stage Spirit has no direct contact with matter. Consciousness is the state of knowingness—of awareness, and the plane where all is known lies beyond the comprehension of the finite mind. There the Spirit abides, and sends forth forces to gather together the physical elements and fashion them into forms adapted to express something of that which the forces represent. The vibrations of Spirit are so rapid and powerful that matter is unable to respond to them, but those forces carry some particle of

the spiritual consciousness, and although on their first entrance into dense matter all consciousness is shut off, gradually, as the vehicles become formed, sensations arise and consciousness begins to awake. From the physical point of view the process looks like the unconscious becoming conscious, and actually it is the Unmanifest seeking manifestation. Have I answered your question? Not all that becomes conscious becomes a clothing for Spirit, yet all is none the less sacred, and no one is able to judge what will be fitted to reach that height or what shall fall away unfit.

"After the consciousness of motion and temperature there follows that which is more of an inner consciousness, but if, as is sometimes the case, a long interval should occur or an interval during which much progress has been made, then on being drawn together again and the various elements acted upon by the forces, consciousness appears to be but an outer sheath, and an intermediate one awakens. It is difficult to describe this consciousness; it is like the first dawn of self and causes the form in which it is encased to seek for itself and to take from others. It is here that retarding influences come into operation. In some exceptional cases this consciousness does not awaken and so more rapid progress is made. It seems as though it had been passed over and a deeper consciousness awakened—a consciousness of receiving—and thus there is no contact with retarding forces. That which I have called the intermediate consciousness answers to the opposing forces; indeed it is the opposition that awakens it, and where it is thoroughly awakened, that deeper consciousness lies dormant for a long time and there is much contention before the consciousness of receiving is aroused. Thus at this early stage we have the representatives of the self and the non-self. To the surface-consciousness of the self the manner of progress is to be always striving to gain ascendancy. It is ruthless, and to overreach others in

any way is regarded as an advantage although there is no real gain to itself. It is but wasting time, grasping at a shadow and losing the reality; and as it continues to go on in this line, it becomes more and more enthralled in vibrations from which it will find difficult to extricate itself. So long as it keeps on answering to them, these vibrations do not exhaust themselves but go on ever increasing; and although this should go on throughout the different kingdoms and along a long line of evolution, nothing whatever may be gained and the possibility of awakening a deeper consciousness may be lost. And yet it is that consciousness alone that prepares for the union of matter and Spirit."

Here the philosopher paused. "I think I have talked enough for to-day, but I have tried to indicate the deeper aspect of evolution in the lower kingdoms."

"Yes," I replied, "it is all most interesting, but at what point does Spirit contact matter? However, leave it all with me to think over in cooler moments. This heat . . . !"

"Oh, the afternoon is wearing on and presently it will be cooler, but let me say this last word. In this our day Spirit and matter begin to meet. We have passed the noontide of evolution, and the heat and bustle of the warring forces will soon be laid. It will not merely be a case of mind moving matter but of Spirit reigning over all."

TYNDALL was wise in recommending what he called the scientific flight of the imagination, for that power of imagination is a most useful thing. Never clip the wings of your imagination when you are employed in your scientific work; for it may often give you glimpses of truths that without its aid you would never find.

ANNIE BESANT

BARREN PERIODS

BY H. BOSMAN

THOSE who are constantly trying to get into closer touch with Christ,[1] to become a real part of His love and unselfishness, are sometimes faced with many difficulties, which cause them to hesitate. It is not that they doubt Him, nor the truth of His message, nor the reality of their own efforts, but that they are extremely eager to do their best in accordance with such spiritual and intellectual attainments as they may possess, and with such deficiencies as handicap them. Each one of us, as we know, is a cog in the wheel; each has his duties to perform, his message to give, but the difficulty lies in discovering exactly what these duties (apart from obvious family and social duties) really are, what this message, if fully expressed, must inevitably be. Just as it would be absurd to expect, for instance, a first form boy to do the work of a fourth form boy, so is it hopeless for those who are not sufficiently evolved to attempt to do work beyond their capacity. For those who really know themselves the course is straight and open, but how few, how very few, are they! Most of us either overrate or underrate our capacities, and so suffer from too much or too little self-confidence.

Even the saints go through periods of spiritual dryness, and we, who are content to admire them from afar, also have

[1] Christ is here quoted as an instance. There is no intention whatever of restricting the remarks in this article to Christians; they are meant to apply to all, without exception, who are struggling to lead the higher life.

our barren periods. But are they really barren? Just as we read of the inbreathing and outbreathing of Brahma, as we study the law of the swing of the pendulum, so we come to realize that these "barren" periods are not really devoid of activity. It is during them that the mind takes in what at some subsequent period it will, with the help of the spirit, give out. They are periods of gestation. Moreover, it is during these periods that we are able to understand more fully our limitations, just as during those of greater apparent activity we can better appreciate our capacities. Therefore, instead of fretting during these so-called barren periods, it would be helpful if we could welcome them and derive from them the valuable lessons they contain, so as to be ready to give our utmost when the time comes.

And they are part of the gift of Christ, of that spirituality, which, at any rate whilst it clothes itself in human form, has two manifestations, the active and the passive; these periods are one of the many aspects of the feminine principle, during which the conscious mind is more or less at rest, whilst the subconscious mind is extremely active.

If misunderstood, these periods are very painful; but, if understood, they are of great assistance. Therefore those who succeed in patiently and quietly working during these periods, who remain watchful and thus avoid discouragement, cease to hesitate or to worry overmuch about their real duties or message. Gradually, as they unfold, their duties are shown to them more and more clearly, and, if they completely submit themselves to their inner voice, they fully express their message without any strained effort, because a greater One than themselves inspires them with the deeds He wishes them to perform and with the words He wishes them to express.

AN ACCOUNT OF THE PRESIDENTIAL ELECTION

THE most amazing accounts of my election have appeared in the press, and I cannot resist the temptation of reproducing a very wonderful description of the little inauguration ceremony which marked my accession to office. It comes from a leading London evening journal:

A Midnight Election

I have received remarkable details of the election of Dr. George Sydney Arundale as head of the Theosophical Society in succession to the late Annie Besant.

The election took place in the Blavatsky Hall in Madras. An octagonal table, with no legs, was placed in the middle of the hall. Round it sat the referees, their legs crossed Buddha-wise.

Prayers were offered in five ancient and five modern languages, and from ten minutes before midnight silence was observed.

As the clock struck zero hour, the one dimly burning blue light was extinguished, and the result was declared in darkness.

The Fortunate Beggar

As President of the Theosophical Society, Dr. Arundale has now to give up all his possessions. This is a yearly renunciation, and the "clean-up" takes place on the last day of every year. On that day the President gives away to charity everything he has, from a bank-balance to a safety-pin.

On the morning of the New Year he rises a mendicant, the poorest of the poor. His financial troubles, however, are of short duration. On the breakfast table he finds a cheque with his monthly allowance.

I have left out a few details of personal history which are more or less accurate. As for the rest, I think there is not one single truth in the whole collection of so-called "details". Baron Munchausen has indeed been left at the post in the running for the Mendacity Stakes. There is not even a Blavatsky Hall in Madras!

G. S. A.

THE BOOK OF THE MONTH

[I hope to be able, under the above head, to secure for review by competent critics, not necessarily members of the Theosophical Society, books of obviously outstanding importance as contributions to the understanding of life's problems and of the way to their solution. I open the series with an admirable addition to general Theosophical literature in Mr. Fritz Kunz's *The Men beyond Mankind*, published by Rider & Co., London, pp. 236, price five shillings.]

MR. FRITZ KUNZ has long been appreciated in Theosophical circles for careful scholarship combined with a very unusual capacity to present his subject dramatically and convincingly. For some years he worked with conspicuous success in the field of National Education in India, at a time when it was hoped that side by side with the foreign system might grow up a truly Indian system as harmonious to the Indian spirit as the existing system is discordant. He is now one of the principal lecturers in the United States, has for long been the mainstay with a few kindred spirits of the New York Federation of the Theosophical Society, and can always command the attention even of the most critical audience.

In this book, which I congratulate Messrs. Rider & Co. on publishing, Mr. Kunz challenges the need for our ignorance as to the future that awaits us. His first chapter is "After Mankind, What?" and step by step he clinches the answer:

> There is a mark for humanity; there is also a mark for demi-gods, and if we can discover in humanity the beginning of the god, we may find the method of stimulating that factor so that we need no longer be merely human but may attain the stage beyond humanity.

In succeeding chapters, Mr. Kunz traces the nature of the testimony as to the "What" after mankind—the testimony of occultism, of the ancient Scriptures, of the recurrence of cycles, of the experience from the worlds invisible, of the *Illuminati*. And then, in the seventh chapter, he pleads for a spirit of research and experiment, so that we may, as sooner or later we must, make all discoveries, gain all knowledge, for ourselves. The Men beyond Mankind are "utterly free, independent and simple," and if we would reach Them we too must become free, independent and simple. In other words, we must become like Them, not through vague aspiration, not through mere expectant prayer, not as babies

waiting to be fed, but through hard work, steadfast determination, and the sense of having the individual strength to achieve. Only as we "quit ourselves like men" can we hope to conquer the human kingdom and enter into the citizenship of the kingdom beyond the human. Kingship of the lower is the condition precedent to admission to citizenship of the higher.

Two excellent chapters deal with the importance of the exploration of the invisible and the justifiable expectation that, in due course, when the world has grown wiser and more sensitive to Truth, the Elder Brethren—the Men beyond Mankind—may once again by Their physical presence in our midst complete the circle of Universal Brotherhood. That time is surely not yet, with the world in its present chaotic condition, not having profited even by the sharp lesson of the Great War. The darkness of ignorance has not yet aroused us to reach out at all costs to the light of wisdom. Still are nations moving towards war, reckless of its horrors; still are the world's leading statesmen bankrupt of the power to agree even upon the glaring essentials of civilized life. Distrust, suspicion, hatred—these still rule; and until the world has learned the lesson that these cry out a denial of our boasted culture, the Masters of Compassion must needs wait, helping otherwise, until we ourselves have made the world a place in which They can dwell without injuring, by Their own perfect purity, their younger brethren in the kingdom below. There is still the will to crucify where there should be the will to reverence.

I do not say that I subscribe to every sentiment Mr. Kunz has expressed. It is clear that he holds somewhat extreme political views, and I cannot help regretting that personal opinions and prejudices have been allowed to colour a subject which should have been kept high above all lower controversies. There will be many who, sharply disagreeing with his view of nationalism, with his dictum that society is built on "exploitation," with his chapter entitled "The Free Man in Society," with his conclusions as regards Russia, will judge the very valuable rest of the volume by the measure of their inability to accept his personal proclivities.

I confess that I should have liked the impersonal standards, so adequately maintained as a whole, and so essential to the treatment of such a subject as "The Men beyond Mankind," had nowhere been abandoned.

But having said this, I thank Mr. Kunz for a book which will do much to give hope and courage and confidence to those who are sure that the lives of great men do "remind us we can make our lives sublime," but who find it very difficult to see how the "consummation devoutly to be wished" is triumphantly to be achieved. All Theosophists and seekers of Truth—the designations are indeed interchangeable—should read *The Men beyond Mankind* and place it in the public library.

G. S. A.

CORRESPONDENCE

A Theosophical Research Centre

MR. MANEKLAL H. VAKIL'S suggestion in THE THEOSOPHIST for June, regarding the need for a Scientific Section within the Society, is an indication that such an idea may have practical results in other countries than England. For very many years groups of scientists and individuals have felt the need for Theosophical truths to be expressed in scientific language, and for the unfoldment of Theosophy to be furthered on scientific lines. This is one way of "getting Theosophy across" to the general public. It will therefore interest your readers to know that several experiments in this direction have now culminated, as far as England is concerned, in the formation of a Theosophical Research Centre, which is being run as an integral part of the Theosophical Society in England.

The Centre comprises a number of Groups, one of which is the Science Research Group. The aim of this Group is to encourage the flow of ideas from science to Theosophy and from Theosophy to science, thus laying special emphasis on the Second Object of the Society regarding comparative science. Theosophy has considerably altered the religious, philosophical and sociological outlook, and there is no reason why it should not do the same for science, but before it can do this it must itself be expressed in the language of modern science. The work of the Science Group is therefore to interpret Theosophy to the scientific world and to see to what extent scientific theories can be modified by the light of Theosophy.

The unfoldment of Theosophical truths is an evolutionary process in which such outstanding figures as H. P. Blavatsky, Annie Besant and C. W. Leadbeater have played the pioneer part.

It is anticipated that Research Groups will fill an important rôle in this connection in the future.

Further information regarding the Research Centre, suggestions and help towards the formation of similar Centres in connection with other Sections of the Theosophical Society, may be obtained from Miss I. M. Prest, Secretary of the Research Centre, Stamford House, Wimbledon Common, London, S. W. 19.

V. WALLACE SLATER, B.SC. (LOND.)

A Correction

On page 335 of the June THEOSOPHIST, in the "Report of the Twelfth Congress of the European Federation," Mrs. Ransom says that Mr. Jinarājadāsa in the Chair was "supported by Mr. P. M. Cochius, the General Secretary of the Federation, and Councillor V. Cassol, the Minister for Culture of the Catalonian Republic".

I should be obliged if you would rectify in the next THEOSOPHIST that Mr. Cassol is not the Minister for Culture of the Catalonian Republic, for the simple reason that there is no Catalonian Republic.

According to the Constitution of the *Spanish Republic*, the different Regions of Spain can constitute themselves under regimes of autonomy, but, of course, all of them integrating the Spanish Nation.

Catalonia is the first Region of Spain that has claimed before the Spanish Parliament and obtained from it this right of constituting itself under a regime of autonomy, as some other Regions will do later. So, Mr. Cassol, who was at the Congress, is the Councillor for Culture of the Government of Catalonia, one of the Regions of the Spanish Republic, but *not* of the Catalonian Republic, which does not exist.

L. G. LORENZANA,

General Secretary for Spain.

Nirvana and Human Life

The only comment I feel inclined to make on Dr. Kunhan Raja's article, "After Listening to Krishnaji," in your April issue, is that it assumes that such terms as "fulfilment" or "Nirvana" can be separated off from human life, or disentangled from it in any way. Because there is an element of *maya* in all thought and action, that is no reason for cutting adrift from all thought and action, and expecting to realize Nirvana without these. That would be to attempt it by "making ourselves nil," as Mr. Dvivedi puts it in his comments on Patañjali. It seems to me that Nirvana cannot be separated or contrasted with any of the paths leading thereto, nor has anyone a right to say: "Because fulfilment obliterates all paths, therefore no paths exist." Path and fulfilment are opposites, and to shun one horn of the dilemma is to be impaled on the other. We have to make use of both terms in our philosophy.

H. L. S. WILKINSON

On True Happiness

A few weeks ago I received from a Theosophical Lodge an impassioned plea to study a Social Credit System. The tone of the document (as, indeed, of those with whom I have discussed the

question) implies that, if this particular scheme (of some forty or fifty others in the economic sphere alone) were put into practice, the millennium would promptly arrive, and everybody would be happy for ever. And, of course, we should all of us have better lined pockets. I see, now, that the matter has reached THE THEOSOPHIST, and that *Pros* and *Cons* are at it, in letters and articles.

My purpose in writing is not to join the controversy as to whether or no the scheme will work (expert economists assure me it will not), but to express my amazement that Theosophists should fall wholesale and whole-heartedly into the materialistic trap. For we, of all people, should realize that true happiness cannot be brought about by any superficial means (whether economics, diet, or any other); and that dis-ease *must* persist until man is made perfect, since the law of the conservation of energy applies as much to the forces of Karma as to those of mechanics. In an economic Golden Age, the forces of suffering (which is the corollary of imperfection), if no longer able to express themselves in that department, would merely find outlet in some other of the many catastrophes which God has devised for our good: epidemics, cataclysms, unhappy marriage and family relations, and what not. "Be not deceived: God is not mocked"—by a handful of money nor by a dish of raw carrots.

There is only one panacea for "Weltschmerz," namely a change of heart in the individual, and through the individual, in the community at large. Economics and other matters will then right themselves. It is surely foolish to think that outside matters can do what can only be done in the heart. It is also surely the work of every Theosophist to use the treasury of Theosophy to tackle evil and unhappiness at its roots, rather than scratch the surface.

L. J. BENDIT

Presidential Election

I was interested to read the letter of Mr. M. Subramania Iyer in the June THEOSOPHIST, in which he gives Rule 10 of our Constitution as it was previous to January, 1932, and as it is now, together with a suggested further amendment.

While I do not think the suggested amendment desirable, as it takes away the opportunity that all Members of the Society now have of choosing the President from among all the Candidates nominated, leaving them only the possibility of voting for or against the Candidate chosen by the Members of the General Council, I do very heartily agree that something should be done to prevent the printing, publishing and circulating of controversial matter in regard to the Election.

I should like to suggest that the General Council be asked to consider the following addition to Rule 10 of the Constitution:

"Each Candidate shall issue an Election Manifesto, wherein he shall declare his considered policy in regard to the administration of the affairs of the Society, and the lines along which he intends (if elected) to work for the carrying out of the purpose for which the Theosophical Society exists. If desired, biographical notes may be added.

"The Election Manifesto of each Candidate shall be circulated with the ballot paper (or previously) to every Member of the Society through the appropriate official channel of communication.

"No other matter relating to the Election, except that dealing with the business side, shall be published or circulated by any person holding an official position of any kind in the Society, nor shall such other matter by any writer be printed in any Theosophical publication."

A. BANKS

FROM PRETORIA LODGE NEWSLETTER

THE Hon. Treasurer reports that the following amounts have been received monthly on account of Lodge expenses:

January, £37; February, £39; March, £45; April, £19; May, £17.

It will be seen that there is an alarming falling off in April and May, and June is not too promising. It is trusted that members will not forget that we are on a voluntary financial basis. If you do not care to hand small monthly sums to the Treasurer, slip it into the Donation Box provided for the purpose in the Entrance Hall. Donations from country members will be much appreciated. The Treasurer and, in fact, all of us are very anxious that the experiment of placing the Lodge on a voluntary basis should prove a success. Mr. Hodson is not altogether in favour of it, but he tells me that if we *can* make it a success we shall be practically unique in the annals of Theosophical history, and an outstanding example to the Society as a whole. Here, then, is an opportunity of blazing a real brotherly path on which there are no sordid monetary considerations, but a common zeal and community of interests. It can be done and this Lodge shall lead the way.

THE FIFTY-NINTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

1. The Fifty-ninth Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1934. The programme will be announced later.

General Information

2. *Delegates.*—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on their arrival.

Boys and girls from 12 years upwards are eligible for membership in the Lodges of the Young Theosophists' Federation.

3. *Non-Delegates.*—The Convention is open also to non-members who apply for and obtain the necessary permission.

4. *Registration Fee.*—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of Re. 1.

5. *Requirements.*—Delegates, both European and Indian, should bring with them bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

6. *Payments* for registration, accommodation, or special huts, to be sent with the order to Mr. B. Ranga Reddy, Theosophical Society, Adyar, Madras.

7. *Volunteers.*—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

8. *Inquiry Office.*—All inquiries (including requests for permission from non-delegates noted in Paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, the Recording Secretary, Theosophical Society, Adyar, Madras.

9. *Arrival*—Each person, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

10. *Duration of arrangements for Delegates.*—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

Arrangements for Indian Delegates and Others desiring to live in Indian Style

11. *Rooms in Bhojanasala and Quadrangles.*—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

12. *General Accommodation.*—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

13. *Special Accommodation.*—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft., at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft., at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

14. *Meals.*—During the Convention days, meals in Indian style (two meals per day without chota hazri, lunch or milk) will be provided to all registering for the Convention, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappati meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for the evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

15. *Refreshment Stall.*—During Convention days a refreshment stall will be opened.

Arrangements for Europeans and Others desiring to live in European Style

16. *Charges.*—The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near the Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
7th August, 1934

G. Srinivasa Murti,
Recording Secretary.

REVIEWS

Manu: A Study in Hindu Social Theory, by Kewal Motwani, A.M., Ph.D. (Ganesh & Co., Madras. Price Rs. 3.)

This is a front rank book, on account of its substance and the manner of its presentation. The author is evidently an expert in sociological knowledge, able to grasp the Code of Manu as a whole and to see the bearing of each verse upon the rest of the Code, the result being a rare elucidation of the correspondences and relations of the various elements of the social scheme. It is quite the best exposition of Manu's system that I have yet seen. The author is able to go to every point directly, and to say what he means without any superfluity of words.

After a brief account of the Code and its possible date, he expounds the Vedic background of the system, that is, the main principles which underlie and give purpose to all the details of the scheme. These show us a world full of life undergoing experiences, all of which are considered of importance, and each of which should be faced earnestly, decisively and fully in order that benefit may arise. There is here no proposal that the individual should sink himself for the benefit of the community; the aim is that individual and community shall both rise to their best together and at the same time. How this highly ethical and yet intensely practical achievement is to be attained is shown in four chapters dealing with the educational, family and economic, political and religious institutions. In each of these there is a legitimate place for types of persons in whom different motives or interests predominate. It is not assumed that this is or ought to be a world of saints or aspirants. The man full of material desire has his place, as well as the thinker and the active server.

We are presented with a very clear picture of the educational system, during youth in what we may call schools, and during the whole of life for the S'ūdra or manual worker. The family system as here described, with many quotations from different chapters from the Code of Manu, shows woman as very

far from being the subordinate entity which even the modern man is often apt to assume. In treating of the economic system it is refreshing to find that Manu emphatically objects to competition in business; undercutting of prices to take away another man's business is a penal offence. It is also an offence to use hungry or diseased animals, or those whose tails have been hurt. He comes down very severely not only on offences like theft and injury, but also on hypocrisy and deception, and is especially severe upon those who are "falsely gentle like a heron". The political system is very fully described, covering the business of King, who appears much more like a President with his cabinet and civil service, constituting the executive arm, the judiciary, the legislature and local government.

Briefly and very clearly the author outlines these and then describes what he calls the spiritual basis which alone can make for the progress of a country or an individual, namely self-dependence. Some persons are shown as concerned with public affairs throughout life, and others it is said should be actively so concerned, either in thought or work, in the third stage of life's journey when the business of the family has been handed over to the children. The religious part of the system is mainly concerned with the attempt of the individual by Yoga and meditation to reach his goal in union with the Infinite; there is no room for theocracy or appeals to the unseen for guidance in Manu's scheme.

The book closes with a fine study of social organization in general and the indices of social progress. The whole forms not only a valuable summary of ancient social theory, but also a very useful handbook for the modern sociologist of every part of the world, as it is full of valuable suggestions, many of them indeed axiomatic. The volume is neatly printed and bound, as is usual with the publications of Messrs. Ganesh & Co.

ERNEST WOOD

Yoga and Western Psychology, by Geraldine Coster. (Oxford University Press, London. Price 5s.)

Miss Coster approaches Yoga as a student of pycho-analysis. The book is divided into three parts. The first part is an outline of psycho-therapy. Man is beset by two fears—the fear of change and the fear of doing wrong. He is always in search of security. Pycho-therapy re-orientes his views, helps him to vocalize his fears and get rid of them by means of analysis. The second part of the book contains a brief summary of Patañjali's *Yoga Sūtras*.

The third is taken up with the comparison between the purpose of analysis and yogic discipline.

Patañjali mentions confused thinking as common to most of the people. This is the problem which the psycho-analyst has also to deal with in his patients. The *Tapas* of Patañjali is relaxation of the psyche; *Swadhyaya* is self-analysis made with considerable effort, skill and sincerity of intention; and *Ishwarapranidhan*, resignation to God, is comparable to the preliminary stage of what the analyst calls sublimation, the goal of analytical therapy. The five obstacles to Yoga—ignorance, desire, self-esteem, aversion and will to attachment —also find their equivalents in the science of therapy.

It is possible to show resemblance between the entire range of psycho-analytical science and the preliminary steps of yogic discipline (Yama and Niyama). But the remaining six steps of Yoga, which are correct posture, proper breathing, withdrawal of attention, concentration, meditation (Miss Coster translates this as abstraction) and contemplation are still outside the orbit of psycho-analytical science.

The author, true to her training, maintains that the motives that actuate an analysand to seek analytical treatment and the yogi to undertake Yoga are the same—freedom from fears. From this we differ. The former seeks an inner equilibrium, it is true, but the latter seeks something more, which is Liberation (Kaivalya). The emphasis in the former case is on adaptation, in the latter on adventure into a new "psychic anatomy of one's being". The analysand creates new values for himself, the yogi understands the material he has in hand and uses and discards it as he wills. Analysis is the last resort of the weak, Yoga is undertaken only by the brave in spirit.

Miss Coster has a magnificent power of expression and analysis. Her understanding of yogic psychology is indeed marvellous. Her effort to correlate psycho-therapy and Yoga is worthy of commendation. The book contains a chart of correspondences, taken from Mrs. E. L. Gardner of the Theosophical Society in England. There is a good bibliography at the end, in which Ernest Wood's *The Occult Training of the Hindus* ought to have been included.

K. L. M.

Bhagavad-Gita, translated into English verse with an Introduction and Notes by N. V. Thadani. (Bharat Publishing Company, Karachi.)

The most interesting part of the book is the Introduction. The author shows his love for correspondences. Five systems of Indian Philosophy (not six, mind you) correspond with five energies of life: soul, buddhi, mind, senses of knowledge and senses of action. The Vedanta examines life in the light of the soul, Yoga in the light of buddhi, Vaisheshika in the light of mind, Nyaya is based on the senses of knowledge, and Sankhya on the senses of action. Then the well-known Hindu sects, Vaishnavism, Saivism, Buddhism, Jainism and Tantrik worship fit in into this series of correspondences.

The Pandavas represent the Vedanta, Yoga and Vaisheshika, and the Kurus represent Vaisheshika, Nyaya and Sankhya. The fundamental categories of analysis and study of these different systems of philosophy give us a clue to the eighteen *akshouhinis* or divisions of the warring hosts on the two sides, eighteen parvas of the *Mahabharata*, eighteen days of the War, and eighteen chapters of the *Gita*. The *Gita* is therefore an epitome of all Indian philosophies and religions. It is a symbol for an occult and cosmic fact.

The Introduction is extremely interesting and illuminating, and bears testimony to the author's deep scholarship and understanding of Indian thought. The translation of the text is easy and makes smooth reading. At the end are given copious Notes that will be found helpful by all students of the *Bhagavad-Gita*. Professor Thadani is a good representative of Sind in keeping up the traditions of Mr. Dayaram Gidumal and Sadhu T. L. Vaswani, who have enriched our religious and philosophical literature considerably.

K. M.

The People's Classics. The Quintessence of the World's Wisdom Series, Nos. 19-24: *Saint Augustine, Plato, Schopenhauer, Sir Thomas More, Confucius, Laotze.* (The C. W. Daniel Company, London. Price 2d. each.)

There are many great thinkers, both in the East and in the West, who have set a permanent stamp on the history of human thought, and it is quite refreshing to turn to them sometimes. They are the original fountains of Wisdom. The publishers of this series deserve thanks for making available to the English-speaking world some of the choicest thoughts enshrined in the writings of these masters. The small size and low price of the pamphlets are by no means unattractive features of the series, which should appeal to a large English-knowing public.

K. L. M.

Our Relation to Children, by C. W. Leadbeater. (T. P. H., Adyar.)

The Theosophical Publishing House has reprinted, under the above title, a chapter from one of Bishop Leadbeater's earlier books. The brief preface by the author to this edition must be one of his last writings, while the main contents belong to a period when many students believe his most significant writing was accomplished. In re-reading the piece one is struck with the fact that the trend of current practice is to justify the point of view expressed courageously herein before its day was due. But despite the disappearance of many of the unhappy customs which the pamphlet stigmatizes, it will remain valuable writing because it refers back to deep principles of being.

R. W. C.

Anandashram Series No. 1 and No. 5. (Anandashram, Ramnagar. Price Re. 1 and 8 as. respectively.)

In Quest of God is the story of an aspirant who in the traditional Hindu way went in search of God, visited many holy places and lived with the "Sadhus"—religious mendicants commonly found all over India. It is written in a humorous vein and will prove useful to many to while away the tedium of a journey. But, for minds who dig below the superficiality of words, it reveals precious truths, by an objective demonstration, as to how an earnest soul by complete surrender to the Will of God can attain inner peace and harmony amidst all circumstances, good or bad.

The Sayings of Ramdas are pithy sayings, though they contain "nothing new," are clothed in the charming style of Ramdas, and have evidently drawn echoes from many a responsive heart, showing each the path to the eternal goal.

C. R. K.

The Twelve Healers, by Edward Bach. (The C. W. Daniel Company, London. Price 1s.)

The author lists twelve diseases, namely weakness, despair, fear, torture, indecision, indifference, fussiness, self-distrust, discouragement, enthusiasm, impatience, aloofness, which can be cured by using water in which certain kinds of flowers have been allowed to soak for a few hours. The same is true about the use of gorse, oak, heather and rock water. One wonders whether the author is serious or whether the small brochure is intended to serve as an advertisement for some medicinal preparations.

K. L. M.

MAGAZINES

Advance India for June has good articles on varied subjects of national interest by Eastern and Western writers. The "International Causerie" section discusses comprehensively the Disarmaments Conference. There is a nice note on the election of the new President of the Theosophical Society.

The Hindustan Review, July. With this number it reverts to a monthly and to its old editor, Mr. Sachchidananda Sinha, who in "The Hindustan Review Thirty-five Years After," sketches a history of the journal and of political life in India during this period. The get-up of this Indian magazine is very pleasing.

The London Forum, formerly *The Occult Review*, June and July. The editorials are very interesting, each being a comparative study of mysticism and occultism. In the July number is an article showing possibilities of psycho-analyzing a spirit, the spiritualistic medium's control on the other side.

The Modern Review for July contains good, solid, very readable matter as usual and has a new arresting red cover. A charming lighter article is by Michael Lorant on G. B. Shaw interviewed in his summer-home.

The Pretoria Lodge Newsletter gives news of and notes on the various activities of the Theosophical Lodge at Pretoria, S. Africa, as well as other items of general interest to members of the Theosophical Society. For local purposes such a newsletter is admirable.

La Tabla Redonda is a very nice-looking 16-page magazine in Spanish. The number for June has on the cover a picture of C. W. Leadbeater, late Senior Knight of the Order of the Round Table; the contents are a cartoon, several group pictures and articles all relating to the activities of the Order in Spain.

The Vaccination Inquirer, July. The "topic of the month" is diptheria, several notes and statistics on which appear, written carefully according to the policy of the National Anti-Vaccination League. An account of their last Annual Meeting is continued. This, or any previous number, gives a good idea of the wonderfully devoted and one-pointed work this League is doing in the cause of the welfare of the animal as well as the human kingdom.

In *The Young Builder* for July there is a really good practical article on "When I Have a Bookshop," by Kevalram Dayaram, written in a breezy appealing way, which, it is hoped, will be read by many with profit.

D.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the

mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned unless an international postal coupon, covering return postage, is enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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AGENTS:

India: Theosophical Publishing House, Adyar, Madras.

Europe—(*a*) *Great Britain*: Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1, England.

(*b*) *Netherlands*: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanṭā Press, Adyar, Madras.

THE ADYAR PAMPHLETS

PUBLISHED ORDINARILY ONCE A MONTH

The following issued in this series during the year:

No. 181—January, 1934: **Doubt the Liberator**, by Serge Brisy. Translated from the French. A conception of doubt as our best friend. Shows the necessity to free ourselves consciously and deliberately from outside influences and to accept only what is recognized as true by the inner self. It brings to all Krishnaji's message of liberation through personal effort to attain greater understanding and enlightenment. Frontispiece of J. Krishnamurti. As. 6.

No. 182—February, 1934: **Dr. Besant and India's Religious Revival**, by Hirendra Nath Datta. A lecture delivered at the Theosophical Convention of 1933. Our great leader's colleague pays his tribute by painting in vivid colours her manifold activities in India. As. 2.

No. 183—March, 1934: **Dr. Besant: Warrior**, by G. S. Arundale. A lecture delivered at the Theosophical Convention of 1933. Tells us how she fought for causes, for movements, for activities of all kinds, in order that truth might reign supreme. As. 2.

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